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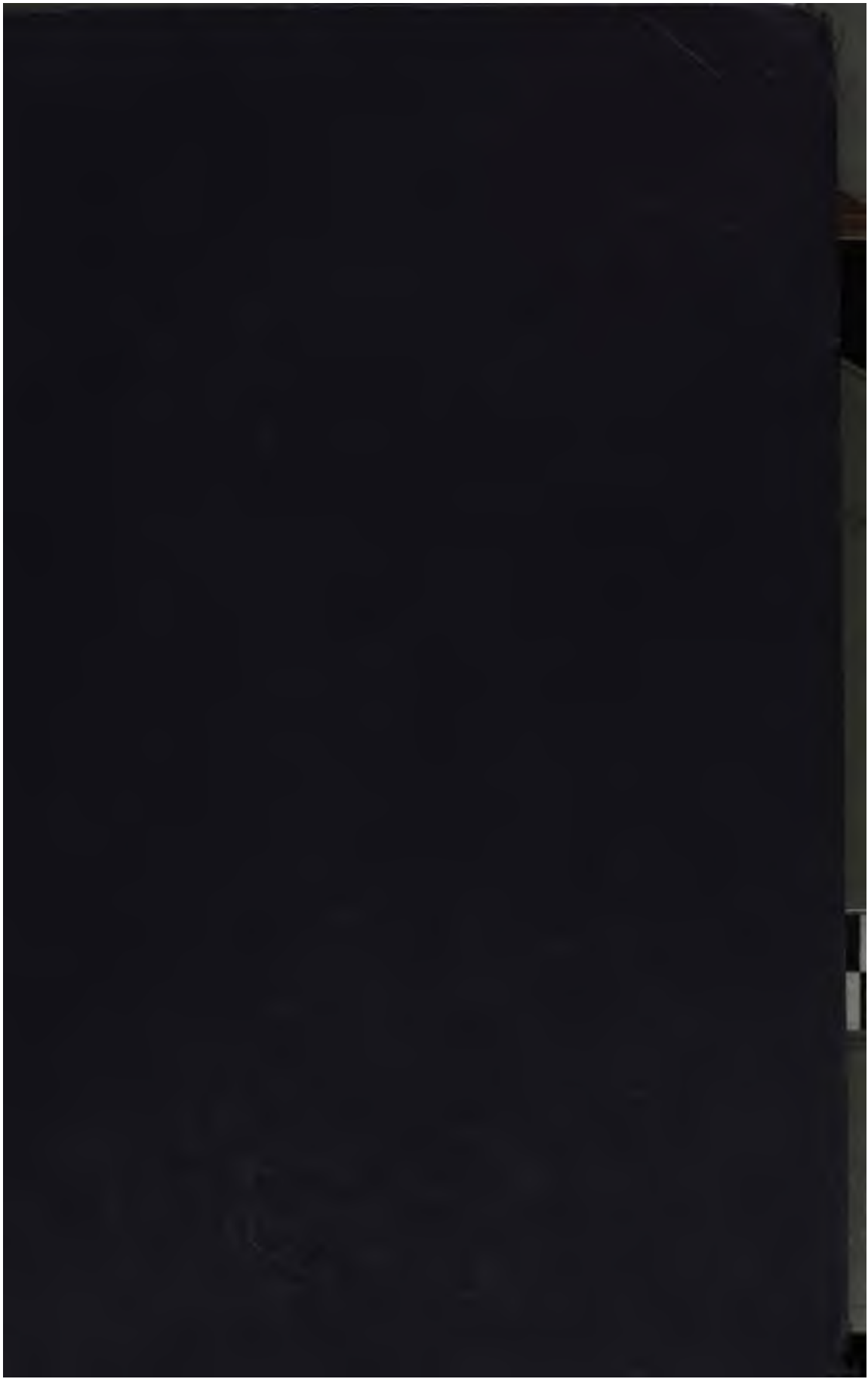

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THE

THE

MONTHLY REVIEW,

For JANUARY, 1768.

Debates in the Parliament of Ireland continued; See Review for December.

AS it is impoſſible for us, in the compaſs of our pamphlet, to take notice of every minute motion and debate, we ſhall ſelect thoſe of the moſt public concern.

On the eighth day of the ſeſſion, Mr. T. M. (ſuppoſed to be Thomas Mahon, member for the county of Roſcommon) brought in a petition of Margaret Aſleworth widow, praying aid to carry on the manufacture of printing linen, cotton, callicoe and paper; and moved that it might be referred to a committee. Upon which Mr. E. S. P. who is ſuppoſed to be Edmund Sexton Perry, Eſq; member for the city of Limeric, objected; becauſe this would be the occaſion of introducing many petitions of that kind, which they were not able to grant. To which Mr. M. replied; and ſaid, amongſt other things, that he did not know why he ſhould not have his JOBB done as well as another. Mr. P. in reply to this, ſaid, if he could bring himſelf to ſubmit to do a JOBB at all, he would do his JOBB as ſoon as any man's. This gave occaſion to Dr. L. to remark upon this debate, ſaying, 'I am now unfortunately ſeated between two gentlemen who have bandied the word JOBB from one to another in a ſenſe and manner, which makes it juſtly to be apprehended, that we have loſt not only virtue, but ſhame. The very air which conveys ſuch ſounds is contaminated. The word JOBB is not only an odious, but a peſtilential monoſyllable; and I moſt ſincerely hope, that I ſhall never again hear it mentioned in this houſe, without the moſt opprobrious epithets that can poſſibly be invented, as none can ſufficiently expreſs its turpitude and malignity.'

On this Mr. R. F. roſe up, and, in a very uncommon ſpeech, drew a picture, intirely in the ſtyle and ſpirit of Cebes; in

which he ingeniouſly carried on the following allegory:—— ‘ This monoſyllable, ſays Mr. F. is the name of a certain illegitimate child of *public ſpirit*, whom the world has agreed to call JOBB. He is well known in this houſe, and, I am ſorry to ſay, has not been ill received in it. Permit me therefore to give ſome further account of his deſcent and family, his character and qualifications. His mother is *public ſpirit:* this lady, though ſhe is deſervedly eſteemed for many great and good qualities, is known to have a *freedom of principle* and a *warmth of conſtitution*, which, concurring with opportunity, ſpecious pretences, and ſolemn aſſurances, have frequently ſubverted her chaſtity, and ſeduced her to the embraces of the meaneſt and the moſt unworthy wretches in the world. Among theſe was *ſelf-intereſt*, by whom *public-ſpirit* has a numerous iſſue, diſtinguiſhed by the name of JOBBS. How they came to be ſo called, I ſhall not at preſent enquire; but, it is certain, that, as to their outward appearance, they greatly reſemble their mother, and, that, in their principles and diſpoſitions, they are altogether like their father. Their reſemblance to *public-ſpirit* has enabled them to do much miſchief, by executing the projects of *private intereſt*: they have been diſperſed all over the world, and have acted in every ſphere. They have eſtabliſhed great empires, and brought them again to deſtruction: they have placed monarchs upon a throne, and baniſhed them to a deſert; they have appeared in the characters of *Alexanders*, *Bourbons*, and *Ravilliacs*. They have been active both in church and ſtate, from the miniſter to the contractor, from the archbiſhop to the curate, from the judge to the Newgate ſolicitor, from the commander in chief to the quarter-maſter, from the court phyſician to the itinerant quack. They have always flouriſhed in proportion to the wealth and generoſity of the country where they have reſided: and though *this country* cannot boaſt to have been viſited by many of the offſpring which *public-ſpirit* has born to a worthy father, yet many of the *jobbs*, her children by ſelf-intereſt, have come over hither from a neighbouring kingdom, and have, with great ſucceſs, played, both upon our virtues and our weakneſs. They have flattered us by telling us we were rich; and they have amuſed us by pretending to increaſe our riches. They have applauded our generoſity; and to give us an opportunity of ſhewing that we deſerved the compliment, have been very free in ſoliciting favours; and this opportunity we have ſeldom failed to improve. We have laviſhed upon them whatever they required; and they in return have gone off with their booty, exulting in their own cunning, and deſpiſing our ſimplicity.’—

On the ninth day the debate which had begun upon Mr. Longfield’s motion, was reſumed; and on the fifth day, Dr. L.

ex-

expreſſed himſelf with ſuch freedom, that he was called to order by ſeveral members, particularly for ſaying, that the court of Exchequer, great and reſpectable as it is known to have been, has loſt its dignity and is fallen into contempt; an event equally unhappy and unavoidable, when ſuch perſons as the preſent preſide upon the bench: but afterwards he explained himſelf in this manner, 'The court of Exchequer conſiſts of the chancellor, treaſurer, chief baron and two judges. Theſe perſons, five in number, act in a judicial capacity; and if from theſe five judges, two are eventually taken away, by appointing two perſons to fill two of the places, who do not act, whether from want of inclination or ability, ſurely no gentleman will pretend to ſay, by ſuch diminution, the court has not fallen from its dignity. Will not five judges of ability give the court, in which they preſide, more dignity than three? at leaſt, will not a court, which, by its conſtitution, is to conſiſt of five judges, loſe its dignity if two of them are cyphers? When five judges were appointed to that court, it was ſurely intended that five judges ſhould act; and by what contrivances the places of two of them have been made ſine cures, I do not know: but this I know, that we pay them very large ſalaries for doing a duty which they do not do? and I ſhould be glad to know, if the buſineſs of that court can be effectually done, and its dignity effectually maintained, by the acting of three judges, why we are to pay five? As I believe, no gentleman preſent can deny, that two of theſe judges are cyphers, nor that a court loſes its dignity, by having ſuch judges, I conclude that I might, in this ſenſe, without reproach, ſay, that the court in queſtion has fallen from its dignity, and that every gentleman here is of the ſame opinion.'—Here the ingenious Dr. ſeems to have brought himſelf off very adroitly.

On the tenth day, in the committee for examining the national accounts, Mr. R. F. ſaid, 'Before this committee is adjourned, I think it incumbent upon me to take notice of, a very important object of their attention, as it relates to the public income and expences, with reſpect to an article, upon which, in my opinion, the very being of our conſtitution in a great meaſure depends. In the firſt place, Sir, I am extremely ſorry to ſay, that though our revenue has, of late years, very conſiderably increaſed, yet our expences very conſiderably exceed our revenue. This circumſtance is the more alarming, as no national advantage is procured by this increaſe of expence, and as it has ariſen at a time when our public affairs were in the ſame ſituation as they were when our expences were greatly leſs than our income, though our income was far leſs than it is. This, Sir, ſeems to indicate, at leaſt, an injudicious manage-

ment in the diſpoſal of public money, and lays the foundation of a public debt, which, by a continuation of the ſame management, muſt perpetually increaſe. I may perhaps be told, that the ſum annually added to this debt, will be but *ſmall*. But I anſwer, that we could not poſſibly ſupport it if it were large, and that as large and ſmall are relative terms, a debt that would be *ſmall* to another nation, will be LARGE to ours.—It is unhappily too true that the commerce of this country lies under very great diſadvantages and its home trade, or manufactories, are very much reſtrained by a miſtaken policy, which is perpetually operating in favour of a ſiſter country. Our people, in general, therefore, muſt neceſſarily be poor, and unable to ſupport taxes, like other countries, to pay intereſt for a public debt. On the contrary, it is neceſſary that we ſhould be able to make ſome ſavings from our public revenue, in order to counter-balance our national diſadvantages by pecuniary encouragements, for the increaſe of our manufactories, and the improvement of our trade. Upon this view of our ſituation, and I appeal to all that hear me, whether it is not a true one; it is manifeſt that a national debt comparatively very ſmall, will to us, be total ruin: and give me leave to ſay it would be ſo, if our trade and manufactures were in a much better ſtate than they are; becauſe our money, what we have of it, does not circulate among us, but is drained off by *abſentees*, and ſquandered on the other ſide of the water.—I have with ſome pains and trouble made a very exact calculation of our income, and our expence, for ſome years back, and I find there was in the year 1757, a ſaving to this country, after the demands of government were ſatisfied, of 86,095 *l.* to be laid out in improvements. There was alſo in the year 1759, a ſaving of 96,184 *l.* but in the year 1761, though the revenue was then conſiderably increaſed, the demands of government exceeded it no leſs than 79,181 *l.* and in the year 1763, though the revenue ſtill continued to increaſe, yet the exceedings amounted to 66,680 *l.*—This increaſe in our expences, being ſo great, notwithſtanding an increaſed revenue, as, inſtead of leaving us a ſurplus of 96,184 *l.* to bring us in debt 79,181 *l.* in one year, requires a particular examination. One article is obvious, the PENSIONS; ſums, large ſums annually paid to perſons for performing no public ſervice; perſons who have never contributed to the honour or the advantage of this country, the value of a mite: from whom it cannot receive the leaſt degree of either, and from whom it is not even pretended that it will. But beſides this, there is a much larger ſum than formerly allowed for the *concordatum:* the allowance during the late reign, was 5000 *l.* but in the preſent it increaſed to 10,000 *l.* and to that there has ſince been an additional

additional increaſe of no leſs than 16,000 *l.* more: ſo that the whole increaſe, in this one article, is no leſs than 26,000 *l.* But there is an increaſe in another article, that ſeems more extraordinary ſtill, and I cannot mention it without ſome degree both of ſhame and indignation—*Secret ſervice.*—Of what nature, Sir, is this ſecret ſervice? We have no treaties to carry on with other nations, no ſecret intelligence to procure from abroad; nor do I know of any intelligence at home, which it is neceſſary ſecretly to procure, and ſecretly to communicate to government: I ſhould therefore think, that a very ſmall ſum would ſuffice for this article. 2,991 *l.* was found ſufficient in the height of the war, for two years, the years 1759 and 1760, and yet for the two laſt years, when the exigencies of ſtate muſt certainly have required leſs, we are charged 2,209 *l.* more, the whole charge for thoſe years being 5,200 *l.* This, Sir, appears extremely myſterious to me, and I dare ſay does ſo to every gentleman that hears me. The increaſe in the penſions is immenſe, for, at preſent, they amount to no leſs than 42,627 *l.* 19 *s.* 2 *d.* more than the civil liſt. I therefore humbly move, that this *fact* may be recognized by this committee, and that it be the reſolution of this committee that the penſions do exceed the civil liſt 42,627 *l.* 19 *s.* 2 *d.*

To this Mr. P. T. (ſuppoſed to be Philip Tiſdal, Eſq; Attorney-General) replied, 'As the computation by which the penſions appear to exceed the civil liſt, is intirely an arithmetical operation, I think it is proper that every gentleman ſhould have time to ſatisfy himſelf of the reſult of it, before he concurs in a reſolution by which that reſult is declared. The honourable gentleman who ſpoke laſt ſays, it has coſt him ſome pains and trouble, to make this computation, and therefore it is reaſonable to ſuppoſe, that other gentlemen cannot make it without; ſo that if they are not to take it implicitly from him, ſome time muſt be allowed them, and I think the time of the committee may be better employed, as I do not ſee what end the reſolution propoſed will anſwer, when it is made.'

Mr. R. F. (*in reply.*)

'Though the computation coſt me ſome time and trouble, as it was neceſſary for me to ſtate the article, both of our income and our expence, and then to compare the amount, it may now be done with the greateſt facility, becauſe the accounts ready drawn up and ſtated, lie upon the table; ſo that nothing more is neceſſary than to write down two ſhort lines of Figures, and by the moſt ſimple and eaſy operation in arithmetic, to deduct one from the other. I therefore deſire that the chairman may make it on behalf of us all, and report it, which, I apprehend, will, at once, put an end to doubt, and carry univerſal con-

viction with it. The mere conviction of the truth of the fact, is not, however, the intent of my motion, which I think it now the more neceſſary to explain, as the honourable gentleman, who ſpoke laſt ſeems wholly at a loſs to gueſs what it may be. My view, Sir, in the reſolution for which I moved, is, with all poſſible duty and reſpect, to lay before his Majeſty the ſenſe of this houſe, with reſpect to the great increaſe of the public expence, in an article from which we can derive no advantage, and to a degree, which by gradually burthening us with a debt, that we are wholly unable to bear, will terminate in our ruin. This, I think, we owe, as an act of duty to his Majeſty: and, as our votes are printed for the information of the public, I think this fact, in which the public is ſo nearly intereſted, ſhould appear in them. I would not, however, have it ſuppoſed that I am an enemy to all penſions indiſcriminately, for I think that gentlemen who have diſtinguiſhed themſelves in the ſervice of their country, have a right to a gratification, and I think it is the intereſt of their country that they ſhould have it. To reward merit is to produce it. The public, therefore, will purchaſe greater advantage by thus ſtimulating individuals to ſignalize themſelves in its ſervice, than by expending the ſame ſum in any other manner. All that I mean is, to ſhew that this article is ſwelled beyond its due bounds, and that the diſadvantage of contracting debts, the intereſt of which can only be paid by the impoſition of taxes, which cannot be borne, is greater than even the reward of merit itſelf can counter-balance: and I am confident, that if his Majeſty was apprized of the weight of our burthen, he would not ſuffer us to bear it.'

After ſome further debate upon this queſtion, Mr. P. T. informed the committee that 'the Lord Lieutenant, upon his firſt coming to the adminiſtration here, repreſented the ſtate of this country, with reſpect to penſions, in ſuch a light to his Majeſty, as induced him to take them into conſideration, and I am informed, added he, that his Majeſty's ſecretary of ſtate has ſince written a letter to the Lord Lieutenant, which came to his hand laſt night, impowering him to communicate to this houſe, his Majeſty's intention, not to grant penſions upon this eſtabliſhment hereafter, except upon very extraordinary occaſions, either for life or years.'

To this Mr. I. F. (ſuppoſed to be John Fitz-Gibbon, member for Newcaſtle, in the county of Dublin) replied, 'I beg leave to obſerve, that, in my opinion, the intelligence communicated by the honourable gentleman who ſpoke laſt, is premature, and contrary to order. It is premature, becauſe when it is known that a parliamentary enquiry is immediately to be made, concerning the legality of granting away a very great part

part of the ſum annually paid in penſions, it is improper to anticipate, in this committee, a debate, which is to come on at a meeting of the houſe: and, it is contrary to order, to mention any intelligence of this kind in a committee at all. Beſides, it is at all times improper, as well in the houſe, as in a committee, to mention the king or his miniſters, in a manner that may, in the leaſt degree, influence the determination of this part of the legiſlature, in a queſtion, upon which the public intereſt ſo eſſentially depends. When his majeſty intends us the honour of a meſſage, and it is brought to us by the proper officers, at his command, it is our duty to receive and conſider it: but when we are deliberating upon a queſtion, that comes properly before us as repreſentatives of the people, we are not to be told that his majeſty has ſaid *this*, or his miniſter has ſaid *that*, much leſs are we to regard the whiſpers of a levée, or any thing that a miniſter thinks fit to drop in a ſelect junto, with a view to have it reach this houſe, in the courſe of its circulation. I expreſs myſelf with the greateſt zeal, on this occaſion, as it certainly behoves us not only to avoid, with the utmoſt care, *all royal or miniſterial influence*, but even the appearances of it.'

Mr. P. T.——A. G.

'Not to controvert what has been offered to ſhew that the intelligence juſt communicated to the committee is premature, or contrary to order, it is ſufficient for my own juſtification, to repeat what I ſaid before, that I did not intend to communicate it, and that I had not received any authority ſo to do; but as ſome hints had been thrown out, I thought it better to explain the whole matter, than to let gentlemen go away with uncertain ſurmiſes, and conceive prejudices, which it might afterwards be difficult to remove.'

Mr. R. F.

'Admitting what that honourable Gentleman has ſaid, with reſpect to his Majeſty's intention, and that his intelligence was properly conveyed, I think it ſhould by no means preclude the reſolution it is ſuppoſed to render unneceſſary: for I obſerve that the Royal Intention, as it has been reported to us, relates only to penſions for lives or years; whereas the great burthen upon this eſtabliſhment is penſions *during pleaſure*, which we ſeldom ſee revoked, becauſe they are generally effectual for the purpoſe intended. It is manifeſt, from the uniform conduct of thoſe to whom they are granted, that their influence is more certain, and, therefore, more dangerous, than that of others, and for this reaſon, as to their immediate tendency, more worthy to be the ſubject of an addreſs.'

Mr. J. D. (ſuppoſed to be James Denis, Eſq; Member for Rathcormuck, in the county of Cork) made uſe of ſome a-gu-

ments in favour of the adjournment. And the queſtion for the adjournment being put, was carried in the negative, 80 againſt 71. The queſtion was then put for the motion, and paſſed in the affirmative.

When this was reported to the houſe, on the 11th day, it occaſioned a long and moſt affecting debate. But the queſtion being put for the propoſed addreſs to the King, concerning the penſions, it paſſed in the negative by a ſmall majority.

The Judges, in Ireland, had always held their places only during the King's pleaſure. This neceſſarily gave the crown great influence in the judicial determinations of theſe magiſtrates. It is a well-known ſaying of King James the firſt, "that while he could make Judges and Biſhops, he would have what Law and what Goſpel he pleaſed." And the conſequences of that Royal Prerogative were very apparent, both in church and ſtate, in his own reign, and in the reigns of his three immediate ſucceſſors.—On the fourteenth day of this ſeſſion, therefore, Mr. L. O. (ſuppoſed to be Lucius O'Brien, Eſq; Member for Ennis, in the County of Clare) made a motion, (which he introduced with a very judicious and eloquent ſpeech) that leave be given to bring in heads of a bill for making the Commiſſions of Judges, *quamdiu ſe bene geſſerint*, which was ordered accordingly.

On the fifteenth day Mr. R. F. obſerved, that, conſidering the diſtreſſed ſituation of *Ireland*, at that time, it was a matter of the higheſt importance to enquire into the extraordinary increaſe of the military eſtabliſhment, before the ſupplies were granted; that inſtead of thirty regiments upon the eſtabliſhment, there is now no leſs than forty-two, with the ſame number of men, twelve thouſand. 'This, ſaid he, is extremely dangerous to the conſtitution; firſt, by increaſing dependents; and, ſecondly, by increaſing expence. The expence has increaſed no leſs than 150,000 l. a year, ſince the year 1757, which this country is, by no means, able to bear: and this eſtabliſhment, at preſent, amounts to 100,000 l. a year more than in the height of the war; beſides military contingencies and barracks, which amount to a very conſiderable ſum.'—He added, that the ſtaff of general officers in Ireland, amounted to 22,000 l. a year, though in England it amounted to no more than 11,000 l. ſo that the expence in that article was juſt double;—which, he ſaid, was ſurely ſurpriſing, as, in this town, [Dublin] there are ſeldom general officers enough to make a board.

November 16, the 18th day of the Seſſion, being the day appointed for conſidering the ſtate of the penſions, and how the increaſe of them might be prevented, a great debate aroſe; at the end of which, the queſtion was put, Whether the enquiry

ſhould,

ſhould, or ſhould not, be put off for a long day, and it was carried in the affirmative 126 to 78. In this debate Mr. W. B. ſaid, 'Mr. Speaker! Give me leave to ſay, that we have as yet been guilty of no *inconſiſtency*, and I cannot believe that we ſhall. But in what light ſhall we ſtand if the following *facts* ſhould be alledged againſt us?'

'On Wedneſday the ninth of November, we agreed that the penſions charged on this civil eſtabliſhment, were an intolerable grievance. On the ſame day we paſſed an unanimous reſolution, That, on the Tueſday following, we ſhould take that grievance into conſideration. On that Tueſday, we paſſed another unanimous reſolution, that we would conſider the grievance on the next day; and on that very next day, reſolved, that we would not conſider the grievance at all.'

Mr. T— Le H— (Thomas Le Hunt, Eſq; member for the town of Wexford) offered many arguments to ſhew the impropriety of making uſe of his majeſty's name in the debates of that houſe; and ſaid he ſhould be very much ſhocked and ſurpriſed, if, after an unanimous reſolution of the houſe for an enquiry into ſo alarming a grievance, a contrary reſolution ſhould take place, and no enquiry ſhould be made. He ſaid, ſuch a change of conduct could not poſſibly be imputed to a change of opinion; and muſt therefore give occaſion to ſurmiſes highly detrimental to the honour and dignity of the houſe, wholly incompatible with the independence of its members, and the true intereſt of the country they had been choſen to repreſent.

On the 21ſt day, the houſe reſolved itſelf into a committee, to conſider the ſupplies, and the Lord Lieutenant's ſpeech; when Mr. P. T. laid before the committee an account of the ſupplies that would be abſolutely neceſſary to carry on the *king's* buſineſs: and he particularly diſtinguiſhed the ſums neceſſary for the military eſtabliſhment, the civil eſtabliſhment, and for the payment of intereſt on the national Debt; and, after a ſpeech, made this motion, "That it was the opinion of the committee, that the national debt was 520,000 l." which was, after ſome oppoſition, agreed to.

A motion was then made that the committee ſhould agree to grant the *uſual* ſupplies; which produced a long debate: and Mr. E. S. P. moved that the word *neceſſary* ſhould be inſerted inſtead of the word *uſual*. This occaſioned many notable ſpeeches, in which the ſtate of the nation, and particularly of the military eſtabliſhment, is fully laid open. But at length it was carried in favour of the word *uſual*.

On the 23d day, the report was made from the committee of the whole houſe, appointed to conſider of the ſupplies, &c. And beſides *thoſe* which they thought neceſſary for the public, there

there were ſeveral reſolutions of theirs reported, for conſiderable ſums, to carry on improvements and manufactures in the country; from which ſums there were great deductions made by the houſe, for which deductions the A. G. was always an advocate. Upon this Dr. C. L. ſpoke to the following effect. 'I cannot but highly commend that vigilant attention to the public treaſure, and that ſpirit of public œconomy, which have ſo eminently diſtinguiſhed the gentleman on the floor over againſt me, this day: neither can I help expreſſing my concern and ſurpriſe that he ſhould ſtop ſhort. He has been very zealous to prevent the laying out public money in the improvement of the country, but he has very quietly acquieſced in its being ſquandered away in penſions to foreigners: nay he has not been leſs eloquent as an advocate for this expence, than as an adverſary to the other. As I had no reaſon to expect ſo uncommon an inconſiſtency of conduct, I did not think it would have fallen to my ſhare to move, as I now do, that 25,000l. be ſtruck off the liſt of penſions. I flatter myſelf that every gentleman preſent will cheerfully concur in this motion, at leaſt every gentleman who has diſtinguiſhed himſelf in favour of œconomy, and, that as, it is evident, the nation will be a gainer, it is not neceſſary to enquire who will be loſers. Except three or four, I believe they are all equally undeſerving; and if the whole reduction was to fall upon the penſioners of this houſe, there would be no reaſon to regret it: for it would certainly be better for the conſtitution, if no man in it had either penſion or place. I ſhould, indeed, be ſorry to have it thought neceſſary, upon this occaſion, to enquire who the penſioners are, becauſe, I believe, it would puzzle the moſt knowing man in the kingdom to tell us: the very finding them out, to remit them their money, is attended with difficulty and trouble; and I cannot help conſidering many of them as not having ſo much as a name.'—But this motion was withdrawn.

On the 25th day Mr. E. S. P. ſaid, 'I think one of the greateſt diſadvantages ariſing from the grant of penſions, is the enriching aliens with the treaſure of our country. I ſhall communicate a fact to this houſe, from which it will appear, that the grant of penſions to aliens, is ſuppoſed to be contrary to the ſenſe of the nation, even by the adviſers of ſuch grant, and therefore not *avowed*, though made. There is a penſion granted nominally to one *George Charles*, but really to monſieur *De Vercis*, the Sardinian *Miniſter*, for negotiating the peace, that has juſt been concluded with the miniſter of *France*. I muſt confeſs, Sir, that in my opinion, this ſervice deſerved no ſuch recompence, at leaſt on our part: ſo that in this caſe, our money is not only granted to an alien, but to an alien who has no merit to plead. If it be thought a defenſible meaſure, I ſhould be

be glad to know, why it was not avowed; and, why, if it be proper that we ſhould pay 1000 l. a year to monſieur Verois, we ſhould be made to believe that we pay it to George Charles. In ſhort, Sir, as penſions are *indiſcriminately* given for all purpoſes, upon all occaſions, and to all perſons, both for lives and for years, I think it is a duty incumbent upon this houſe to addreſs his majeſty on this occaſion, and to repreſent to him the real ſtate of the kingdom, &c.' This propoſal occaſioned a long angry debate, which was thus concluded by Dr. L. 'I am extremely ſurpriſed, Sir, at ſome of the objections that I have heard made againſt the laying our complaints before the throne, by an addreſs. We have been told that it is a delicate matter, and that we had better conciliate good will, than provoke reſentment. Some oblique threatnings have alſo been thrown out, and an attempt has been made to over-awe us, by the dread of ſome evils which it has been inſinuated that this reſentment may produce. But what opinion muſt we entertain of his majeſty, if we conceive theſe evils to be real, and this dread to be well-founded? It has already been obſerved, that his majeſty has not the *power* to hurt us, being innocent; and, God forbid that we ſhould ſuppoſe him to have the *will*. What can be more injurious to that amiable and beneficent character, for which he has ever been diſtinguiſhed, than to imagine that if we humbly apprize him of our ſufferings, he will, not only leave us without redreſs, but puniſh us for complaining! His majeſty, I am ſure, would be greatly troubled if he thought we had diſhonoured him by ſo unworthy an opinion, and our ſiſter country would certainly conſider our timid acquieſcence in public grievances without complaint, and our voluntary receding from our conſtitutional dignity and privileges, as a reproach to us, and a bad omen to herſelf: for as we form together one aggregate, whatever weakens a part, muſt neceſſarily diminiſh the ſtrength of the whole. I think, therefore, that, in duty to our conſtituents, in friendſhip to Great Britain, and in honour to the crown, we ſhould conſent to this addreſs.'

The queſtion being then put, it paſſed in the negative 124 againſt 55.

Mr. P. then moved, 'That an humble addreſs of thanks be preſented to his majeſty for his gracious intentions towards this kingdom, concerning the not granting of penſions for lives or years, upon this eſtabliſhment; ſignified by one of his majeſty's principal ſecretaries of ſtate to his excellency the lord lieutenant, and by him communicated to one of his majeſty's principal ſervants in this kingdom, and by him to this houſe.'

Mr. P. T. the A. G.

'It is certain that no ſuch addreſs can be preſented, conſiſtently with propriety, or the rules of parliament, for the ſubject of it

it is not regularly before the Houſe, nor was ever intended to be ſo. I thought it my duty indeed, to declare what I knew of a particular tranſaction, when I was called upon ſo to do——I did not ſay that any aſſurance came by order of the King, in a letter from a principal Secretary of State to the Lord Lieutenant [that his Majeſty would not hereafter grant any more ſuch penſions, except upon extraordinary occaſions] but that his majeſty had ſaid ſo in a private converſation. Now, Sir, tho' his Majeſty's gracious declaration, even in private diſcourſe, deſerves the greateſt confidence, yet ſurely it is not a proper ſubject for an addreſs of this houſe: for it is wholly unprecedented and unparliamentary, to found an addreſs upon any thing that has not, in a public and ſolemn manner, been communicated to this houſe!'

Mr. P. replied, 'that he could not recollect that the honourable gentleman had been called upon either by himſelf or by any other member, when he made the declaration in queſtion, but that he did it voluntarily and from himſelf: that ſuch declaration had moſt aſſuredly influenced the houſe, many gentlemen having declared that their vote had been determined by it: that the mode in which the aſſurance had been communicated, was a matter of no conſequence; the communication of it had had a powerful effect: therefore as the aſſurance had been thought to deſerve confidence, he was of opinion that it deſerved thanks: and that, as their farther proceedings to obtain a redreſs of the grievance of penſions had been ſtopped by his Majeſty's gracious declarations, it was but juſt, both with reſpect to themſelves and his Majeſty, to let him know it, that he might be ſenſible of their confidence in him, and, at the ſame time, that they continued in the ſame ſentiments, as to penſions, after they relinquiſhed their proceedings againſt them, which they entertained before: and were ſtill of opinion, that they were repugnant to the honour of his Majeſty, and the proſperity of his people.'

Mr. H. F. (Henry Flood) then ſpoke to the following effect—

'As I troubled the houſe with my ſentiments at large with reſpect to penſions, on a former occaſion, I had determined to ſay no more on the ſubject; yet I find myſelf forced from my reſolution, for I have this night heard ſuch things as would "cauſe the lips even of the dumb to ſpeak." I have heard it inſinuated, that we ought quietly and tamely to acquieſce in a grievance without complaint, for fear our complaint ſhould be reſented as an affront, and puniſhed as a crime. But as I am injured in ſuch inſinuations in common with every ſubject of this free ſtate, and as I am reſtrained by no ſuch principles of ſlaviſh fear, I *will* complain of the injury I have received. To tell us that we *ought* to bend our neck to the yoke, merely becauſe it is held out, is to ſubvert our honour, and alienate our birth-

birth-right. The whole world, Sir, has a better opinion of the Britiſh conſtitution, and of this national aſſembly; and, God forbid, that *we* ſhould think unworthily of *ourſelves*, that *we* ſhould forfeit *our* privileges, or betray *our* truſt! God forbid that we ſhould ſink into *voluntary* ſlavery, by a ſupine timidity, that will render us contemptible even to our tyrants, and odious to the magnanimous nation which glorioufly maintains that independance and freedom, that honour and thoſe privileges, of which we ſeem not to know the value, and which if we give up, we ſhall certainly not deſerve to enjoy.'

After a long debate, the queſtion was put for the addreſs and carried in the *negative*.

Mr P. then moved that an humble addreſs be preſented to his Majeſty, moſt humbly to beſeech his Majeſty, that he will be graciouſly pleaſed to recall the penſion of 1000l. a year granted to *George Charles, Eſq*; on the 15th day of laſt July, for the term of 31 years, in truſt for the *Sardinian* miniſter, as a reward for negociating the late treaty of peace with France and Spain. This alſo paſſed in the negative.

Nov. 29, 1763. the 29th day of the Seſſion.

The houſe reſolved itſelf into a committee to take into conſideration the loan bill—for enabling his Majeſty to borrow the ſum of 100,000l. that remained unborrowed of the 400,000l. which the crown had been empowered to borrow the laſt year, if the ordinary ſupplies ſhould fall ſhort. Mr. L—— O—— ſpoke thus, 'I riſe up to object to that clauſe which alters the nature of the bill in which it is inſerted, from all the bills of the kind that have ever been known before; for it makes it at once a loan bill and a bill of credit. That gentlemen may ſee how different the credit given now is from the credit hitherto given to government, I ſhall beg leave to ſtate the progreſs of that credit in as regular and ſuccinct a manner as I can. In the year 1715, a time when we were involved in all the danger and diſtreſs of a rebellion, this houſe, ſenſible of the uncommon exigencies of the ſtate, gave an unlimited vote of credit to government; which, I hope, no ſuch danger and diſtreſs will ever make neceſſary again. In 1733 another vote of credit was given; and another in 1741. The late very expenſive war, and the danger of an invaſion from abroad, compelled the miniſtry to repreſent to the lord lieutenant, the neceſſity of putting the country in a ſtate of defence; upon which, two applications were made to parliament, one in the year 1759, and the other in the year 1761, for the aid of conſiderable ſums, which were accordingly granted. Now, two things are to be conſidered in the courſe of this credit. Firſt, It was always given in conſequence of an application from the miniſtry to this houſe, in times of danger and diſtreſs; and ſecondly, that the bill of aid went regularly

regularly through the committee of the whole houſe, and through all the forms which have ever been held eſſentially neceſſary to a meaſure of ſo much conſequence to the nation. Neither would the application from government have been effectual, if it had been founded upon imaginary danger or chimerical wants. The houſe never opened the public purſe till it was fully convinced of the reality of the exigencies that were ſuggeſted; and, even then, it was done with all the caution, circumſpection and deliberation that becomes thoſe who diſpoſe of money that has been depoſited, as a truſt, in their hands. But how different from all this is our preſent conduct! We now, when there are neither wars, nor rumours of wars, when there is no danger without: nor any occaſion of uncommon expence within; when his majeſty has been graciouſly pleaſed to tell us, that nothing more than the uſual ſupplies ſhall be demanded, and recommends to us the leſſening the national debt, *we* are *now*, without the leaſt color or pretence, contrary to all precedent, and, in a moſt unparliamentary manner, granting an aid of 100,000l. without either ſolicitation or requeſt, by lugging a clauſe into a loan bill, for that purpoſe. I am ſorry to ſay, that the introduction of this clauſe has been managed when the houſe has been very thin, and when nothing of the kind was expected; and I moſt heartily intreat that every gentleman of the few that are now preſent, would conſider the fatal tendency of the meaſure in queſtion. Let us not lightly give up a prerogative on which our very being depends, the power we have over the public money, by letting it, as it were, ſlip through our hands, and, inſtead of *giving it*, ſuffer it to be *taken*. From our tenacious care and cautious diſpoſal of the public money we derive power, both from the crown and from the people; the people think us worthy of confidence, and the crown, of attention. But if we give our money unaſked, and unexpected, we undervalue our grants on one hand, and betray our truſt on the other: we laviſh our treaſure merely to make ourſelves cheap, and ſo by one act become both poor and contemptible. Yet we ſhould, even for the ſake of the crown, and of our ſiſter-country, keep the power and importance that is ſtill left us, and be faithful over our *ſingle* talent, that in a day of danger and diſtreſs, ſuch a day as we have ſeen, and ſuch as we may ſee again, we may have it in our power, not only to defend ourſelves, but to aſſiſt our protectors. But beſides theſe ſtrong, and, in my opinion, irrefragable arguments, againſt this vote of credit, for ſo I muſt call it, paſſed in this manner, and at this time, there is the danger of the *precedent*, which ſhould by no means be overlooked.——The only pretence for the meaſure from which all theſe evils will ariſe, is, that the duties *may* fall ſhort of the ſums that we have voted as a ſupply. But as it appears from the cloſeſt

cloſeſt calculation I can make, that there is not the leaſt danger of ſuch a deficiency, I muſt put my negative upon the clauſe.'

Mr. P. T. the A. G.

I entirely agree with the honorable gentleman, who ſpoke laſt with reſpect to the methods uſually practiſed in paſſing votes of credit; but I am far from conſidering the clauſe, impowering his majeſty to extend the 100,000 l. unborrowed of the aid granted the laſt ſeſſion to make good the ſupply now granted; if the duties ſhould prove deficient, as a vote of credit. I believe every gentleman muſt allow that the houſe is under an indiſpenſible obligation to provide for the civil and military eſtabliſhment, and for the payment of intereſt on the loan, beſides the ſums that have been granted for the improvement of the country: and, notwithſtanding the calculation by which the honorable gentleman ſays it appears that the duties will not be deficient for theſe purpoſes, I will take upon me to ſay that they will be deficient.——What then is to be done? We have but one alternative. We muſt either lay on new taxes, or we muſt enable the crown to borrow now what we had enabled it to borrow before, and what, not having wanted, it had not before borrowed!——'

To this Mr. J— Fitz G— replied, in the following terms: 'I am ſorry to ſay that I have the misfortune to differ from the very learned gentleman who ſpoke laſt, in every particular. I do not think that we are reduced to what the honorable gentleman is pleaſed to call an alternative of new taxes, or a vote of credit for 100,000 l. I ſay a vote of credit, for ſuch it appears to me. It has been inſinuated that this vote of credit is to ſtand in the place of new taxes: but I muſt beg leave to ſay, that it will make new taxes neceſſary; ſo that it is a ſword with two edges drawn againſt this unhappy and diſtreſſed country: it is a new unprecedented, unparliamentary, and dangerous mode of giving the government power over the money of the public: and it is not only a certain ſource of new taxes, but a probable cauſe of their perpetuity. Is not intereſt to be paid for this 100,000 l? and how are we to raiſe money to pay this intereſt, but by new taxes? Is not this intereſt to be an annual burthen, till the principal is paid off? And, is it probable, that, if we proceed as we have begun, we ſhall be able to reduce our public debt? One of the the great evils of what is called borrowing and funding is, that the ſame taxes muſt be levied in time of peace as during a war; and that the burthen laid on during the greateſt exigency, muſt be continued on our ſhoulders, when the exigency is over. It is alſo equally true, and equally to be lamented, that by borrowing and funding, we ſhall, in ſo ſhort a time as twenty years, have paid 40 s. in the pound for all the expences of ſtate, even with reſpect to that part of the public debt, which we will ſuppoſe

poſe to be then paid off. If we borrow this year 100 l. to defray the expence of ſome exigency, and immediately apply it to that purpoſe, it is manifeſt that if we pay intereſt for this ſum, after the rate of 5 l. *per cent.* we ſhall, at the end of twenty years, have paid juſt as much for intereſt as the ſum borrowed amounts to, and that if we then repay the ſum borrowed, we ſhall have paid juſt 200 l. for the expences which 100 l. would have defrayed. I ſhall not however enter further into this ſubject. That the clauſe now in queſtion is without precedent, that it is ill-timed, that it is unneceſſary, has been proved with ſuch force, both of reaſon and eloquence, that it would ill become me to uſe any arguments for the ſame purpoſe. I ſhall only ſay, that if we are to increaſe the public debt, at a time like this, I cannot conceive when it is to be leſſened. A ſucceſsful war is juſt concluded, and all Europe is in a ſtate of profound peace; yet we have ſtruggled in vain againſt an increaſe not only of our civil, but *military* eſtabliſhment, without the leaſt hope of being able to provide for them, ſince no plan of any extent or conſequence has been propoſed with reſpect to our commerce, trade or manufactures, from which a reaſonable expectation may be formed, either of population or riches.'——

Many other ſpeeches were made on this occaſion. But the queſtion being put, the clauſe for granting the 100,000 l. was agreed to.

[To be concluded in our next.] R--n.

An Eſſay concerning the Cauſe of the Endemial Colic of Devonſhire, which was read in the Theatre of the College of Phyſicians, in London, on the Twenty-ninth Day of June, 1767. By George Baker, Fellow of the College of Phyſicians, and of the Royal Society, and Phyſician to her Majeſty's Houſhold*. 1767.

THE *Colica Saturnina*, of Juncker;—*Plumbariorum*, of Ramazzini:—*Pictorum et Figulorum*, of Dubois and others:—*Pictonum*, of Citeſius:—and *Damnoniorum*, of Huxham: are all only varieties of the ſame diſeaſe; are marked with the ſame diſtinguiſhing characters; and probably alſo proceed from the ſame individual cauſe, viz. the poiſonous qualities of lead.

The names of moſt of the above diſeaſes denote their origin. As to the *Colica Pictonum*, it has been obſerved to prevail moſt

* Though we have taken this eſſay into our Review, we think it neceſſary to inform the public, that as yet, it is not printed for ſale: the author's preſent intention being only to oblige ſome particular friends; and to advertiſe thoſe, whom this ſubject more immediately concerns, of an evil, which cannot be too expeditiouſly removed.

where

where the wines are weak and ſour; and has been attributed by ſome writers to the acid in thoſe wines; by others, to the litharge uſed to correct this acid, and render the wines more palatable. Zeller takes notice of the revival of the adulteration of wine with Litharge in the Dutchy of Wirtemberg, in the beginning of the preſent century. He aſſerts that though the wines in the neighbourhood of Tubinga, were as acid as vinegar, the inhabitants had long drank them with impunity, till this fraud was introduced.

The *Colica Damnoniorum*, or Devonſhire colic, has lately engaged the attention of Dr. Baker; and he has very commendably exerted his medical abilities, to find out the cauſe of this local diſeaſe. The reſult of his inquiries and experiments is this, that the Devonſhire colic is occaſioned by the lead, with which the cyder of that county is impregnated.

The facts from which Dr. Baker draws this concluſion, are the following. That this diſeaſe is no longer endemic in the province of Poitou, and other parts of France and Germany, ſince the laws of theſe countries, have made this pernicious method of adulteration, puniſhable by death.—That it appears from the authority of Dr. Wall of Worceſter, that the counties of Hereford, Glouceſter, and Worceſter, are not, ſo far as he knows, ſubject to this colic: that there is no lead, which can give occaſion to the diſeaſe, uſed in any part of their *apparatus:* that once indeed, in a plentiful year of apples, he knew a farmer, who wanting caſks, filled a large leaden ciſtern with new cyder, and kept it there, till he could procure hogſheads ſufficient to contain the liquor; and the conſequence was, that all who drank of this cyder were affected by it as the lead-workers uſually are: eleven of them were in the Worceſter infirmary at one time.—Dr. Wall further obſerves, that he had lately two or three patients in that diſtemper, occaſioned by their having drank cyder made in a preſs covered over with lead: but this fact of a cyder-preſs covered with lead, is a ſingular, and perhaps the only inſtance of the kind in this part of England: the bed of the preſs had been cracked by diſuſe, and the farmer contrived this covering, to prevent a loſs of his liquor.—Dr. Baker finds on inquiry, that the diſeaſe is very common all over the county of Devon; but that it particularly infeſts thoſe parts of the county, where the greateſt quantities of cyder are made: that the moor-ſtones which compoſe the circular trough, in which the apples are ground, are cramped together with iron and melted lead poured into the interſtices; and that the inequalities of the ſtones themſelves at their joinings are filled up in the ſame manner: that it is likewiſe common, in ſeveral parts of the county, either to line the cyder preſſes entirely with lead; or to make a border of lead

quite round the preſs: that in many other places, where theſe methods are not uſed, it is common to nail ſheet-lead over any cracks or joints in the preſſes; and likewiſe to convey the juice from the preſſes in lead pipes. Moreover, that he is informed, it is the practice of ſome farmers, in managing their weak cyder, to put a lead weight into the caſks, to prevent the ſourneſs of the liquor.

Dr. Baker's experiments on the *muſt*, or expreſſed juice of the apples before fermentation, ſhew that it has lead diſſolved in it. The cyder alſo of the preceeding year gave evident ſigns of lead, but in leſs proportion.—Experiments made on the Herefordſhire cyder, ſhewed no ſuch impregnation.—Dr Saunders, who aſſiſted Dr. Baker in the above experiments, made an extract from eighteen quarts of Devonſhire cyder, bottled; and from this extract he procured by the aſſay, four grains and an half of lead.

Such are the facts which are aſſerted and inſiſted upon by Dr. Baker. From theſe he thinks it demonſtrated, that the peculiar noxious impregnation in the Devonſhire cyder, is lead: and from this ſource only he derives the PROVINCIAL DISEASE.

D.

Some Obſervations on Dr. Baker's Eſſay on the endemial Colic of Devonſhire. By Francis Geach, Surgeon at Plymouth, and F. R. S. To which are added, ſome Remarks on the ſame Subject, by the Reverend Mr. Alcock. 8vo. 1s. Baldwin.

MR. Geach, in this pamphlet, endeavours to invalidate the facts and experiments advanced by Dr. Baker in his eſſay on the cauſe of the endemial colic of Devonſhire.—'Mr. Worth, ſays he, a gentleman in the north of Devon, and a great cyder-maker, declares, that he never knew any lead at all uſed in any of the pounds, and yet his tenants and neighbours are more univerſally afflicted with the colic than any other people, in other parts of the county.'—Again, 'Mr. Ward, a very reputable farmer near Oakhampton, informs me, that laſt autumn all the lead in his pound (which was a very ſmall quantity) happened to get looſe from the iron ſpill, and was by the moorſtone grinder broken to pieces. This accident was not diſcovered, till a large quantity of cyder had run off. All this liquor, however, amounting to many hogſheads, and which (according to Dr. Baker's opinion) muſt have been fully impregnated with lead, has been ſince uſed without any ill effect.'

'But in fact, proceeds Mr. Geach, not one pound in fifty has any lead at all, or not of any conſequence in it. All the apples

apples are compreſſed in wooden pounds, or ground in iron or wooden mills. Indeed a little lead is ſometimes uſed in moor-ſtone troughs; and where the ſtones are not jointed cloſely, the interſtices are filled, not always with lead, but often with clay, lime, ſand and ſtones. It cannot, I believe, be proved that ſheet lead is nailed over any preſs, in any part of Devon (that at Alphington excepted) much leſs that the expreſſed juice is conveyed through leaden pipes.

As to the lead which was procured by Dr. Saunders from the aſſayed extract; it appears from the letters of Mr. More, a very diſtinguiſhed and experienced chemiſt, that the cyder from which Dr. Saunders made his extract, was taken out of bottles which had lead ſhot in them; that from the extract itſelf ſeveral globules of lead were picked out, which could be nothing but lead ſhot; and that the lead which was obtained by aſſay from the extract, was probably derived from the ſame ſource.

Mr. Alcock in his curſory remarks, aſſerts, that 'in moſt places in Devonſhire, the cauſe (aſſigned by Dr. Baker) does not exiſt at all.'—'Very few oats, ſays he, or cyder preſſes in Devon are lined with lead, or have a leaden border. I never ſaw or heard of any ſuch, till this gentleman informed me of one at Alphington.'

We take no notice of the vague obſervations and hypothetical reaſonings which are ſcattered through this pamphlet. They are of no weight with reſpect to the point in queſtion. **D.**

An Anſwer to the Obſervations of Mr. Geach, and to the curſory Remarks of Mr. Alcock, on Dr. Baker's Eſſay on the endemial Colic of Devonſhire. In a Letter from Dr. Saunders to Dr. Baker. 8vo. 1 s. Dilly.

WHEN facts are oppoſed to facts, the weight and authenticity of ſuch facts muſt be very carefully examined.—Dr. Saunders thinks the declaration of Mr. Worth, much too general; and that of Mr. Ward, inconcluſive. Beſides the evidence of Dr. Wall with reſpect to the laſt of theſe points, we have here the authority of another gentleman of the faculty. 'Dr. Nooth aſſures me, ſays Dr. Saunders, that in Dorſetſhire, particularly on the ſide near to Somerſetſhire, the cyder-preſſes are very frequently lined with lead; and that the colica pictonum is moſt frequent in thoſe pariſhes where they uſe the moſt lead: he knows a gentleman who makes a great deal of cyder, but who uſes no lead in his utenſils; the colic of Poitou is never in that gentleman's family, though his ſervants drink large quantities of cyder —' It is likewiſe a common practice among the farmers of Dorſetſhire, to buy from the apothecaries large quantities of *ſacchar ſaturni*, with which they are known to

ſweeten their cyder. This I can affirm from the poſitive teſtimony of gentlemen of credit, who reſide in that county.'

Dr. Saunders next conſiders Mr. Geach's own evidence on this ſubject. "*Not one pound in fifty*, ſays Mr Geach, *contains any lead at all.*" Mr. Geach, conſcious that this is much too bold an aſſertion, or in other words abſolutely falſe, qualifies it with, "*or not of any conſequence. All the apples are compreſſed in wooden pounds, or ground in iron or wooden mills.*" If all the apples are thus compreſſed and ground, it is, I imagine to be preſumed, that the moorſtone troughs, "*in which a little lead is ſometimes uſed,*" are never employed.'——Again, "*It cannot I believe be proved, that ſheet-lead is nailed over any preſs in any part of Devon, that at Alphington excepted.*" What will this author ſay, if I reply, it can be proved, that in the year 1766, there were many ſuch preſſes, in ſeveral parts of the county. It can be proved by a certificate, which you (Dr. Baker) have ſhewn me, that in three pariſhes only, there were at leaſt thirty preſſes lined with lead. *This is no hearſay or random aſſertion.*'

As to the fallacy in the affair of the bottled cyder, and aſſayed extract; hear what Dr. Saunders advances in his own defence.—'About the month of October laſt, I received from you eighteen quarts of cyder, from which I was to prepare an extract, and make an aſſay, not doubting but that the quantity of lead detected by you in your former experiments, might be ſtill rendered more ſenſible. I evaporated the liquor in a ſtone veſſel, to the conſiſtence of an extract, and was ſomewhat ſurpriſed to find in the extract, a ſmall quantity of malleable lead; this I immediately ſuſpected might ariſe from ſhot in the bottles; of this ſuſpicion you had the earlieſt intelligence. I picked out all the lead carefully; and my own private aſſaying furnace not being in order, I carried it to be aſſayed at a place where I met with Mr. More: I told him what I was engaged in, and immediately hinted to him my ſuſpicion regarding the accuracy of that experiment, and ſuggeſted the propriety, and urged the neceſſity of repeating it: however, I proceeded in the aſſay, although I meant to lay no ſtreſs on it; this he knew perfectly well, as I told him, I would ſet about making another extract immediately: *the reſult of the aſſay of which is referred to in your fifth experiment.*'

'If the public, however, ſhould ſtill heſitate about the validity of this laſt aſſay, as being from bottled cyder, their doubts will be removed, when your papers are publiſhed, in which they will ſee, that an aſſay has been made, under the eye of ſeveral gentlemen of candour and veracity, from cyder taken immediately from the caſk, by which a quantity of malleable lead was obtained.'

Thus

Thus we have given our readers the preſent ſtate of the facts with reſpect to the lead in the Devonſhire cyder apparatus, and its effects in producing the endemial colic; and upon the whole, we apprehend, that the ballance is conſiderably in favour of Dr. Baker.

D.

Eſſays Medical and Experimental on the following Subjects, viz. I. The Empiric. II. The Dogmatic; or, Arguments for and againſt the Uſe of Theory and Reaſoning in Phyſic. III. Experiments and Obſervations on Aſtringents and Bitters. IV. On the Uſes and Operations of Bliſters. V. On the Reſemblance between Chyle and Milk. By Thomas Percival, M. D. F. R. S. 8vo. 3s. 6d. Johnſon and Davenport.

DR. Percival, in the firſt of theſe Eſſays, is an advocate for the empiric; and in a declamatory kind of ſtyle, propoſes to point out, the folly, fallacy, and dangerous conſequences of theory and reaſoning in medicine.—In the ſecond Eſſay, our author ſtands forth as a dogmatiſt: and now the argument is as clear againſt the empiric, as it was before againſt the dogmatiſt.—'The rationaliſt has every advantage which the empiric can boaſt, from reading, obſervation and practice, accompanied with ſuperior knowlege, underſtanding and judgment.' Thus, our author, by ſuppoſing himſelf firſt of one party and then of the other, endeavours to do juſtice to both.—We ſhall only obſerve to our readers, that theſe two eſſays contain ſome uſeful and entertaining obſervations; the argument however, as is not unuſual in this kind of writing, is ſometimes run a little out of breath.

The third Eſſay, which treats of aſtringents and bitters, comprehends a number of accurate and ingenious experiments, from which are deduced ſome uſeful, practical obſervations. Without entering into any minute detail of the contents of this eſſay, we ſhall give our readers, Dr. Percival's recapitulation of the principal facts which have been aſcertained.

'1. The peruvian bark, and many other vegetable bitters and aſtringents, yield their virtues as perfectly to cold as to boiling water.

'2. As much of the reſin of the bark is diſſolved by cold maceration as by coction.

'3. Trituration promotes and increaſes the ſolution of the bark in water.

'5. Quick lime neither quickens, nor increaſes the ſolution of the bark in water, contrary to the aſſertion of Mr. Macbride.

'6. The bark will not yield all its virtues either to cold water, boiling water, or rectified ſpirits of wine, nor probably

to any other *menſtruum* ſingly employed. After thirty cold macerations, and twenty-five coctions in different parcels of water, each *reſiduum*, though perfectly inſipid, yielded a bitter and aſtringent tincture when digeſted in rectified ſpirits of wine. On the contrary, after repeated digeſtions in rectified ſpirits of wine, when that *menſtruum* acquired neither taſte nor colour from the bark, cold water extracted from it a manifeſt degree of aſtringency.

'7. Cold water is a more powerful ſolvent of the bark, than rectified ſpirit of wine. But brandy is a ſtronger *menſtruum* than water, and Rheniſh wine than brandy.

'8. Acids, bitters and aſtringents neutraliſe each other, forming what the chemiſts term a *tertium quid*. When combined together in due proportion, their taſte and ſmell is altered; the acids loſe the property of ſtriking a red colour with ſyrup of violets; and their antiſeptic powers in combination are double the ſum of them when ſeparately employed. The bark likewiſe with vinegar hath the property of reſtoring ſweetneſs to putrid ſubſtances, which Mr. Macbride affirms it hath not alone.

'9. The vegetable acids combined with aſtringents diminiſh their aſtrictive power on the dead fibre; the mineral acids increaſe it.

'10. Aſtringency and bitterneſs are diſtinct properties, and are united together in very different proportions in different vegetables.

'11. Neither the taſte, nor the power of ſtriking a black colour with chalybeates, nor yet the property of hardening animal fibres, whether ſingly or collectively taken, are certain criteria of the aſtringent power of a medicine on the living body.

'12. The power of ſtriking a black colour with green vitriol is not always a teſt of aſtringency on the dead fibre; nor is it common to all vegetable aſtringents. Rue yields a faint black, on the addition of *ſal martis* to an infuſion of it, and yet is not aſtringent: Gentian, on the contrary, ſtrikes no black, although it is a pretty ſtrong aſtringent.

'13. Putrid gall is neutraliſed by all acids. But thoſe of the native vegetable claſs alone, entirely ſweeten it.

'14. Whatever deprives green vitriol of its acid, whether it be heat, the addition of an alkali, or repeated affuſions of water, deſtroys its power of ſtriking a black colour with vegetable aſtringents.

'15. An acid, contrary to the opinion of Dr. Lewis, is eſſentially neceſſary to the above-mentioned property of green vitriol.

'16. Ink, ſeems to be a combination of vitriolic acid, iron, and a certain proportion of vegetable aſtringent matter.'

From

From the doctrine which is laid down in the 8th article of this recapitulation, viz. that acids, and bitters, neutraliſe each other, &c. Dr. Percival points out the uſe and operation of bitters in acidities of the firſt paſſages: the uſe alſo of acids in a redundancy, and depraved ſtate of the bile.——He further obſerves, that, 'in a poſthumous work of the learned Dr. Boerhaave, publiſhed by his pupil Van Eems, it is aſſerted, that the deleterious effects of ſcammony, colocynth, and ſpurge are corrected by vinegar. Theſe are all vegetable bitters, and probably the action of the acids conſiſts in neutraliſing them. If this be the caſe, the uſe of vinegar as an antidote, may perhaps be more extenſive than is commonly ſuppoſed. For many of thoſe ſubſtances, which on account of their virulent and pernicious effects on the body, are termed poiſons, have a conſiderable degree of bitterneſs; as may be inſtanced in the *lauro ceraſus*, *nux vomica*, *helleborus*, *nicotiana*, *camphor*, *opium*, *euphorbium*, *aſarum*, *bryonia*, *elaterium*, *chelidonium majus*, &c. And it is at leaſt as probable, that their noxious qualities reſide in their bitter, as in any other part of their compoſition.'——We ſhall not particularly examine into the concluſiveneſs of this manner of reaſoning; but as the experiments here related, may be uſefully applied in caſes where an over doſe of opium has been thrown into the ſtomach, and cannot therefore be too univerſally known, we ſhall tranſcribe them.

'On communicating this conjecture, ſays our Author, to my ingenious and learned friend Dr. Mathew Dobſon of Liverpool, he furniſhed me with the two following experiments in confirmation of it:

EXPERIMENT I.

"May 21, 1764. Twelve grains of opium, diſſolved in half an ounce of water, were given to a pointer bitch, which weighed twenty five pounds and two ounces. The natural ſtate of her pulſe was from 110 to 115 pulſations in a minute; and it ſhould be premiſed, that in making the following experiments, I never examined the pulſe, but after ſhe had been in my room 15 or 20 minutes, and was either aſleep or lay at reſt.

"Soon after giving her the opium, ſhe looked heavy; ſlavered a great deal; and appeared to be much offended with the taſte of the opium.

"When at liberty, ſhe went out into the open air, but was dull and moved ſlowly.

"One hour after; pulſe 75. Very uneaſy and diſtreſſed. An univerſal rigour and trembling every five or ſix ſeconds.

"Two hours after; pulſe 60. Had run out into the ſtreet for half an hour; head rather giddy, with an unſteadineſs in her

gait; complains and groans frequently; heavy, but does not ſleep much; ſlavers a great deal.

" Three hours after; pulſe 59. In other reſpects much the ſame.

" Five hours after; pulſe 60. Had been in the open air for more than an hour; rather ſtaggered as ſhe went down ſome ſteps; frequently kept her head very erect, but not ſteady; ſlept very little; loſt all her playfulneſs; ſlavers; refuſes to eat bread; offended with the taſte of the opium; and has ſtill the tremblings and twitchings

" Eight hours after; pulſe 80. More briſk, and ſeems to be coming to herſelf again.

" Twelve hours after; pulſe 86. Had followed the ſervant for more than a mile; ſtill more herſelf.

" Sixteen hours after; pulſe 113. Not much different from her uſual appearance.

EXPERIMENT II.

" May 28th, 1764. Twelve grains of opium diſſolved as in the former experiment, and with the addition of 30 drops of the acid elixir of vitriol, were given to the ſame pointer. Much offended with the taſte; foams and ſlavers.

" One hour after; pulſe 90. Slavers very little; alert as uſual. As ſhe lay aſleep in my room, ſhe had a little rigor and trembling.

" Two hours after; pulſe 85. There were now given her 20 drops of the elixir of vitriol in an ounce of water; ſlavered a little after this.

" Three hours after; pulſe 80. The ſlavering ſoon ceaſed; is not near ſo much offended with the taſte of the opium as in the former experiment. Rigor and trembling very obſervable, but only when aſleep: 30 drops of elixir of vitriol were now given; and one hour after this, 20 drops more; ſo that ſhe has had in all 100 drops of the elixir of vitriol, within the four hours.

" Five hours after; pulſe 95. Briſk; ſome of the twitchings, but only when aſleep.

" Eight hours after; pulſe 120. Not much different from her uſual appearance; ſome very ſlight twitchings as ſhe lay aſleep.

" Theſe and ſome other experiments were made, in order to aſcertain the efficacy of acids in counteracting the deleterious qualities of opium. When an over doſe of opium has remained in the ſtomach for ſome time, the ſenſibility of that organ is almoſt entirely deſtroyed, ſo that the moſt active emetics are ineffectual to evacuate the poiſon. It is a matter of conſequence therefore in this caſe, to know what claſs of medicines

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we may next have recourſe to, with the greateſt probability of ſucceſs. As the opium cannot be rejected from the ſtomach, relief is only to be expected from ſuch remedies as will change the nature of the opium itſelf: and how far this end is to be attained by the liberal uſe of acids, the reader may judge by comparing theſe two experiments."

The fourth Eſſay is on the uſes and operation of bliſters.—It appears from this eſſay, that Dr. Percival has attentively peruſed whatever has been advanced by medical writers on the ſubject of bliſters.—He begins with examining the experiments and obſervations of Baglivy, which are in many reſpects faulty and defective.—He then proceeds to a general diviſion of his ſubject, and conſiders bliſters as acting, 1. On the SOLIDS. 2. On the FLUIDS.

The diſeaſes of the ſolids, in which bliſters are indicated, may be reduced to three heads.

1. '*Where the action of the moving fibres is either partially, or univerſally too weak.*

2. '*Where it is irregular.*

3. '*Where it is partially too ſtrong.*

'In the firſt caſe vesicatories are indicated, as a ſtimulus to the languid ſolids, to rouſe them to more vigorous contractions, to ſupport the *vis vitæ*, and to promote the ſalutary ſecretions. They tend to quicken the circulation, to raiſe the pulſe, and to animate the whole ſyſtem.'—— Hence proceeds our Author, we may deduce their uſe and operation, 1. In low nervous fevers. 2. In the advanced ſtate of inflammatory fevers. 3. In the ſmall pox. 4. In the apoplexy. 5. The palſey. 6. The gutta ſerena. 7. The Tympanites. 8. The rickets. 9. Schirrous tumours.—Our author enlarges upon each of theſe particulars, and quotes the authorities of Riverius, Etmuller, Huxham, Pringle, Sydenham, Mead, Morton, Hillary, Monro, &c.

II. Where the action of the moving fibres is irregular; they are chiefly indicated as *ſtimulants* or *antiſpaſmodics*.

III. Where the action of the moving fibres is partially too ſtrong.

'It is yet a ſubject of diſpute, ſays Dr. Percival, amongſt phyſicians, whether epiſpaſtics are uſeful, or detrimental in inflammatory fevers. Hoffman bears the ſtrongeſt teſtimony againſt their application in ſuch caſes; and Baglivy from his own experience aſſerts, "*Quod delirantibus cum febre acuta, lingua arida, et indicijs magnæ viſcerum inflammationis, ſi applicentur veſicantia, omnia in pejus ruunt, et magna ex parte moriuntur convulſi.*" Alpinus ſays, "*Nunquam probare potui, in acutis febribus veſicantium uſum, quod calorem febrilem augeant, vigilias doloremque concitent, et deliria inducant, coctionem impediant, non minus et motui humorum critico obſint,*

obſint, quum incertus ſit locus ad quem, vel per quem criſis eſt futura." Sir John Pringle acquaints us, that his firſt practice in every inflammatory fever was to bliſter; but afterwards, when he found that a ſolution of the fever was not to be procured by ſuch means, he confined the uſe of epiſpaſtics to thoſe ſtates of the diſeaſe, in which he could be moſt aſſured of their efficacy. Huxham, if I miſtake not, obſerves that to bliſter in the beginning of inflammatory fevers is to add fuel to the fire; and Dr. Wyatt expreſsly ſays, that in fevers, where there is no partial obſtruction, or inflammation, veſicatories are of little ſervice, and are ſometimes hurtful: unleſs perhaps towards the end of the diſeaſe, when the pulſe begins to ſink.

'On the other hand Sydenham, whoſe authority muſt have great weight, from his accurate attention to the *juvantia* and *lædentia* in all diſeaſes, adopted the uſe of bliſters in the continued acute fever, which prevailed in the years 1673, 1674, 1675. The ſymptoms of this fever, as he deſcribes them, indicate a very high degree of inflammation; and his practice was, firſt to take away a ſufficient quantity of blood from the arm, and then to apply a large epiſpaſtic to the neck: at the ſame time he employed the cooling regimen. Dr. Friend ſays, that in acute fevers, the ſafeſt and moſt ſpeedy relief is afforded by veſicatories. Nor are we to be too ſcrupulous about accommodating them to the conſtitution, or ſtate of the patient; for whatever his habit of body may be, if the fever rages beyond meaſure, the ſlight inconvenience of a bliſter is rather to be endured, than the life of the patient endangered; for in theſe caſes, the only hope is in bliſters. They derive the febrile matter from the brain, and aſſiſt and promote the other diſcharges, thoſe eſpecially by ſweat and urine. Dr. Glaſs alſo, in his learned commentaries, recommends the application of bliſters in inflammatory fevers. "*In febribus inflammatoriis, poſt debitam ſanguinis miſſionem, locum habet id remedij; atque licet motus arteriarum, etiamnum nimis veloces, ab eo intendantur, brevi tantum intervallo id fiet, poſtea quidem, eliquatis denſis humoribus, pulſus ſentientur molliores, et febres erunt leniores.*" "I have more than once in an evening," ſays Dr. Lind in his valuable papers on fevers and infection, "ordered eight or ten patients to be bliſtered, and have left them with a quick pulſe, great heat, immoderate thirſt, a pain, confuſion, and heavineſs of the head, and what to a phyſician converſant with ſuch fevers, communicates a moſt certain knowlege of the condition of the patient, ſuch a lifeleſs, ſunk ſtate of the eyes, as denoted great danger. But the next morning I found theſe patients with a lively, briſk eye, a calm pulſe, and with a deſire to get out of bed." Other authorities to the ſame purpoſe might be advanced.

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'How then are we to determine this diſpute? May not the truth in this, as in moſt other litigated points, lie in the middle way between the oppoſite opinions? If ſo, the following concluſion may perhaps be juſtified: that whenever the inflammatory diatheſis prevails ſtrongly, and uniformly throughout the ſyſtem, and no one part is more affected than the reſt, veſicatories are pernicious and detrimental. But when peculiar ſymptoms of inflammation attack the head, the lungs, &c. and prevail more in thoſe parts, than in the reſt of the body, bliſters are indicated, and often prove remarkably uſeful. And in ſuch caſes they are found from experience, to leſſen the impetus of the blood upon the veſſels of the inflamed part, to abate the fever and heat of the body, and to diminiſh very remarkably the quickneſs of the pulſe. Whatever may have been the original cauſe of a fever, it will be continued, and often greatly increaſed, by any particular inflammation, which may happen to have taken riſe from it. Under theſe circumſtances, the application of a bliſter to a neighbouring part, will ſometimes produce a reſolution of the diſeaſe, by leſſening the impetus of the fluids on the inflamed part, by making a conſiderable derivation of ſerous humours from it, and by rendering the mind leſs ſenſible of the painful irritation, which excites and continues the inflammation.'—Hence the uſe of bliſters in all topical inflammations.

We apprehend that when our Author has ſtill further attended to the authority of experience, he will find that bliſters are likewiſe uſeful in inflammatory fevers *without* topical affection: and that he might have added therefore a 4th head, under which bliſters are indicated, viz. where the action of the ſolids is *univerſally* too ſtrong. We know from experience, that in caſes where there is a general *inflammatory diatheſis*, great heat and tenſion, but without any topical inflammation, that bliſters are moſt powerful SEDATIVES.—We cannot therefore agree with our Author, where he ſays, 'when the inflammatory diatheſis prevails univerſally, and ſtrongly, without any partial obſtruction, every ſtimulus muſt aggravate the ſymptoms; and bliſters raiſed on the ſkin, by a cataplaſm of muſtard, or by the actual or potential cautery, where the irritation is confeſſedly external, *would operate in the ſame manner as an epiſpaſtic of cantharides.*'

Dr. Percival concludes this eſſay, with ſome ſhort obſervations concerning the operation of bliſters on the Fluids; conſidering them as *attenuants and evacuants.*

Eſſay V. 'An inquiry into the reſemblance between the Chyle and Milk; or an attempt to prove that milk is the chyle unaſſimilated, and ſeparated from the blood, in nearly the ſame ſtate as when taken up by the lacteals.'

The learned and indefatigable Haller ſays; *Chylus albus ſuccus eſt, de alimentis extractus, qui ſanguine adfunditur. Ejus natura ex aqua, et olio compoſita eſſe videtur, argumento ſaporis dulcis, naturæ aceſcentis, albi coloris, quibus dotibus emulſiones mire refert. Farina vegetabili, cum lympha, et olio animali, conponitur.* IN LAC ABIT PARUM MUTATUS *.——And in another place; *ſanguini miſtus chylus non continuo naturam deponit, argumento lactis inde nati* †.—Few experiments have been made upon the chyle itſelf, there is one fact however in the eſſay before us, from which it appears that the chyle as it iſſues from the lacteals, poſſeſſes ſome of the diſtinguiſhing characters of milk.—'A girl about eight years old, was tapped for an *aſcites*. She had alſo an univerſal *anaſarca*; and even her face was vaſtly bloated, and exceedingly pale. Four quarts of liquor were drawn off, which was of a milky colour, full as white as milk mixed with an equal quantity of water. It would not coagulate by heat; but after ſtanding a day or two, it was covered with a kind of thin cream, and in a few days more, it ſmelt and taſted ſouriſh. The girl was greatly relieved by this evacuation; but the tumour of her belly, ſoon increaſed again to ſuch a degree, that it was neceſſary to renew the operation. A liquor the ſame as before, only ſomewhat more dilute, was drawn off, the ſwelling of her whole body ſubſided, and ſhe recovered her appetite and ſtrength. This girl, before ſhe was attacked with theſe complaints, was very lively and active, and had a great appetite, in which ſhe was too much indulged. Probably by uſing violent exerciſe after a full meal, ſhe had ruptured ſome of the lacteals.'—With reſpect to the nature of the chyle, when circulating but not intimately mixed with the blood, Regnerus de Graaf ſays; '*boni ſaporis id lac eſſe, et caſcum inde adjuto acido factum* ‡.——And Verduc ſays; '*in nutrice verum lac fuit, quod perinde cogeretur* ¶.'

There is added to theſe eſſays a good general index, referring to the particular facts, experiments, and obſervations. **D.**

On Card-Playing. In a letter from Monſieur de Pinto, to Monſieur Diderot. With a Tranſlation from the Original, and Obſervations by the Tranſlator. 8vo. 1 s. Walter, &c.

MR. de Pinto views the amuſement of card-playing with the eye of a philoſopher and a politician; and in examining the ſubject, endeavours to diſcover what influence this univerſal mode of paſs-time hath had on the manners and morals

* *Prim. Lin. Phyſiol.* p. 470. † Ibid. p. 475.
‡ *Oper. omn.* p. 46. ¶ Verduc, *uſag. de part.* p. 183.

of

of mankind, in theſe later ages,——in the European part of the world, particularly.

It is our Author's opinion that, generally ſpeaking, in Europe, mankind are become more gentle, more ſocial, leſs wicked, and leſs unhappy, than they were before card-playing became their favourite amuſement; and therefore he attributes this reformation in their manners, to the natural tendency and influence of that kind of diverſion: and thus he reaſons on the ſubject:

'Before the epoch of cards, there was leſs union between the ſexes; I mean, they were leſs together, leſs in ſociety or company; the men were more ſo: the meetings in clubs, taverns, were more in vogue; convivial drinking formed more connections, more friendſhip; the heavineſs of time on hand, which is one of the moſt powerful cauſes of the unfolding of human perfectibility, excited men to cultivate their talents, to enploy themſelves, to ſtudy, to labour at the arts, to cabal, to project conſpiracies: politics were the ſubject of the converſations which leiſure, and a kind of neceſſity for paſſing away the time, produced; they cenſured the government; they complained of it, conſpired againſt it; and there were on ſuch occaſions, friends to be found, who might be truſted: the great virtues and the great vices were more common. Then again, the men in thoſe days, not having, by means of the taliſman of the cards, the opportunity of ſatiating their eyes, with the charms of women in full counter-view to them, over the green carpet, friendſhip and love, were paſſions: but, at preſent, thanks to thoſe ſame cards, there is little more left than gallantry: there may be found plenty of acquaintances, and not a ſingle friend; a number of miſtreſſes, and not one beloved.'

Mr. de Pinto, however, cautions his reader againſt miſtaking his idea, by ſuppoſing that he is not aware of 'all the ill which the rage of play has done,' with regard to both ſexes; this he admits, and farther allows that while card-playing has freed us from the principal vices of our forefathers, it has alſo ſtript us of ſome of their greater virtues. But he contends, on the whole, that there have reſulted, from the univerſal prevalence of this amuſement, advantages which might balance the miſchief, and even preponderate on the whole. 'The ſedentary life, ſays he, to which this eternal amuſement reduces the two ſexes, enervates the body; whence, both in the natural and moral ſtate of man, there reſults a new ſyſtem of manners, temper, and conſtitution. The magic of card-playing forms the common point of concourſe of almoſt all the paſſions in miniature. They all, as one may ſay, find in it their nouriſhment. Every thing indeed is microſcopical, and more illuſive

than the common illuſion. A confuſed idea of good and bad luck preſents itſelf: vanity itſelf finds its account in it: play ſeems to eſtabliſh a falſe ſhew of equality among the players; it is the call that aſſembles, in ſociety, the moſt diſcordant, the moſt incongruous individuals; avarice and ambition are its movements; the univerſal taſte for pleaſure flatters itſelf with procuring its ſatisfaction by this amuſement; the ladies being of the party, that love of which gallantry takes the name in vain, muſt be of it too: the ſphere of our paſſions becomes contracted, concentered and confined to a petty orbit; all the paſſions put themſelves, as one may ſay, into chains, or evaporate and exhauſt themſelves far from their ſpring-head, and wide of their mark. Time, heavy on hand, leiſure, lazineſs, avarice, ambition, and idleneſs, devour, together in common, a light unſubſtantial food, which enervates their force and activity: and as it is from the fermentation of the great paſſions that there commonly reſults more of evil than of good, humankind has gained more than it has loſt. There are no longer great virtues, but then we do not ſee ſo many great crimes as formerly: aſſaſſinations, poiſon, and all the horrors of a civil war, are incompatible with the ſtate of a nation, in which the men and women loſe ſo great a part of their time at cards.'

On the whole, from his various obſervations on the general influence of this ſocial kind of amuſement, [for he chiefly conſiders it as *amuſement*, not as *gaming*, in the worſt idea of the latter term] he draws this inference: that card-playing has ſerved 'to prepare the human head and heart for receiving the impreſſions which the progreſs of knowledge, and of the new lights thrown upon things might operate on the government, and on manners. Not impoſſibly, in proceſs of time, we may come to do without this ſcaffolding; and then virtue and reaſon may take a nobler flight.'

'This paradox,' he adds, 'may not be unworthy of your * reflections. I could almoſt wiſh there was a programma made of it, in your academy; viz. "*Whether or no the invention of card-playing, the progreſs of this amuſement, and its univerſality, have contributed to change the manners in Europe?*"

'There would be ample matter for a learned profound pen to deſcant on the games or diverſions of the antients, their nature, their effects, and their eſſential differences from the kinds of play, which prevail in the preſent ſtate of ſociety: then on coming to the epoch of Charles the Sixth, when card-playing paſſes for having been invented, to follow its progreſs, and to

* Monſ. Diderot, to whom this epiſtolary Eſſay is addreſſed.

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obſerve the inſenſible degrees of alteration in the manners, which have, as one may ſay, attended that progreſs.'

He acknowleges very ſenſibly, in his *poſtſcript*, that it required the concurrence of many [greater] cauſes to poliſh Europe, and to bring its manners to that degree of civilization at which we ſee them at preſent, ſuch as the abolition of the feudal tenures—the diſcovery of America (by which commerce has been ſo greatly augmented, and Europe ſo prodigiouſly enriched)—the invention of printing, and the general enlargement of the minds of men, by freeing them from religious bigotry, and the horrors of perſecution. Yet he preſumes 'that among the ſtriking cauſes, known and acknowledged, there may be found a cauſe ſubaltern, obſcure and imperceptible, which acting more univerſally, and inceſſantly withal, may have ſerved ſometimes as a ſpur, ſometimes as a curb to the others: nor is it impoſſible that this cauſe may be card-playing.'

The tranſlator of Mr. de Pinto's letter has annexed ſome obſervations on the ſubject of card-playing, which may perhaps greatly mortify ſuch of the devotees to this mode of diverſion as may chance to peruſe this little piece of ſpirited declamation. Our ſenſible tranſlator, thinks much leſs favourably of this amuſement than his author ſeems to do. Admitting, in ſome degree, the influence of cards on the manners of mankind which Mr. de Pinto ſuppoſes, he queſtions, however, 'whether that comparative alteration from *bad* to leſs *bad*, which the ingenious writer allows to the preſent times, is, at the bottom, ſo clear an advantage, or ſo good a bargain to mankind, as the ſurface of things preſents it.'

Not denying that the general prevalence of card-playing may have powerfully though inſenſibly concurred with other cauſes to an apparent favourable change of manners in the human kind; ſtill, ſays he, 'its mode of operation, by weakening at once the vices and the virtues, affords no better idea of ſuch an amendment than of a rake, who, after his having been, by the fire of youth and exceſs of conſtitutional vigour, betrayed into the intemperances of debauchery, ſhould grow reformed at the expence of his manhood; reformed not by the ſtrength of his mental powers, but by the weakneſs of his bodily ones. But ſurely a man thus lamentably tamed by impotency would no more repreſent a man eſſentially made better, than one qualified for an opera-ſinger, in his half-petticoats, plumes, and paſte diamonds, reſembles a real man or a real heroe. An age rendered leſs rough by any thing ſo conſummately futile, ſo effeminate as card-playing, would be ſoft, but emaſculate.

'Nor will any one think the mark is over-ſhot by treating cards with this contempt, who will but conſider that any taſte for them is inconteſtably and eternally, at beſt, the ſtamp of me-

mediocrity; ſince the annals of human-kind may be defied to produce a ſingle inſtance of a man of true genius, or real greatneſs of character, who did not heartily deſpiſe this frivolous way of murdering time, under the falſe pretence of relaxation: I call it a falſe pretence, becauſe the true motive, is an utter incapacity of taſte for objects worthy of filling the leiſure of a rational creature.'

He proceeds in the ſame animated ſtrain of reſentment againſt this prevailing faſhionable mode of killing time: 'The moſt elevated underſtandings,' ſays he, 'are very wiſely allowed, nay, required to unbend at times, nor are even denied a recourſe to trifles; but not to ſuch a paltry childiſh diverſion as has not even joy or mirth for its excuſe, being ſolely conſecrated either to fill up the dreary void of idleneſs with ſomething more worthleſs than idleneſs itſelf: or to give ſordid avarice the chance of ſatisfying itſelf, and oſteneſt to both theſe noble purpoſes, at once: a diverſion, in ſhort, only fit for ſharpers, for trifling old women, or for men reſembling trifling old women.

'Any ſeeming advantage then from ſuch a deſpicable ſource can hardly be leſs illuſive than the cards theirſelves; while the evils which they produce, were it only by the loſs of time they occaſion, are real and permanent. That light, unſubſtantial aliment on which the paſſions trifle away, at a card-table, their natural appetite to more ſolid fare, rather weakens than ſtrengthens the powers of the mind, not only to the excluſion of the great virtues, on which alone the happineſs of ſociety can ſolidly reſt; but this weakneſs diſpoſes the ſlaves of ſuch an habit, not indeed to great vices, but to the little, dirty ſelfiſh ones, ſuch as avarice, meanneſs of ſpirit, corruption, indolence, worthleſſneſs, which, by the contagion of example, gradually pervading a whole people, becomes a national character, and prepares deſtruction more ſlowly perhaps, but doubtleſs more ſurely than great crimes and great vices, which are leſs dangerous from their glare being more alarming.'

This obſerver; indeed, ſeems to be no friend to games or diverſions of any kind; but to look upon them all as of pernicious tendency, and deſtructive of both public and private virtue. Even the manly ſports of the old Romans do not eſcape the ſeverity of his cenſure. 'Nothing,' ſays he, 'probably, contributed more to the final extirpation of the great virtues of republican Rome than the Circenſian games, the amphitheatrical ſhows, and public ſports, with which the ambitious rich amuſed and diverted that commonalty, in which the ſtrength of the ſtate capitally reſided, from an attention to the progreſs of their conſpiracy againſt its liberty, and legal ſhare of power. Theſe games, theſe ſhows, theſe ſports were the *cards* of Rome; not quite indeed ſo futile. With theſe wretched lull-a-bies began

began that kind of lethargic inſenſibility, which ended in what the courtiers of Auguſtus had the impudence to call better times, only becauſe they had ſucceeded to the horrors of the civil wars, and of the tables of proſcription; horrors which, humanly ſpeaking, would never have come into exiſtence, if thoſe ſtern and manly virtues, which were the genuine guardians of the Roman liberty, had not been firſt enfeebled by the great vices and crimes, which, contradictory as it may ſound, were nevertheleſs brought in by a miſuſe of the advantages obtained by the public virtue; a virtuous mother of an abandoned parricide daughter, luxury. This in her turn, begot that infernal brood of vices and crimes, which broke and diſpoſed the public mind for that turn for trifling which prepared its votaries for ſlavery; nothing being more apt to benumb, and lock up all the powers of council or action, ſo as to diſqualify them for any great, valuable, or manly purpoſes.'

Heated, at length, by the glow of his own colouring, in the caricatured picture which he has drawn of this (in his idea) *pernicious* amuſement, he, in his concluſion, appears ready to retract what, at his cooler outſet, he ſeemed to have allowed in favour of his author's hypotheſis. Thus he ſums up the merits of the queſtion:

'But even,' ſays he, 'conſidered in the totality, has mankind much to boaſt, at bottom, of any mighty advantage from this ſuperficially plauſible amendment of ſociety? I do not aſk whether the pious murders of innocent perſons merely for their diſſent in matters of religion are leſs frequent than formerly, or whether the inquiſition has put out for ever thoſe its horrid fires, whence the ſavory ſteam of the roaſt-meat of human victims is ſo conſiſtently ſuppoſed to aſcend grateful to the noſtrils of a Deity all goodneſs and mercy; but I aſk whether the human blood has lately flowed in leſſer ſtreams? Half a million of lives recently ſacrificed in Germany, to the moſt falſe and futile of all motives, all paradox a-part, ſeem unhappily to prove that men, may be at once frivolous and ſanguinary, ridiculous and deplorable.'

G.

A Supplement to Mr. Ferguſon's Book of Lectures on Mechanicks, Hydroſtatics, Pneumatics, and Optics. With the Uſe of the Globes, and Art of Dialing. Containing thirteen Copper-plates, with Deſcriptions of the Machinery which he has added to his Apparatus, ſince that Book was printed. By James Ferguſon, F. R. S. 4to. 4s. Cadell. 1767.

THE work before us contains the theory and deſcription of ſeveral machines, which the author has lately added to

thoſe deſcribed in his book of lectures, ſome time ſince publiſhed. The firſt is

'The deſcription of a new and ſafe crane, which has four different powers adapted to different weights.'

Every humane perſon muſt feel great ſatisfaction on being informed that a plain and ſimple method is diſcovered of preventing the many ſhocking and fatal accidents that ſo often attend the common cranes uſed on the quays of London, and elſewhere. But how greatly will this ſatisfaction be leſſened, if not turned into indignation, when it is known, that every attempt of this kind has hitherto been rendered abortive, by the indolence, inattention, or obſtinacy of thoſe who have the care and direction of thoſe mechanical engines. The labours and inventions of mathematicians and mechanics can be of no uſe to the world, if thoſe who are to put ſuch diſcoveries in practice, neglect with the moſt invincible obſtinacy, we had almoſt ſaid with the moſt cruel ſtupidity, every improvement; and even look with contempt on inventions calculated to preſerve the lives of the laborious part of mankind. This fact, perhaps, would not find credit with the world, if daily experience did not demonſtrate its truth, by inſtances too fatal and too notorious to be denied.

Some years ago, the ingenious Mr. Padmore of Briſtol invented a crane leſs ſubject to accidents than that uſed in common, and, at the ſame time, much better calculated to anſwer the various intentions of theſe machines. Theſe cranes have been approved by every mechanic of eminence, and have, ever ſince their firſt invention, been conſtantly uſed on the quays of Briſtol: and yet this uſeful contrivance is, as it were confined to the place of its birth; there being, we believe, only one ſuch crane yet erected on the wharfs of London.

But as this invention did not entirely prevent accidents, ſeveral other attempts were made to obtain the deſired ſucceſs; and at laſt a very ſimple and certain method was diſcovered by Mr. Pinchbeck, who laid it before the ſociety for the encouragement of arts. This contrivance was ordered by the ſociety to be added at their expence to ſome crane on a public wharf, that its utility might be known to every perſon concerned in machines of this kind. It was accordingly added to a crane on Cox's quay, and ſeveral experiments made with the machine before the committee of mechanics, and many other perſons well ſkilled in engines of this kind, and found fully to anſwer the ſalutary purpoſes intended: upon which Mr. Pinchbeck was preſented with the gold medal of the ſociety; and it was hoped, that the contrivance would in a ſhort time be added to every crane on the wharfs of London. But this, like every other improvement, has been totally neglected, though accidents of the

the moſt fatal kind ſo frequently happen, and which might be eaſily prevented, could the calls of humanity be heard, and prevail on the directors to adopt ſo ſimple a contrivance.

The crane in Mr. Ferguſon's book before us is of a different kind from thoſe in common uſe, which conſiſt of a large wheel and axle, turned by men walking in the wheels; whereas Mr. Ferguſon's has three trundles, with different numbers of ſtaves, which are applied to the cogs of a horizontal wheel, with an upright axle, round which the rope is coiled that draws up the weight. The horizontal wheel has 96 cogs, the largeſt trundle 24 ſtaves; the next 12, and the ſmalleſt 6. So that the largeſt trundle makes 4 revolutions for one revolution of the wheel; the next makes 8, and the ſmalleſt 16. A winch is occaſionally put upon the axis of either of theſe trundles, for turning it; the trundle being then uſed that gives a power beſt ſuited to the weight: and the handle of the winch deſcribes a circle in every revolution equal to twice the circumference of the axle of the wheel. So that the length of the winch doubles the power gained by each trundle.

Whilſt the weight is drawing up, the ratch-teeth of a wheel ſlip round below a catch or click that falls ſucceſſively into them, and ſo hinders the crane from turning backward, and detains the weight in any part of its aſcent, if the man who works at the winch ſhould accidentally happen to quit his hold, or chooſe to reſt himſelf before the weight be quite drawn up.

In order to let down a weight, a man pulls down one end of a lever of the ſecond kind, which lifts the catch out of the ratchet-wheel, and gives the weight liberty to deſcend. But, if the deſcent be too quick, he pulls the lever a little further down, ſo as to make it rub againſt the outer edge of a round wheel; by which means he lets down the weight as ſlowly as he pleaſes; and, by pulling a little harder, he may, if neceſſary, ſtop the weight, in any part of the deſcent. If he accidentally lets go his hold of the lever, the catch immediately falls, and ſtops both the weight, and the whole machine.

Mr. Ferguſon has added the method of calculating the force of the machine when either of the trundles are uſed, and conſequently ſhewn which trundle will be the moſt proper for raiſing any given weight. He has alſo added a very elegant perſpective view of the whole crane, by which any common workman may eaſily execute it.

The ſecond machine is 'a pyrometer, that makes the expanſion of metals by heat viſible, to the five and forty thouſand part of an inch.'

This is one of the moſt accurate pyrometers we remember to have ſeen, among the great variety that have been given by

authors; but it is impoſſible to explain the conſtruction without the engraving. The Reader therefore who deſires to be further acquainted with the inſtrument muſt have recourſe to the work itſelf, where he will find it fully deſcribed and illuſtrated with an accurate figure.

The water-mill invented by Dr. Baker, which has neither wheel nor trundle, is the laſt of the mechanical engines deſcribed by Mr. Ferguſon. But as a figure and deſcription of this mill have appeared in almoſt every treatiſe of experimental philoſophy publiſhed for ſeveral years paſt, it will be needleſs to ſay any thing further on that ſubject here.

The firſt hydroſtatic machine is a contrivance for explaining what is generally called the hydroſtatical paradox, or demonſtrating that, on equal bottoms, the preſſure of fluids is in proportion to their perpendicular heights, without any regard to their quantities.

The ſecond is a machine, to be ſubſtituted in place of the common hydroſtatical bellows. And the third,

The cauſe of reciprocating ſprings, and of ebbing and flowing wells, explained.

By the two former machines, the hydroſtatical paradox is very naturally explained, and the upright preſſure of fluids rendered very evident. With regard to the laſt, viz. the cauſe of reciprocating ſprings, &c. explained, there is nothing new in the contrivance, nearly the ſame apparatus having been already deſcribed by ſeveral authors.

The firſt engine in hydraulics, is a contrivance to explain the principles by which Mr. Blakey propoſes to raiſe water from mines, or from rivers to ſupply towns and gentlemen's ſeats, by his new-invented fire engine, for which he has obtained his Majeſty's letters patent.

Mr. Blakey's engine for raiſing water by fire is very ſimple, and the principle on which it acts may be eaſily conceived from the ſmall apparatus given by Mr. Ferguſon. In ſhort it differs from the original fire-engine, mentioned by the Marquis of Worceſter, and afterwards erected by Captain Savary, in one particular only, viz. by making uſe of air as an intermediate body between ſteam and water. In Savary's engine, the ſteam acted immediately on the water, by which means it was ſoon condenſed, and conſequently its compreſſive force deſtroyed. Whereas Mr. Blakey, by making uſe of air as an intermediate body, has prevented the condenſation of the ſteam, by which means its whole compreſſive force is exerted on the ſurface of the water in the receiver.

'This engine, ſays Mr. Ferguſon, may be built for a trifling expence, in compariſon of the common fire-engine now in

uſe: it will ſeldom need repairs; and will not conſume half ſo much fuel. And as it has no pumps with piſtons, it is clear of all their friction: and the effect is equal to the whole ſtrength, or compreſſive force of the ſteam: which the effect of the common fire-engine never is, on account of the great friction of the piſtons in their pumps.'

Mr. Ferguſon might alſo have added, that a very conſiderable part of the force of the ſteam is loſt in the common fire-engine, by the cold water that continually finds a paſſage into the cylinder, and condenſes a pretty large quantity of the ſteam. Mr. Blakey's engine is certainly free from all theſe defects; but we fear the ingenious inventor will find ſome difficulty in carrying his ſcheme into execution, eſpecially in raiſing water from mines, where the height is great, the quantity of water very large, and conſequently, the compreſſive force of the ſteam prodigious. This difficulty, in our opinion, will conſiſt in his finding materials of ſufficient ſtrength to reſiſt the amazing force of the ſteam. Caſt-iron has been found inſufficient for the purpoſe; and copper, though in itſelf ſtrong enough, will perhaps be found inadequate, on account of the joints in the boiler and receiver. Thoſe who have ſeen a ſmall engine of this kind worked, will probably be of our opinion; though we ſincerely wiſh Mr. Blakey may find means of overcoming this difficulty, which we apprehend is the greateſt, if not the only one, that can prevent this engine from being of conſiderable advantage both to the proprietor and the public.

The two remaining machines relating to Hydraulics, deſcribed by Mr. Ferguſon, are Archimedes's ſcrew-engine for raiſing water; and a quadruple pump-mill for the ſame purpoſe.

The former has been deſcribed by almoſt every author who has written on Hydraulics, for ſeveral centuries paſt; tho' we think a genuine theory of this famous machine has never yet appeared. The latter is nearly the ſame with that deſcribed in Ramelli's works; but cannot be underſtood without a figure of the engine.

The remaining part of this treatiſe relates to dialling, and contains ſeveral curious forms of dials, deſcribed with great plainneſs and perſpicuity, and illuſtated with figures correctly drawn. Thoſe who are fond of this branch of ſcience will peruſe Mr. Ferguſon's performance with pleaſure; but an abſtract of it cannot be rendered intelligible, on account of the many engravings neceſſary to explain it.

B.

The Excellencie of a Free State. *By* Marchamont Nedham *.
8vo. 4s. Millar, &c. 1767.

MANKIND, by their very nature and conſtitution, are ſo ſtrongly diſpoſed to the love of liberty, that an endeavour to prove the excellence of a free ſtate, ſeems, at firſt ſight, a very idle and needleſs attempt; but on cloſer examination we ſhall find, that it is becauſe men are *individually* ſo fond of liberty, that there are unhappily very few inſtances of *national* freedom.

National freedom tends to eſtabliſh a noble and a generous equality: It leaves little or no diſtinction between man and man, but what the difference of natural endowments create, and which alone will not furniſh any very mortifying examples of pre-eminence. But the love of liberty, which beats ſo ſtrongly in the breaſt of every individual, or in other words, every man's ſelf love, makes him abhor an equality. They who appear moſt enamoured of liberty, often diſguiſe, even from themſelves, the true principle of their affection for it. They do not, or they will not, ſee that their impatience of being controuled, ariſes from their deſire of controuling others. Admit them to a ſhare of tyranny, and the inſolence and oppreſſion which they

* Of this WRITER and of his work, the following account is given by the *editor*, in his preface to the preſent edition.——'On the ſubject of government, no country hath produced writings ſo numerous and valuable as our own. It hath been cultivated and adorned by men of the greateſt genius, and moſt comprehenſive underſtanding, MILTON, HARRINGTON, SYDNEY, LOCKE, names famous to all ages.

'But, beſide their incomparable writings, many leſſer treatiſes on the ſame argument, which are little known, and extremely ſcarce, deſerve to be read and preſerved: in which number may be reckoned the ſmall volume I now give the public, written by MARCHAMONT NEDHAM, a man, in the judgment of ſome, inferior only to MILTON.

'It was firſt inſerted in the *Mercurius Politicus*, that celebrated ſtate-paper, publiſhed, "in defence of the Commonwealth, and for the information of the people;" and ſoon after re-printed in 12mo, under the following title, "The Excellencie of a Free State. Or, The right "conſtitution of a Commonwealth. Wherein all objections are anſwered, and the beſt way to ſecure the people's liberties diſcovered. "With ſome errors of government, and rules of policie. Publiſhed by "a well wiſher to poſteritie. London, printed for Thomas Brewſter, "at the weſt end of Paul's, 1656."

An account of the author may be ſeen in *A. Wood's Athenae Oxonienſes*, tho' d[illegible]n in bitterneſs of wrath and anger.

If this volume ſhall be favorably received, the editor will go on to give other rare treatiſes on government in his poſſeſſion, to the entertainment and benefit, as he hopes, of the public. Reader, farewel.

RICHARD BARON.

Below Blackheath, Jan. 1. 1767.

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withſtood before, they will then uphold as neceſſary to due ſubordination and good government. Nay, paradoxical as it may ſeem, ſome from a love of liberty, will ſubmit to be ſlaves. For what is the love of liberty, with reſpect to individuals, but, as has been hinted before, the deſire of being ſuperior to the many: Hence, the haughty peer will kneel to the monarch whom he neither loves nor reſpects, that he, in return, may receive ſervile homage from a crowd of dependants, who groan beneath his inſolence and oppreſſion.

Here we ſee the foundation of all unnatural and arbitrary government. They who aſpire to be tyrants, practiſe on the infirmity of human nature, and by enſuring wealth, titles, offices, and other circumſtances of diſtinction, to thoſe whom they judge moſt capable of oppoſing their ambitious views, they thereby make it the intereſt of them and their poſterity to favour and ſupport the tyranny, thus eſtabliſhed on the ruins of national liberty, by the baſe acquieſcence and proſtitution of miſtaken pride.

In every ſtate therefore, where arbitrary ſway is not yet ſo far advanced, as to make it criminal to deſire and recommend the preſervation and extenſion of national freedom, no citizen can render better ſervice to his country, than by pointing out from time to time the moſt effectual means for attaining ſo glorious an end: and, in this view, the worthy editor of the treatiſe now under conſideration deſerves our warmeſt acknowledgements.

With regard to the merits of the work itſelf, it certainly abounds with admirable precepts and obſervations. But we meet with ſo many repetitions, that it becomes tedious. We may venture to ſay that the very ſame illuſtrations from the Greek and Roman hiſtories, do not recur leſs than a dozen times.

It muſt be confeſſed however that the rights of the people are well explained and vindicated, if they need vindication. It is ſhewn that all juſt power is legally derived from them; that they have a right to confer ſuch power on what terms they pleaſe; and to reſume it when thoſe terms are violated. In ſhort, the advantages of national liberty, in a political view, are excellently deſcribed.

But ſtill the ſtrongeſt argument, in our opinion, in favour of national freedom, is not ſufficiently enforced; which is, the tendency it has to promote the happineſs of ſociety, upon moral principles.

The greater the degree of national liberty which exiſts in any ſtate, the nearer, in proportion, will the equality be among the members which compoſe it: and nothing is more evident than that the leſs inequality there is in ſociety, the fewer objects of competition there will be, and the proſpects of vain ambition will be more confined.

The more they are limited, the leſs will pride, envy, jealou-

ſy, malice, hatred, and all the long train of mean and malignant qualities prey upon the human mind, and inſtigate men to the perpetration of the moſt flagitious crimes, in order to riſe ſuperior to their competitors, or bring their competitors to a level with them.

When the powerful temptations of vain and tumultuous ambition are removed, content and ſerenity will ſucceed, and leave men at liberty to perſue more rational objects of competition, than thoſe which conſiſt in the pomp and parade of oſtentatious luxury. Though the contention for alluring externals ſhould be taken away, yet a noble emulation for more laudable pre-eminence might ſtill be cheriſhed, for, without ſome kind of competition, men would grow indolent and ſtupid. In a word, the removing of ſuch baneful ſubjects of contention, would directly tend to render men more virtuous, and of courſe more happy.

As the volume before us conſiſts of different treatiſes, which are nevertheleſs dependant on each other, it would be difficult to abridge it, without exceeding the limits to which an article of this nature ſhould be confined. But we earneſtly recommend it to the peruſal of the patient reader, who will find his attention well rewarded.

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Concluſion of the Account of Lord Lyttelton's Hiſtory. See the firſt article in the laſt month's Review.

THE ſecond volume of this work, which grows more intereſting and inſtructive the further we advance in it, opens with the acceſſion of Henry Plantagenet to the throne. 'He was beſieging a caſtle in Normandy which had revolted againſt him, when intelligence came to him that Stephen was dead. The lords of his council adviſed him to haſten to England, for fear his enemies ſhould uſe the opportunity of his abſence to excite ſome diſorders; but he coolly replied, that they would not dare to do any thing, and could not be perſuaded to raiſe the ſiege, till the caſtle had been forced to ſurrender at diſcretion, which it did in a few days. Nor was his confidence vain: for he had eſtabliſhed his power in England on ſuch a ſolid foundation, and put the care of his intereſts into ſuch ſafe and able hands, that his preſence there was not neceſſary: and this being the caſe, it was certainly wiſe in him, not to leave behind him any root of rebellion.'

'Upon the king's arrival at Wincheſter, the nobles, the prelates, and the gentry of England crowded from all parts of the kingdom to meet him, not only as their ſovereign, but as their *deliverer*. His journey from thence to London ſeemed to be a continued triumphal proceſſion; and that city itſelf, which had been always the moſt devoted to Stephen, received him with the

the higheſt marks of affection. A few days after, (Dec. 19, 1154.) he and his queen were crowned in Weſtminſter Abbey by the archbiſhop of Canterbury, without any ſuch capitulation having been offered to him, as had been made with his predeceſſor, or any term but the uſual oath of the kings of England. This was ſufficient to bind the conſcience of a good prince; and recent experience had taught the nation, that they would not be able to reſtrain a bad one by any other form that could be deviſed. Nor was it conſiſtent with reaſon or good policy, to ſuffer the oaths of allegiance to be limited by conditions; and declarations to be inſerted into thoſe oaths, that they ſhould not be binding, unleſs ſuch conditions were duly kept; as Stephen had allowed in the homage and fealty, which he received from the biſhops and from Robert earl of Glouceſter. Indeed, a diſſolution of all obligations on the part of the ſubjects by the ſovereign's breaking thoſe in which the relation between them conſiſts, is implied in the very nature of feudal allegiance; nay, I might ſay, of all government and lawful ſubjection: but to ſet out with a ſuppoſition that ſuch an odious caſe will exiſt, and make an expreſs proviſion for it, is what the wiſeſt free ſtates have judiciouſly avoided. Henry therefore would not admit of any ſuch expreſſions in the oaths taken to him; but brought them back to the uſual form. Nor did he diſtinguiſh the clergy, in any reſpect, from his lay ſubjects, by favours conferred on them, as a body of men who had intereſts ſeparate from thoſe of the community.——How much his predeceſſor had injured the commonwealth, and weakened the civil power, by conceſſions made to the church at the beginning of his reign, he well underſtood, and avoided every thing which might ſeem to lay him under obligations of ſo dangerous a nature. Neither did he deign to apply to the pope, as Stephen had done, for a confirmation of his title; not having any need of ſuch a ſupport, and being ſenſible that Rome would avail herſelf of it againſt the independance and dignity of his crown. The much ſtronger pillars on which he determined to fix his throne, were the laws of his country and the love of his people.

The firſt ſtep taken by the king, after his coronation, was the ſending away the foreign troops that had been the inſtruments of Stephen's tyranny. Accordingly, a proclamation was iſſued, commanding them all to leave the realm, on pain of death, before a certain day, appointed in the edict. When that day came, not one foreign ſoldier was to be found in the kingdom: all were vaniſhed in an inſtant, like evil phantoms of the night, at the riſing of the ſun! Their general himſelf, William of Ipres, had gone with them, diſpoſſeſſed of his earldom and other honours in England, the loſs of which he bewailed with tears of rage; and, not able to bear this change of fortune, forſook the world, and became

became a monk at Laon in Flanders, where he died very penitent, in the year 1162.

'The honour of the nation, as well as its liberty and repoſe, ſeemed to be reſtored by this act, and by the proceedings of Henry in another affair of a like nature, the deſtroying the caſtles which Stephen had kept undemoliſhed, againſt the faith he had given. All thoſe that had been erected in the late reign were now burnt, or levelled to the ground; except a few, that from their ſituation, were judged to be neceſſary for the defence of the kingdom.'

'But in his next undertaking continues our noble author, Henry found greater difficulties. Stephen's extravagance and the inſatiable demands of his faction had induced him to alienate ſo much of the ancient demeſne of the crown, that the remaining eſtate was not ſufficient to maintain the royal dignity. Some royal cities and forts of great importance, had been alſo granted away, which could not be ſuffered to continue in the hands of the nobles to whom they had been given, without conſiderably impairing the ſtrength of the crown, and no leſs endangering the peace of the kingdom. Policy and law concurred in demanding theſe conceſſions back again. The ancient demeſne of the crown was held to be ſacred, and, like the lands of the church, ſo inalienable, as that no length of time could give a right of preſcription to any other poſſeſſors, even by virtue of grants from the crown, againſt the claim of ſucceeding princes. But all theſe alienations were of no earlier date than the reign of king Stephen; and, therefore, the reſumption of them was free from thoſe difficulties, and inſuperable objections, that muſt neceſſarily attend the reſuming of grants, tranſmitted down through ſeveral generations.

This grand affair, as might naturally be expected, met with no ſmall oppoſition from ſome of the powerful barons; and in the courſe of the conteſts occaſioned by their oppoſition, lord Lyttelton has related a remarkable inſtance of fidelity and affection to the king. At the ſiege of Bridgnorth, which was defended by Roger de Mortimer, Henry commanded in perſon, and expoſed himſelf to ſo much danger, that he would have been ſlain, if a faithful vaſſal had not preferred his prince's life to his own. For while he was buſied in giving orders too near the wall, Hubert de St. Clare, conſtable or governor, of Colcheſter caſtle, who ſtood by his ſide, ſeeing an arrow aimed at him by one of Mortimer's archers, ſtepped before him, and received it in his own breaſt. The wound was mortal: he expired in the arms of his maſter, recommending his daughter, an only child, and an infant, to the care of that prince. It is hard to ſay which moſt deſerves admiration, a ſubject who died to ſave his king, or a king whoſe perſonal virtues could render his ſafety ſo

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dear to a ſubject, whom he had not obliged by any extraordinary favours! The daughter of Hubert was educated by Henry, with all the affection that he owed to the memory of her father, and when ſhe had attained to maturity was honourably married to William de Longueville, a nobleman of great diſtinction, on condition of his taking the name of St. Clare, which Henry deſired to perpetuate.

Mortimer, the laſt of the inſurgents, being conſtrained to ſurrender at diſcretion, the important and arduous buſineſs of reſuming the crown lands was concluded; in the proſecution whereof, the king adorned the beginning of his reign with the moſt illuſtrious proofs of two royal virtues, by the happy union of which the honour, the peace, and the proſperity of a government are chiefly ſupported, *great firmneſs*, and *great clemency*. The undertaking, moſt certainly, was full of difficulty and danger, even to the mightieſt monarch; but beſides the perſonal qualities which enabled Henry to act ſucceſsfully in it, he was aſſiſted by the general ſenſe of the nation; and with this on the ſide of government, no ſtrength of private intereſt ever was an overmatch for the power of the crown, ſteadily and wiſely adminiſtered.

The king's adminiſtration was in other reſpects, equally wiſe, ſpirited, and uſeful; and he was aſſiſted, in the conduct of affairs, by a ſet of able ſervants, among whom Thomas Becket, the chancellor, whoſe riſe and character are particularly deſcribed by lord Lyttelton, ſoon became a diſtinguiſhed favourite of his royal maſter. After Henry had ſettled the domeſtic concerns of the nation, and reduced his brother Geoffry to obedience, who had excited ſome commotions abroad, the next object of his ambition, as well as of the deſires of his people, was to re-unite to the kingdom of England all the provinces it had loſt to the Scotch and Welch, under the late unhappy reign. Accordingly, Malcolm, king of Scotland, was obliged to give up the poſſeſſion of the three Northern counties, which had been ceded to his grandfather David; and he even ſubmitted to do homage for the earldom of Lothian. Theſe northern affairs being adjuſted, Henry turned his thoughts, and not without inquietude, to the great and dangerous war he intended to make againſt the Welch. Upon this occaſion, our noble author hath favoured his readers with a large recapitulation of the hiſtory of Wales, and a full account of the manners of its inhabitants, down to the period treated of by his lordſhip.

The following circumſtances may ſerve to delineate the character of the king, and the ſuperſtitious ſpirit of the times. The Chriſtmas feſtival of the year eleven hundred and fifty eight, ſays lord Lyttelton, being celebrated at Lincoln by Henry, upon his return from Carliſle, he wore his crown, as in ſuch ſolemnities

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it was cuſtomary to do; but held his court *in the ſuburbs*, from an ancient ſuperſtition, which ſuppoſed that great calamities would befal any king who ſhould be crowned *in that city*. Stephen had been the firſt, who publickly deſpiſed, and acted againſt this abſurd opinion; but the crown having been afterwards taken from his family, it was confirmed more than ever in the minds of the vulgar. Henry yielded to a folly he could not remove, and, perhaps, in ſo doing he acted wiſely: but although he complied with the people, in this inſtance, he did not think with them, if we may judge by his behaviour on another occaſion. For Giraldus Cambrenſis tells us, that as he made ſome ſtay at St. David's, on his return out of Ireland, a woman of the country brought a complaint to him againſt the biſhop, which not being inſtantly anſwered by him in the manner ſhe deſired, ſhe cried out with great vehemence, ſcreaming and clapping her hands, *Avenge us, Lech-laver, avenge our nation, this day, of this man:* nor could ſhe be hindered by the endeavours of thoſe who were preſent, from often repeating theſe words. Now, this *Lech-laver*, whoſe vengeance ſhe ſo wildly invoked, was a great ſtone, ten feet in length and ſix in breadth, which lay acroſs a ſmall rivulet, in the cathedral church yard. Probably it had been one of thoſe conſecrated ſtones, which the ancient Druids erected in many parts of this iſland; and though chriſtianity had long aboliſhed the worſhip, the ſuperſtition of the Welch might ſtill aſcribe to it ſome miraculous power: but what this woman alluded to was a prediction very famous among them, and ſuppoſed to have been delivered by their great prophet, Merlin, that a king of England returning from the conqueſt of Ireland ſhould die upon Lech-laver. Henry, being informed of this by the perſons about him, went and looked at the ſtone for a few moments, and then paſſing over it ſaid aloud to all there, *Who will hereafter have any faith in the liar Merlin!* From whence I conclude, that he would not have been afraid of being crowned within the walls of Lincoln, if he could as eaſily have ſhewn the vanity of that prophecy, as he did of this; or if he had not judged that the ſuperſtitions of his ſubjects in England required more complaiſance from him than thoſe of the Welch.'

The war which the king engaged in to ſupport his pretenſions to the earldom of Toulouſe, furniſhed him with an occaſion of levying a *ſcutage* in England and his other dominions. 'It is obſervable, ſays our noble author, that the firſt mention we meet with in hiſtory of this impoſition on knights fees, which became afterwards very frequent, is upon this occaſion. Henry the ſecond appears to have been the inventor of it: at leaſt he was the firſt who brought it into England. It was a commutation for the duty of perſonal ſervice in *foreign wars*; and thoſe upon

upon whom it was charged contributed then to the expence of ſuch wars, in much the ſame manner as landholders do now, but with leſs inequality. The inferior military tenants were eaſed, by being freed from the obligation of following their lords a great way from their homes, according to the original condition of their tenures; and the ſervice was better done, by the ſoldiers hired with the money which this impoſition produced; becauſe they were not entitled, like thoſe whom they ſerved, to a diſcharge at the end of forty days, nor were they ſo intractable to martial diſcipline, as moſt of the others. Mercenary forces were thus introduced into the armies of England, deſigned to ſerve *abroad*, inſtead of vaſſals by knight-ſervice, though ſtill connected with, and dependant on the military tenures; and there ſeems to have been an abſolute neceſſity for it, to anſwer the exigence of the many foreign wars which the Engliſh were engaged in after the entrance of the Normans, and eſpecially under the family of the Plantagenets; the feudal militia being fitter for the defence of the kingdom, than for expeditions into countries remote from their dwellings.

'The ſcutage levied in England for the war of Toulouſe was a hundred and fourſcore thouſand pounds; which, computing the quantity of ſilver contained in thoſe pounds, and the value thereof in thoſe days, compared with the preſent, is equal to two millions ſeven hundred thouſand pounds ſterling. Yet, conſidering the diſtance of Toulouſe from England, the liberty of paying this ſum, inſtead of going thither, was a very great eaſe to the military tenants.'

It is the opinion of lord Lyttelton, that this alteration in the terms of knight-ſervice, which was continued for many centuries, was made with the advice and conſent of the parliament held by Henry at Worceſter, before he ſet out on his enterprize againſt Toulouſe. His lordſhip thinks that, as the king never neglected to conſult with that aſſembly on proper occaſions, and this was a moſt proper one, we cannot reaſonably ſuppoſe that he would ſtrain his prerogative, to introduce ſuch a novelty without their concurrence, when he might be certain to obtain it with a general ſatisfaction. However, as this is a matter of mere conjecture, perſons will form different ſentiments, according to the different views they may entertain of the character and conduct of Henry.

The king had but juſt accommodated his quarrel with Louis of France about Toulouſe, when the attention of both of them was called to a buſineſs, which divided the whole Latin church, the double election of the cardinals Octavian and Orlando to the Roman pontificate. A great majority of the ſacred college had voted for Orlando, who took the name of Alexander the Third; but yet his election was liable to many objections. Octavian, who

who called himſelf Victor the Fourth, had the protection of the emperor Frederick the Firſt, ſurnamed Barbaroſſa. Henry, contrary to the principles of ſound policy, too haſtily eſpouſed the cauſe of Alexander, and engaged Louis on the ſame ſide. At this very time, when Alexander had owed the fixing of the triple crown upon his head to the interpoſition of the two monarchs, and entirely depended upon their ſupport, we meet with a ſignal inſtance of the abſurd and ſuperſtitious veneration that was paid to the perſon of the Roman pontiff. They both, ſays our noble author, had a meeting with Alexander at Touci upon the Loire, where the two kings walking on foot on each ſide of his horſe held the reins of his bridle, and led him to a pavilion which was prepared to receive them; *A ſpectacle* (ſays Baronius) *to God, angels, and men, ſuch as had not yet been ſeen in the world!* It was indeed aſtoniſhing; but the emperor himſelf, by the bigotry of the times, had been compelled to ſubmit to a like humiliation. For, at the ceremony of his firſt reception in Rome, he held the ſtirrup of Adrian the Fourth, much againſt his own will, after a long and very warm diſpute with that pontiff. It is ſaid, that having held it on the wrong ſide of the horſe, and being admoniſhed of his error by the pope, he made anſwer, *That his ignorance muſt be excuſed, as he had never before done the office of a groom.* When the veneration for the papacy was carried ſo high, and ſuch a kind of idolatry was paid to the perſons of the biſhops of Rome, even by the greateſt princes, a ſtory, which Baronius has related in his annals under this year, will not ſeem incredible. He ſays, that when Alexander made his firſt entrance into Montpellier, among the chriſtian nobility that attended him on his way, in a ſolemn proceſſion, there was a Saracen prince or emir, who reverently came up to him, and kiſſed his feet, he being on horſeback; then *knelt down before him, and bowing his head, adored him as* THE HOLY AND GOOD GOD OF THE CHRISTIANS. He does not tell us that Alexander in any manner reproved him for his blaſphemous error; but, on the contrary, takes notice, that he ſhewed him extraordinary kindneſs; and adds, that all who ſaw it were filled with great admiration, and applied to the pope the words of the prophet David, *All the kings of the earth ſhall worſhip him, and all nations ſhall ſerve him.* Thus, in that age of ignorance and credulity, did ſuperſtition even deify the biſhop of Rome! but it is ſtill a more ſhocking impiety, that a learned cardinal, who lived in the ſeventeenth century, ſhould relate ſuch a fact without expreſſing the leaſt diſapprobation of it; nay, rather with an air of complacency and applauſe.'

While Henry was detained in France, by various affairs, he loſt a very affectionate friend and ſervant in England, Theobald, the old archbiſhop of Canterbury. The ſee of Canterbury

bury being thus vacant, it was a point of the utmoſt conſequence for the king to conſider, whom he ſhould raiſe to that dignity; as he had now a purpoſe of reſtraining the licentiouſneſs of his clergy, and bringing them under the coercion of the civil authority, from which the weakneſs of government and the encroachments of the papacy, during the reign of his predeceſſor, had ſet them free: To render this arduous work leſs difficult to him, he wanted a primate, upon whoſe principles and affection he might depend; who was no bigot; who perfectly underſtood the rights of the ſtate, and would dare to ſupport him in aſſerting them againſt the immoderate pretenſions of Rome. He thought, that in Becket he ſaw all thoſe qualities, and, perhaps, only in him: it being no eaſy matter to find ſuch a perſon among his clergy. Him therefore he reſolved to advance to that dignity, at this critical time. The moſt jealous and penetrating eye could not have diſcovered in Becket before he was elected archbiſhop of Canterbury, any marks of an enthuſiaſtic or bigotted zeal: but ſeveral indications of a contrary temper, and different principles, had appeared in his conduct. Indeed, he had exhibited ſuch teſtimonies of his zeal to maintain the royal prerogatives againſt the exorbitant claims of Rome and the church, that it is no wonder Henry ſhould believe him to be no bigot. And that opinion was unqueſtionably, the principal cauſe of this unhappy choice, which proved the ſource of great diſquiet to that monarch and his kingdom.

Lord Lyttelton hath concluded the ſecond book of his hiſtory, with an account of Henry in thoſe parts of his character, which make us acquainted with the man as well as *the king*; with a ſhort ſketch of the cuſtoms and manners of the nation; and with an ample view of the civil and political ſtate of the kingdom. This is a moſt curious and valuable part of his lordſhip's work; but as, from the compreſſion of the matters contained in it, it is impoſſible to abridge it, we muſt content ourſelves with recommending it to the peruſal of our readers, aſſuring them that in ſo doing they will find the greateſt inſtruction and entertainment. From the ſketch that is given of the manners and cuſtoms of the nation, and which is chiefly taken from William of Malmſbury, it appears that the Normans were greatly ſuperior to the Engliſh in politeneſs and knowledge; and it may therefore be thought, ſays our noble author, that, by a mixture with them, the latter received ſuch improvements, as were a ſufficient compenſation for the many evils brought upon them in other reſpects. It muſt alſo be confeſſed, that, ſo long as the Anglo-Saxons were maſters of England, that kingdom was of no account in the ſyſtem of Europe; but grew to have weight and an authority on the continent under the government of the Normans, both from the dominions which the princes of

that

that race poſſeſſed in France, and from their active ambition, which, ſeconded by the enterpriſing and warlike diſpoſition of all their nobility, rendered the Engliſh name reſpected and illuſtrious abroad. But whether this honour was not purchaſed too dear, by the loſs of that peace, which the ſituation of England, eſpecially if united with Scotland and Wales, might have ſecured to it under the government and *iſland-policy* of the Saxons, may well be diſputed. Beſides the conſtant expence of blood and treaſure, one great miſchief, occaſioned by it, was the taking off the attention of many of our kings from the important objects of agriculture, manufactures, and commerce. Yet, on the other hand, it is certain that foreign wars, by exerciſing the valour, increaſe the ſtrength of a nation, which, remaining long unemployed, is very apt to decay, and ſink into an infirm and effeminate ſoftneſs; particularly where the people are much addicted to commerce; the mercantile ſpirit prevailing over the military more than is conſiſtent with the ſafety or virtue of a ſtate. To keep up the energy of both theſe ſpirits in a proper degree, and without prejudice to each other, is a very important and very difficult part of political wiſdom, which has been performed in few governments, either ancient or modern.

In Lord Lyttelton's enquiry into the orders of men of which the Engliſh parliament was compoſed, he embraces the opinion that the commons did, from the moſt early times, conſtitute a part of the grand council of the nation; and he has maintained this opinion by a variety of weighty arguments. He obſerves, however, that it is a queſtion which can never be ſo abſolutely decided, as to put an end to any difference of ſentiment about it; eſpecially if the controverſy ſhould be ſupported and ſharpened, (as it has formerly been) by the ſpirit of party; or by what is no leſs unfriendly to the diſcovery of truth, attachment to a ſyſtem. 'Happily, ſays he, the enquiry is rather matter of curioſity than real importance; becauſe the right of the commons to a ſhare in the legiſlature and national councils, even according to the hypotheſis of thoſe who are moſt unfavourable to them, has antiquity enough to give it all the eſtabliſhment which can be derived from long cuſtom, and all the reverence and authority, which time and experience can add, in the opinions of men, to the ſpeculative reaſon and fitneſs of wiſe inſtitutions. I therefore treat of this queſtion, rather as it is a neceſſary part of my ſubject, than as worthy in itſelf of any very anxious inveſtigation: nor do I pretend to do more than draw together ſome rays of light, ſcattered in a few important records, and in ſome paſſages of the moſt authentic contemporary hiſtorians, ſubmitting the reſult of them to the judg-

judgments of the reader, with very great diffidence of my own.'

Our noble Author concludes his account of the civil and political ſtate of the kingdom, during the times of which he writes, with two remarks; firſt, that the privileges granted, or confirmed to the nation, within that period, though often violated by our Kings, were perpetually reclaimed, and reſtored, from time to time, by new confirmations, the laſt of which was *the bill of rights*, that great compendium of our ancient, conſtitutional liberties, the glory of this, and the envy of every other ſtate: Secondly, that for ſome ages after the ſettlement of our government by King Henry I. the high ſpirit of the nobles, and the ferocity of the people, were ſtronger fences to both againſt oppreſſion and tyranny than laws or charters; but, at the ſame time, had ſuch a tendency to diſturb the tranquillity and order of ſociety, that theſe could hardly be preſerved, even in the reigns of good princes, without ſome ſuch exertions of the royal authority, as approached too near to an illegal and arbitrary power. But in later times, as the temper of the nation grew milder, the ſame rigour in government was no longer requiſite, or fit to be uſed; and liberty ceaſing to border upon anarchy, the regal part of our conſtitution could, with ſafety to the public, be ſet at ſtill a further diſtance from abſolute monarchy. In the preſent ſtate of our whole political ſyſtem we have nothing to wiſh, but that the ſpirit of liberty may be moderated with ſuch diſcretion, and ſupported with ſuch firmneſs, as that we may never again find it neceſſary to ſeek a remedy againſt anarchy in an extenſion of prerogative; nor yet be drawn by the corruption and diſſoluteneſs of manners, which too naturally attend a high degree of politeneſs, to relax the ancient Britiſh vigour and dignity of mind, which hitherto neither violence has been able to ſubdue, nor proſperity to enervate.

The third Book of Lord Lyttelton's hiſtory, beſides ſeveral other events of Henry's reign, contains the attempts of the king to bring the clergy into a dependance upon the civil government, the proceedings with regard to the conſtitution of Clarendon, the oppoſition of Becket to thoſe conſtitutions, and the whole conduct of that factious, turbulent, and rebellious prelate, down to the time in which he was murdered. In this book, there are many things that merit peculiar attention. It diſplays, in a very ſtriking light, the malignant nature of Popery, and the happineſs of being delivered from the dominion of that deteſtable ſyſtem;—but, having extended the preſent article nearly as far as our limits will permit, we ſhall only give the character of Becket, with which our noble Author finiſhes his ſecond volume.

'Thus in the fifty third year of his age, was aſſaſſinated Thomas Becket; a man of great talents, of elevated thoughts, and of invincible courage; but of a moſt violent and turbulent ſpirit; exceſſively paſſionate, haughty, and vain-glorious; in his reſolutions inflexible, in his reſentments implacable. It cannot be denied that he was guilty of a wilful and premeditated perjury; that he oppoſed the neceſſary courſe of public juſtice, and acted in defiance to the laws of his country; laws which he had moſt ſolemnly acknowledged and confirmed: nor is it leſs evident, that, during the heat of this diſpute, he was in the higheſt degree ungrateful to a very kind maſter, whoſe confidence in him had been boundleſs, and who from a private condition had advanced him to be the ſecond man in his kingdom. On what motives he acted can be certainly judged of by him alone, *to whom all hearts are open.* He might be miſled by the prejudices of a bigotted age, and think he was doing an acceptable ſervice to God, in contending, even to death, for the utmoſt exceſs of eccleſiaſtical and papal authority. Yet the ſtrength of his underſtanding, his converſation in courts and camps, among perſons whoſe notions were more free and enlarged, the different colour of his former life, and the ſuddenneſs of the change which ſeemed to be wrought in him upon his election to Canterbury, would make one ſuſpect, as many did in the times wherein he lived, that he only became the champion of the church from an ambitious deſire of ſharing its power; a power more independent on the favour of the king, and therefore more agreeable to the haughtineſs of his mind, than that which he had enjoyed as a miniſter of the crown. And this ſuſpicion is encreaſed by the marks of cunning and falſeneſs, which are evidently ſeen in his conduct on ſome occaſions. Neither is it impoſſible, that, when he firſt aſſumed his new character, he might act the part of a zealot, merely or principally from motives of arrogance or ambition; yet, afterwards, being engaged, and inflamed by the conteſt, work himſelf up into a real enthuſiaſm. The continual praiſes of thoſe with whom he acted, the honours done him in his exile by all the clergy of France, and the vanity which appears ſo predominant in his mind, may have conduced to operate ſuch a change. He certainly ſhewed in the latter part of his life a ſpirit as fervent as the warmeſt enthuſiaſts; ſuch a ſpirit indeed as conſtitutes *heroiſm*, when it exerts itſelf in a cauſe beneficial to mankind. Had he defended the eſtabliſhed laws of his country, and the fundamental rules of civil juſtice, with as much zeal and intrepidity as he oppoſed them, he would have deſerved to be ranked with thoſe great men, whoſe virtues make one eaſily forget the allay of ſome natural imperfections: but, unhappily, his good qualities were ſo miſapplied, that they became no leſs

hurtful

hurtful to the public weal of the kingdom, than the worſt of his vices.'

The third volume of Lord Lyttelton's hiſtory conſiſts entirely of notes, and of an appendix containing ſtate-papers. Some of the notes are curious and important; eſpecially thoſe which relate to the antiquity of the Commons in parliament; and to the ancient conſtitution of the kingdom.

Upon the whole, our noble author's hiſtory of Henry the Second, ſo far as it has been carried on, is a performance of great merit. It gives a fuller and more enlarged view of the tranſactions of that monarch's reign, and the events connected with them, than can be expected in our general hiſtorians; and it is founded on the moſt indubitable authorities. His Lordſhip is particularly commendable for the uniform regard and attachments which he ſhews to the cauſe of national religion and of civil liberty. His ſtyle is generally clear and manly; and ſome parts of the work are wrought up in a very maſterly ſtrain. There are, however, various inſtances wherein the language might admit of an amendment in point of accuracy, perſpicuity and elegance. The amendment, too, might, in ſeveral caſes be eaſily effected, by merely tranſpoſing the members of a ſentence, or by other ſuch ſlight alterations, that, it is to be hoped, they will not be neglected in a ſecond edition. The public, we doubt not, will be glad to be favoured, as ſoon as poſſible, with the remainder of the hiſtory.

K--s.

Short Hymns on ſelect Paſſages of the Holy Scripures. By Charles Weſley, M. A. and Preſbyter of the Church of England. 12mo. 2 Vols. 6 s. Briſtol printed by E. Farley.

HAVING been frequently called upon, by a correſpondent who ſigns himſelf CANDIDUS, for an account of the Rev. Mr. Charles Weſley's Hymns, printed in 1762; and having at length, by means of this correſpondent's directions, procured a ſet of theſe delectable hymn-books,—we ſhall now (without troubling the public with any apology for having ſo long overlooked ſo important a publication) proceed to give our Readers ſome idea of the manner in which Mr. Weſley has ſpiritualized both the Old Teſtament and the New, from Geneſis, to the Revelations.

In the ninth hymn, compoſed on Gen. ii. 21. *God took one of his ribs*, &c. Mr. W. thus takes occaſion to manifeſt his high regard for the fair-ſex:

Not from his head was woman took,
As made her huſband to o'er-look,

Not from his feet, as one deſign'd
The footſtool of the ſtronger kind;
But faſhion'd for himſelf, a bride,
An equal, taken from his ſide;

Her place intended to maintain,
The mate, and glory of the man,
To reſt, as ſtill beneath his arm,
Protected by her Lord from harm,
And never from his heart remov'd,
As only leſs than God belov'd.

This is very handſomely ſaid; and many a fair proſelyte might the gallant and pious author juſtly expect to gain, by ſuch a compliment to the ſex. But he is not always in ſuch good humour with the ladies; for in his 445 hymn, he has the following angry invective againſt thoſe mothers who do not ſuckle their own children *:

Not like the mothers in our day,
Who of all care themſelves diveſt,
And thruſt their new born babes away,
And *bang* them on another's breaſt.

Does not this indiſcriminate cenſure, by the way, bear too hard on the poor females? Is it not well known that many of them cannot, were they ever ſo deſirous of it, perform the office of wet-nurſe? And ought they, therefore, to be repreſented as having diveſted themſelves of *all care* for their offſpring?

But Mr. W's gallantry totally forſakes him, in N° 906, where Solomon's homely ſimilitude gives him the cue to addreſs himſelf, in very uncourtly phraſe, to thoſe ladies who have the misfortune to be endowed with more beauty than diſcretion. Prov. xi. 22. *As a jewel of gold in a ſwine's ſnout, ſo is a fair woman which is without diſcretion:* thus paraphraſed:

Of beauty vain, of wiſdom void,
What art thou in the ſight of God?
A ſlave to every baſe deſire,
A creature wallowing in the mire!
Go, gaudy pageant of a day,
Thy folly with thy face diſplay,
Put all thy charms and graces out,
And ſhew the jewel—in thy ſnout!

Leaving this piece of ſpiritual Billingſgate to the animadverſion of our fine ladies,—who will perhaps inſiſt that he muſt be an hog of a poet, indeed, who could treat them in ſo brutiſh a manner,—we turn now to hymn 105; which will make the reader *ſtare*, at leaſt, if not *admire*, at the dexterity with which

* From 1 Sam. i. 23. *The woman gave her ſon ſuck, untill ſhe weaned him.*

a Methodiſt or Moravian can typify, turn, and twiſt the plaineſt paſſages of holy writ, to adapt them to their myſtical ſyſtem:

Exod. iii. 2. '*Behold the buſh burnt with fire, and the buſh was not conſumed.*'

See here the miracle renew'd,
A buſh that doth the fire abide,
A burning buſh, bedew'd with blood,
A church, preſerv'd in *Jeſu*'s ſide!

The above makes but an odd figure for a *hymn:* would it not do much better as an ænigma?

His 931ſt hymn is a much prettier and more complete piece of Moravianiſm. It is given as a comment on '*Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt* thy flock *to reſt at noon:* SONG of SOL. i. 7.

Thou Shepherd of *Iſrael*, and mine,
The joy and deſire of my heart.
For cloſer communion I pine,
I long to reſide where thou art;
The paſture I languiſh to find
Where all who their Shepherd obey,
Are fed, on thy boſom reclin'd,
Are ſcreen'd from the heat of the day.

Ah, ſhew me that happieſt place,
That place of thy people's abode,
Where ſaints in an extaſy gaze,
And hang on a crucified God:
Thy love for a ſinner declare,
Thy paſſion and death on the tree,
My ſpirit to *Calvary* bear,
To ſuffer, and triumph, with thee.

'Tis there with the lambs of thy flock,
There only I covet to reſt,
To lie at the foot of the rock,
Or riſe to be hid in thy breaſt;
'Tis there I would always abide,
And never a moment depart,
Conceal'd in the cliſt of thy ſide,
Eternally held in thy heart.

To thoſe who can read of a *crucified God*, without being ſhocked, and who have no objection to the author's ſcheme of divinity, the foregoing hymn will not appear in a very contemptible light, as a poetical compoſition.—But here comes another, in a *ſublimer* ſtrain:

'*Behold I will make thee a new ſharp threſhing inſtrument.* Iſ. xli. 15, 16.

Thee will I wield by grace renew'd,
A weapon for my uſe deſign'd:
Go, thou ſharp, iron-flail of God,
And threſh the loftieſt of mankind,—

The ſtubborneſt and ſtrongeſt beat
With violence of reſiſtleſs zeal,
And ſeparate from the ſacred wheat,
And chaſe the curſed chaff to hell:

The author of the learned treatiſe on the Bathos, would have been much delighted with Mr. W's having ſo well improved on the ingenious bards who alternately made the moſt ſublime of all Beings a chemiſt, a baker, a fuller, &c. &c. Here we have him transformed to a *threſher*; and, in the ſubſequent hymn he is a *Smith*:—' Jer. xxiii. 29. *Is not my word like an hammer?*

If thou doſt thy goſpel bleſs,
If thou apply the word,
Then our broken hearts confeſs
The hammer of the Lord:
Fully, Lord, thy hammer uſe,
Force the nations to ſubmit,
Smite the rocks, and break, and bruiſe
The world beneath thy feet.

What ſtrange imagery has the good old Prophet innocently put into the head of this poetical myſtic! but, to make the indignant reader ſome amends, we ſhall next preſent him with ſomething in the *Jolly*, *Bachanalian* ſtrain:

Ye thirſty * for God to *Jeſus* give ear,
And take thro' his blood The power to draw near,
His kind invitation, Ye ſinners, embrace,
The ſenſe of ſalvation Accepting thro' grace.

Sent down from above Who governs the ſkies
In vehement love To ſinners he cries,
" Drink into my Spirit, Who happy would be,
" And all things inherit By coming to me."

O Saviour of all, Thy word we believe,
And come at thy call, Thy grace to receive;
The bleſſing is given, Wherever thou art:
The earneſt of heaven Is love in the heart.

To us at thy feet The Comforter give,
Who gaſp to admit Thy Spirit and live:
The weakeſt believers Acknowledge for thine,
And fill us with rivers Of water divine.

The foregoing ſpecimens will, probably, be thought ſufficient to ſhew the manner in which Mr. W. like his Moravian brethren, hath unhappily, though doubtleſs, undeſignedly, burleſqued the ſacred writings.

Seriouſly, (for though it is ſometimes difficult to refrain from laughing at the abſurdities of fanaticiſm, it is really ſhocking to ſee religious ſubjects thus expoſed to ridicule) may we not aſk

* Parodied from '*If any man thirſt, let him come unto me and drink.*' John vii. 37.

theſe

theſe rhyming enthuſiaſts how they dare to take ſuch liberties, and uſe ſuch indecent freedom, with the holy WORD of GOD! nay, with the GREAT CREATOR HIMSELF! Are they not apprehenſive of the fate of Uzzah, who was ſo exemplarily puniſhed for raſhly preſuming to touch the ARK of the COVENANT with unhallowed hands!

Indeed, the irreverent treatment which the bible continually meets with, IN THIS PROTESTANT COUNTRY, from the ſwarms of Hackney commentators, expoſitors, and enthuſiaſtic hymn-makers, would almoſt provoke the rational Chriſtian to applaud even *the Church of Rome* for the care ſhe has taken to ſecure it from vulgar profanation:—And much, perhaps might it conduce to the honour and credit of *our* religion, could any method be thought of, towards attaining ſo valuable, ſo important an end, *without infringing the common rights of the Chriſtian world.*

G.

The Connexion of the Roman, Saxon, and Engliſh Coins, deduced from Obſervations on the Saxon Weights and Money. By William Clarke. M. A. Rector of Buckſted, and Reſidentiary of Chicheſter. London, printed for William Boyer. 4to. 15s. 1767.

WE have lately had occaſion, on account of Mr. Bryant's Diſſertations, to aſſert the honour of the preſent age, and of our own country in particular, with regard to the exiſtence among us of the profoundeſt literature. A freſh reaſon for maintaining the ſame claim is furniſhed by the work now before us, which is as eminent as Mr. Bryant's for its great learning, though exerted and diſplayed in a different way.

The ſubject which Mr. Clarke hath choſen, promiſes, upon the very face of it, much curious and difficult enquiry; but he has extended his views ſtill further than could, at firſt, be expected. Some of his diſquiſitions might, indeed, on a haſty judgment, be thought to fly too far from his main point; but, when we take in the whole object he has in view, we ſhall find that they riſe out of it, and are connected with it in a peculiar manner.

'The appearance of the following ſheets from the preſs, ſays our learned Author in his preface, is entirely owing to the diſcovery, made by the late Martin Folkes Eſquire, of the old Saxon pound. Without this previous knowledge, any work of this kind had been but a vain amuſement, or very little more than arbitrary and precarious conjectures. For had there been no ſtandard to have recourſe to, no ſure ground for forming the neceſſary calculations, how was it poſſible to take a ſingle ſtep,

that could give any tolerable ſatisfaction? But upon this opening, I thought it would not be very difficult to throw a little more light upon this obſcure ſubject, the *Saxon money*; and vindicate an authority, which had been for ſome ages almoſt entirely given up, or at leaſt underſtood in ſuch a manner as was very far from its original intention; I mean, Archbiſhop Aelfric's account of the Saxon coins; who diſtributes them into three claſſes, the MANCUS, the SHILLING, and the PENNY.'—

'Embarking upon this narrow bottom, I little thought of being carried ſo wide off the point, from whence I firſt ſet out: but, in paſſing on, I ſoon found that this was unavoidable. As the Saxon money had ſome connexion with the Roman, there was a neceſſity of comparing its weight and value in thoſe inſtances with the Roman coins, and ſtating the uſual Saxon methods of payment upon that plan. This, however, was far from being a diſagreeable office: it was enquiring into the cuſtoms of politer ages, and diſcovering, what perhaps was not much expected, the incredible poverty of the greateſt empire in the world, even when in its full power, long before its diviſion, and much more its final diſſolution in the weſt. Cloſing the account at this period would have ſaved me a good deal of trouble, if the proſpect that lay before me would have ſuffered me to ſtop here: but there was another diſquiſition to be made, and that, by traverſing much darker regions. There was no diſcovering the weight and origin of the Saxon gold coins without paſſing through that moſt intricate and confuſed labyrinth, the accounts given of the *Aurei* in the middle ages, from the Roman to the Norman times. Here I was prepared to expect and meet with very conſiderable difficulties. For perhaps all the materials, that are now left, are ſcarce capable of forming ſuch concluſions, as will carry with them a full and abſolute conviction. But I have endeavoured to bring ſuch as occurred to me into ſome order, made them at leaſt intelligible, and by this means applicable to ſome uſeful purpoſes. For the ſubject of this enquiry is not quite ſo inconſiderable, as it may appear to be at firſt view: it has a near relation to thoſe parts of hiſtory that are more intereſting. The revenues of princes, the fines and penalties of their laws, the tributes impoſed by conquerors, the ſubſidies ſtipulated by allies, and even the expences of private life, with which the manners and characters of an age muſt be unavoidably connected, will be but imperfectly underſtood, without being competently well acquainted with the value of their money.

'Having gone through the neceſſary parts of this enquiry, the dry detail and eſtimates of the Aurei in thoſe barbarous ages, I was willing to indulge myſelf in making a few more agreeable excurſions; perſuaded that the preſent age, which has

has made ſuch a progreſs in illuſtrating our own antiquities, would not be diſpleaſed with any rational reſearches upon that ſubject, and eſpecially any modeſt attempts towards ſetting the origin of our own *nation*, our *parliaments*, and other *national cuſtoms*, in a juſter light. Beſides theſe, ſuch incidental points, as have fallen within the compaſs of theſe diſquiſitions, may, to the friends of politer learning, furniſh a more agreeable amuſement. In opening the connexion of the Roman cuſtoms with our own, I have, as occaſion offered, corrected and explained ſeveral paſſages in their ancient writers, or reſtored them again, from the hands of critics, to their true reading.

'The analogy between our old Saxon weights, and thoſe of a more remote antiquity, led me into a very particular enquiry upon that ſubject; and convinced me, that a more conciſe and ſatisfactory account of the ancient nummulary and commercial pound might be eaſily drawn up. For who is not loſt in that variety of ancient pounds, which the very learned Dr. Edward Bernard has given with ſuch elaborate preciſion? Or, who is ſatisfied with the *libræ*, *minæ*, *antiquæ*, *mediæ*, *imminutæ*, of other celebrated authors, without knowing when they altered, or what was the difference? The great and obvious agreement in the diviſions, uſes, and proportions of theſe ancient weights, is a ſtrong preſumption that they were originally formed upon the ſame plan, in imitation of one another; and that we ſhould not fall into any very conſiderable miſtakes, if we ſuppoſed that the ancient accounts of money, whether of *Jews*, *Greeks*, or *Romans*, might be taken at a common eſtimate. In this view, I have ventured to give a new valuation of all the Jewiſh money in the Old Teſtament, from the moſt ancient and reſpectable authorities; which has the appearance of removing all thoſe difficulties and objections, with which this ſubject has been attended.'

Mr. Clarke, having thus explained the nature and extent of his plan, begins his firſt chapter, which is upon the different accounts of the Saxon money, with remarking, that it is not much above two centuries, ſince ancient coins were conſidered as any part of the antiquities of a country; 'but, ſays he, when the arts improved, and coins began to be collected, they ſoon grew into eſteem. It was obſerved, that they were capable of furniſhing materials for moſt parts of hiſtory; that their evidence was original and authentic; and therefore whatſoever light might be drawn from them, even in the moſt barbarous countries, it was an acquiſition not to be deſpiſed. For this reaſon there has been, ever ſince the revival of polite learning, a great variety of writers upon the ſubject of ancient coins: many large collections have been publiſhed: moſt of the European

pean nations have had the pleaſure of ſeeing one very entertaining part of their antiquities exhibited in theſe remains.' Among the authors of our own country, ſeveral of whom are here mentioned, Mr. Folkes tell us, what was "the weight of the Saxon pound; and that the coins of the two firſt kings after the conqueſt agree, as near as can be judged, in weight and goodneſs, with the pennies of the Saxon kings, their immediate predeceſſors." 'The weight of the old Saxon pound, continues Mr. Clarke, was a new and conſiderable diſcovery, and gave ſuch an opening, as hath induced me to carry theſe enquiries ſomething higher; to obſerve how the Saxon coins were firſt introduced; from what models they were taken; and whence that cuſtom of computing by pounds, ſhillings, and pence, which has diſtinguiſhed our money-accounts for ſo many ages, was moſt probably derived. It may be poſſible, by tracing theſe cuſtoms from one age and country to another, to find out their true ſources.'

Our learned Author would not, however, have thought of ſearching into the rude remains of the Saxon government, in its earlieſt and darkeſt period, if one advantage had not been entirely overlooked. 'The Saxon money, ſays he, lies in a ſort of intermediate ſtate, between two extremes, that are tolerably well known: it muſt therefore have ſome relation to both thoſe extremes, with which it is connected. In the concluſion of this government, this connexion is very plain: the Saxon and Norman money is almoſt the ſame thing: it has the ſame weight and fineneſs of the metal, the ſame rudeneſs and want of ſkill in the execution. Theſe coins differ only, as coins of the ſame age and country, in the different heads and legends of the princes and perſons by whom they were ſtruck. No doubt there was almoſt the ſame agreement between the Roman and Saxon coins at the beginning of this period; though for want of better evidence it is not eaſily diſcovered. Who would think, that the current money of his preſent Majeſty had any ſort of relation to that of Edward the Confeſſor, if all the intermediate evidence was deſtroyed? But as it is not, we find that the mint-maſters and moneyers, though they introduced many occaſional, gradual, and neceſſary alterations, as the public exigencies or opulence required, went upon the ſame plan. There is ſtill the ſame number of pence in the Engliſh pound, that there was in the Confeſſor's time: our diviſions in the pound are not in the leaſt different from his, though the pound itſelf, from being a real, is become a nominal valuation; almoſt two thirds of it are vaniſhed. The number of ſhillings is reduced from ſixty to twenty; and yet the preſent ſhilling is within a few grains of the ſame weight and value, as the ſhilling of the later Saxon Kings.'—

'The

'The caſe of the Roman and Saxon coins cannot be very different from this; they paſſed currently together, or the one ſucceeded the other almoſt immediately in the ſame country; and as far as there was any occaſion to exchange the ſeveral ſorts of coin, the weight and fineneſs of them muſt eſtabliſh a regular proportion, as the foundation of this traffic. Beſides, the Germans were no ſtrangers to the Roman cuſtoms. We learn from an obſervation of Tacitus, that they were as good judges of the value of the Roman money, as the Romans themſelves.—Rome had for ſome ages been obliged to furniſh annual ſubſidies to the German princes.' This Mr. Clarke hath proved, by a detail of ſeveral curious particulars, and then proceeds to obſerve, 'that Princes who had ſuch a continual intercourſe with Rome, muſt be extremely well acquainted with the Roman money, which had paſſed in commerce, or been taken in pay or plunder, for many ages. It was undoubtedly the moſt current money upon the frontiers of their own country; and when they ſtruck any coins of their own, they muſt paſs according to that value and currency which the Roman coins had eſtabliſhed. For gold and ſilver had, by the common conſent of all nations, acquired a known and ſettled valuation. It was made the balance of trade, which would not entirely ſubmit to the mere will and pleaſure of the moſt arbitrary princes. The Saxons indeed, when they arrived in Britain, came into a province, which by the rapine, or ambition of its governors, had been much plundered and oppreſſed; but not quite exhauſted either of men or money. And though they made no great figure at their firſt ſettlement, yet, when all their petty governments were united in one kingdom, they were a riſing people; they began to encourage trade; to form connexions with thoſe parts of Europe which had been Roman provinces; and even with the remains of that empire, from whence many of their cuſtoms were imported. Hence, therefore, we may well imagine, that the Roman money, which had been for ſo many ages the current caſh of all Europe, was the ſtandard by which the value of their gold and ſilver was adjuſted; and the model, which they would be moſt inclined to follow in making their own. From this ſource it was moſt probably derived; and though our coins have taken very different forms, as they came down to us through a long ſucceſſion of Northern princes, yet, if we examine their original, they will appear to be, like the King's own family, of ROMAN EXTRACTION.

Our learned Author paſſes on, from theſe obſervations, to conſider what the Saxon coins were; and obſerves, that Dr. Hickes has given us the beſt account of their money. This account he has preſented to his Readers, and, after pointing out the

the miſtakes and defects of Hickes, Fleetwood, and Hooper upon the ſubject, he ſhews that the Saxons, like the Egyptians, Greeks and Romans, divided their money-pound into twelve ounces. ‘ But, continues Mr. Clarke, to know the diviſion of their pound would be a matter of very little conſequence, unleſs the weight of it was known. We ſhould otherwiſe have no certain ſtandard by which we could examine their coins, or judge of the proportion they bore to thoſe of other nations. We are much indebted to the late Mr. Folkes for this diſcovery; he has given us two eſtimates of the Saxon pound, both of which I ſhall produce in his own words. *Table of Engliſh ſilver coins, p.* 1. 2.

“ It is reaſonable to think that William the Conqueror introduced no new weight into his mints; but that the ſame weight uſed there for ſome ages, and called the pound of the Tower, was the old pound of the Saxon moneyers before the Conqueſt. This pound was lighter than the Troy pound by three quarters of an ounce Troy.”

‘ Mr. Folkes gives us this eſtimate of the Saxon pound from very good authority, from a verdict relating to the coinage, 18 Henry VIII. 1527, now remaining in the exchequer, in which are the following words: “ And whereas heretofore the merchaunte paid for coynage of every pounde towre of fyne golde, weighing xi oz. quarter Troye, ii. s. vi. d. Nowe it is determined by the Kings highneſs, and his ſaid counſelle, that the foreſaid pounde Towre, ſhall be no more uſed, and occupied; but al maner of golde and ſylver ſhall be wayed by the pounde Troye, which maketh xii. oz. Troye, which excedith the pounde Towre in weight iii. quarters of the oz.” He refers us likewiſe to another authority much older, taken from the regiſter of the chamber of accounts at Paris. The difference of the ſeveral pounds then made uſe of in that kingdom is there computed, and the proportion between the Troy and Engliſh pounds is thus eſtimated. “ Ou royaume ſouloit avoir iv Marcs: c'eſt aſſavoir le Marc de Troyes, qui póiſe xiv Sols, ii. Den, eſterlins de poix . . . . le Merc de la Rochelle, dit d'Angleterre, qui poiſe viii S. iv Den. eſterlins de poix.”

‘ This account was moſt probably taken about the beginning of Edward the Third's reign, not long after A. D. 1329; and as the proportion is here given by Mr. Folkes, the weight of the Rochelle or Engliſh pound will be found 451,76 Engliſh grains, ſomething heavier than the former *.

* As Mr. Clarke has here expreſſed himſelf differently from what Mr. Folkes has done, we ſhall beg leave to ſubjoin Mr. Folkes's own words. After having produced the authorities quoted above, he obſerves, that “ from hence it follows, that the weight of the Tower pound was 5400 Troy grains, and that of the ounce, or the twelfth part

'The difference between theſe two eſtimates is ſo inconſiderable, that either of them will anſwer our purpoſe, and ſhew, if not exactly, yet very nearly, the weight of the old Saxon pound. But of the two I ſhould prefer the laſt, becauſe it was ſo much nearer the Saxon times; and eſtimating the weight of the ſeveral pounds, was not an incidental point, as in the former caſe, but the very buſineſs of the writer; and becauſe (which Mr. Folkes did not ſeem to ſuſpect) the Troy pound had been eſtabliſhed in our mints; and the old Tower pound quite diſuſed, ſome years before that eſtimate of Henry the Eighth was taken. But both theſe computations are ſo near each other, that they were certainly taken from the ſame pound, and have in proportion a much greater agreement, than the coins which were ſtruck out of it.'

It is no wonder indeed, that the Saxons were very far from being exact in the weight of their coins, when the Romans themſelves, in much more elegant and polite ages, were almoſt as careleſs in this particular. The inaccuracy of the Romans, the Saxons, and even of the Engliſh moneyers in later times, with regard to this matter, is fully diſplayed by our Author; which ſhews, ſays he, how precarious thoſe concluſions muſt be, which determine the weight of the pound from the weight of any particular coin. How many different Saxon pounds would be produced from ſuch calculations? How ridiculous would it be to expect an exact agreement in the weight of their money, when their Anglo-Norman ſucceſſors, and even the Romans themſelves, were ſo careleſs in this reſpect.

The buſineſs of making exact calculations, was a point very little practiſed or underſtood in thoſe ages. We ſee this in our moſt public acts; where the wiſdom and juſtice of the nation were concerned, they did not give themſelves the trouble of carrying the rules of proportion to any critical exactneſs. In the famous Statute of 51, Henry III. made to regulate the the aſſize of bread, where an exact proportion between the price of wheat and the weight of bread was moſt probably intended; it is, however, very ſeldom obſerved. The Statute ſays, 'That when a quarter of wheat is ſold for a iii ſhillings and vi pence, then a waſtel bread of a farthing ſhall weigh two

part thereof, 450 like grains. The weight of the Rochel, or Engliſh ounce, as taken from the marc above mentioned, will be found 451: 76 Troy grains, if the correſponding marc of Troyes is ſuppoſed exactly to coincide with the Engliſh Troy weight: and the preſent weight of the *Colonia ounce*, as ſtated by John Gaſp. Eiſenſchmid, from his own experiments, in his tract *De Ponderibus et Menſuris is* 550 Paris grains and a quarter, which make, when reduced, 451: 38 Troy grains.' Folkes's Table of Engliſh Silver Coins, p. 4, 5.

pounds

pounds two ſhillings.' But, according to the proportion which the ſtatute ſets out with, the weight of this bread ought to have been one pound, eighteen ſhillings and ten pence. We meet with ſeveral miſtakes of this ſort in that ſtatute, which is the firſt public act now remaining, that was made after the cities and boroughs were repreſented in parliament. Theſe new members ſhewed a proper regard to the intereſts of their conſtituents by this new law. For it was highly requiſite, that in ſuch large and populous diſtricts, as many of them repreſented, the weight of bread ſhould be adjuſted by law.

[*To be continued.*] K—d.

MONTHLY CATALOGUE,

For JANUARY, 1768.

MISCELLANEOUS.

Art. 12. *The School: being a Series of Letters between a young Lady and her Mother.* Part the Second. 12mo. 3s. Flexney.

IN our Review for Auguſt, 1766*, we recommended the firſt vol. of theſe Letters; and the character then given of Mrs. Maeſe's performance, may ſuffice for the preſent *continuation*. Whether or not ſhe propoſes a farther extenſion of her plan, is not intimated at the cloſe of this ſecond volume.

* Vid. Art. 15. of the Catalogue.

Art. 13. *Thoughts, Eſſays, and Maxims, chiefly religious and political.* By Charles Howard Eſq; of Greyſtock in Cumberland. 8vo. 2s. 6d. Lewis.

The Author informs us, in the prefatory advertiſement, that theſe Eſſays, &c. were never intended for the preſs; that they were only the amuſement of his leiſure hours, during his reſidence at Paris; and that they are publiſhed at the deſire of his friends.—People may ſometimes be ſaid to act moſt *unadviſedly* when they follow the *advice* of others: and we are ſincerely of opinion that thoſe to whom the public may be indebted for theſe ſuperficial ſcraps of literature, were not friends to the Author's reputation. The world is by no means in want of literary trifles. The Bookſellers ſhops and the ſtalls of Moorfields abound with them; and we much fear that Mr. Howard's Miſcellanies will only ſerve to add to their number, inſtead of 'proving of any ſervice or inſtruction to mankind*:' for though we apprehend he has ſufficiently manifeſted a good heart, and an improved manner of thinking, in the

* His words are, 'if they *prove* of any ſervice or *inſtruction* to mankind, the Author will be ſatisfied,' &c. The critical reader, however, will not be ſatisfied with ſuch Engliſh as '*prove of inſtruction.*'—In ſhort this performance of Mr. H. (who ſeems to be a man of faſhion) may ſerve as a proper companion to the Travels of Lord Baltimore. See Review for October laſt, p. 312.

obſervations

obſervations here offered to the world, yet, in our judgment, he is not ſufficiently qualified for a public writer. He who is capable of ſaying 'that the Duke of Shrewſbury did not trim, or ſtand *ſhilly-ſhally*;' and that 'by a cool examination of the Duke of Berwick's *actions* which are *ſtubborn things*; it will appear that this behaviour was ſenſible,' &c. may with good reaſon ſit down to improve himſelf, at his 'leiſure hours,' but ought by no means to ſet up, as a maſter, for the improvement of others.

Art. 14. *A True and Genuine Narrative of Mr. and Mrs. Tenducci.* In a Letter to a Friend at Bath; giving a full Account, from their Marriage in Ireland, to the preſent Time. 8vo. 1s. 6d. Pridden.

We always underſtood Signior *Tenducci*, the celebrated Italian operaſinger, to be an *eunuch*; yet here is an authentic account of his being *married*, in 1766, to a lady who had fallen in love with him for his fine ſinging and agreeable behaviour: and, what may ſeem yet more ſtrange, it appears that her affection for ſo *peculiar* a huſband hath not ſuffered any diminution, from her better acquaintance with him, after more than a year's cohabitation.—Mrs. Tenducci herſelf is the writer of this narrative; in which ſhe gives a circumſtantial detail of the ſevere perſecution which ſhe and her huſband have met with from her enraged parents, &c. who have done every thing in their power, both by legal and arbitrary means, to diſſolve an union which they could not, indeed, be ſuppoſed to behold with any degree of complacency. Her ſtory, however, is an affecting one; the *perſonal* hardſhips ſhe herſelf has undergone, through the reſentment of her family, are ſhocking to humanity; and poor *Tenducci*, alſo, on the whole, appears to have gained nothing but trouble and diſtreſs, by this his moſt unaccountable connection.

Art. 15. *An exact Copy of an epiſtolary Correſpondence between the Rev. Mr. M—— and S. B. concerning the Living of* A———. 8vo. 6d. Pearch.

The Rev. Mr. S. Brewer having been repeatedly called upon to give his teſtimony, with reſpect to what *he knew* of the proceedings between Mr. Madan and Mr. Haweis, on the one part, and the patron on the other, relating to the living of Aldwincle; the preſent pamphlet now makes its appearance, for the gratification of the public: whether it will alſo prove to the ſatisfaction of Meſſ. M. and H. and their friends, is much to be doubted. Time, however, will ſhew, when their adverti ſed *Defence* ſhall come forth, how far their characters will or will not be affected by the weight that Mr. Brewer has thrown into the ſcale of poor Kimpton..

Art. 16. *A Supplement; or the Second Part of an Epiſtolary Correſpondence relative to the Living of Aldwincle. Containing ſeveral important Letters, now forced to be made public to vindicate injured Characters, and to undeceive the Friends of Religion.* 8vo. 1s. Wilkie.

We have here a ſeries of letters which paſſed between Mr. Madan and Mr. Y. and Mr. Haweis and Mr. Y; the latter acting as attorney for Mr. Kimpton. Mr. Y.'s letters ſeem to bear very hard upon the reverend

reverend gentlemen; but not ſo hard as do the Editor's arch, ironical comments on the letters of both parties. There is alſo a copy of Mr. Fuller's expoſtulatory letter to Mr. H. dated Mar. 20, 1766; and of a very affecting letter from the unhappy Kimpton to a friend in London, dated Dec. 15, 1767; in which he relates the extreme diſtreſs to which he and his family were then reduced; and which he juſtly pleads in excuſe for the delay of his anſwer to Mrs. Monk's pamphlet: ſee Review for laſt November, p. 390.

Art. 17. *Strictures upon Modern Simony, and the Crime of Simon Magus; or, an Enquiry into Mr. Madan's Account of Simony, in his late Anſwer to the* Faithful Narrative, *&c. &c.* 8vo. 1s. Vernor and Chater.

There was little occaſion for this pamphlet; Mr. Madan having been ſufficiently corrected, with regard to his explication of our eccleſiaſtical laws concerning ſimony, by the ingenious author of '*Aldwincle*, or a Candid Examination *,' &c. This, indeed, the preſent Writer acknowledges; apologizing, at the ſame time, for the publication of his *remarks:* part of which, he ſays, were in the preſs, when *Aldwincle* came out; otherwiſe they would not have appeared at all. He takes the ſame ſide of the argument with the *candid examiner*; and very ſenſibly endeavours 'to ſhew the fallacy of Mr. Madan's reaſoning upon the eccleſiaſtical laws, and the error of his conſcience concerning the *ſanctity* of eccleſiaſtical preferments;' but we think he has deviated too far from the ſubject immediately before him, in his numerous 'obſervations on the kingdom of the clergy, comparing it with the kingdom of Chriſt:'—in the courſe of which he ſhews too much of the narrow ſpirit of a rigid diſſenter from the eſtabliſhed church, which he treats with a ſeverity that even borders on indecency.

* See Review for laſt month, p. 465.

Art. 18. *The Dramatic Time-piece: or perpetual Monitor. Being a Calculation of the Length of Time every Act takes in the performing, in all the Acting-plays at the Theatres Royal, as minuted from repeated Obſervations, during the Courſe of many Years Practice. As alſo the Time of Night when Half-price will be taken, and the certain Period when any Play will be over.* By J. Brownſmith, Prompter to the Theatre-Royal in the Hay-market. 8vo. 1s. Almon, &c.

Mr. Brownſmith is of opinion that 'the utility of this piece is manifold.' Recourſe, ſays he, being had to this book, any gentleman, &c. who may have carriages or ſervants in waiting, or appointments to attend at any particular hour, may, at all times, (within a few minutes) be aſſured of the time, as punctually as if minuted by their watches, only by allowing for incidental entertainments, between the acts, ſuch as ſongs, dances, &c.' He alſo obſerves, that by duly attending to this book, gentlemen may prevent their cattle from getting cold, by waiting too long at the doors of playhouſes, in bad weather, and that it will likewiſe be a means of their ſervants ſtaying at home, till within a very little time of their attendance, inſtead of aſſembling in public houſes, or houſes of ill fame, to the deſtruction of their morals, properties, and conſtitutions. And, farther, that it may be of ſervice to thoſe whom buſineſs may prevent from attending a play till after the third act,

act, or what is called *the latter account*.—Thus, we ſee, that a compilement which, from a curſory peruſal of the title, might ſeem of no conſequence to any body, may prove uſeful to many perſons, inhabitants of the great city, and its environs; to whom the play-houſes are objects of no ſmall importance.

Art. 19. *The Complete Engliſh Brewer, or the whole Art and Myſtery of Brewing, in all its various Branches.* By George Watkins, who has practiſed brewing in all its Branches, upwards of Thirty Years. 12mo. 3s. Cooke.

We have no faith in this Mr. Watkins, becauſe he ſets out with a bouncing fib, in his very title-page. He ſays he has practiſed brewing, *in all its branches*, upwards of thirty years. Now, is not the porter-manufactory a branch of the brewery? Mr. Watkins will not deny this, for he profeſſes to teach the art of porter-brewing; on which he has three diſtinct chapters: but, unfortunately for his reputation in point of veracity, in one of theſe three chapters, he confeſſes himſelf indebted for the information he has communicated to his readers, concerning the ingredients uſed in porter-brewing, to his having had ſome 'talk with a gentleman once concerned in this trade, but who now, adds he, having left it off with a fair fortune, is above deceiving me, &c.' This is, indeed, an unlucky ſlip of Mr. Watkins's pen;—but we ſhall beſtow no farther animadverſion on a man who, as we much ſuſpect, carries forgery and fiction in his very name.

Art. 20. *A ſhort Examination of the Laws lately made for the Amendment and Preſervation of the public Highways and Turnpike-Roads; clearly ſhewing that the various Reſtraints and Penalties laid upon the Farmers reſpecting their Carriages, muſt ever enhance the Neceſſaries of Life, without having the leaſt tendency to amend and preſerve the public Roads of this Kingdom.* 8vo. 1s. White.

This Examination contains many ſhrewd and apparently valid objections to the preſent reformation of our highway laws; and ſhews that in the inſtances quoted, they muſt prove really oppreſſive to that moſt uſeful claſs of people, the *ſmall farmers*; whoſe importance to the nation, in compariſon with the opulent renters of *large farms*, is here placed in a ſtriking view. One undoubtedly good object in view of the legiſlature, was, as is expreſſed in the late ſtatute, to reduce into *one act*, the ſeveral highway laws; nevertheleſs, ſome parliamentary alterations have already taken place with reſpect to this act; and it is to be apprehended, that it will ſoon be branched out by *explanations* and *amendments*, ſo as to defeat the clearneſs and brevity aimed at by the late reduction. N.

Art. 21. *A conciſe Account of the moſt remarkable Antiquity of Great Britain, vulgarly called Stonehenge, and the Barrows round it, ſituate upon Saliſbury Plain: with Views, Plan, and Elevation of the whole Structure, both as it appears now, and when in its original State, according to Inigo Jones, Dr. Stukely, &c. with their Opinions concerning it. Compiled for the Uſe of thoſe whoſe Curioſity may lead them to ſee this famous Monument of Antiquity,*

or to read an Account thereof. Small 8vo. 1 s. Saliſbury printed, and ſold by White in Lincoln's-Inn-Fields.

A very uſeful compendium for all who would acquire an idea of this venerable druidical monument, on eaſy terms both as to attention and price: and more eſpecially uſeful for thoſe who intend an actual ſurvey, of what without ſome ſuch guide will appear an unmeaning, ſtupendous heap of confuſion. N.

Art. 22. *A Letter to Lord Clive, on the great Benefits which may reſult to the Public from patriotically expending a ſmall Part of a large private Fortune: particularly in promoting the Intereſts of Agriculture, by forming an experimental Farm. Containing a practical Courſe of Management, with Eſtimates of the Expences and Profit. Illuſtrated with a Plan of the Farm.* 8vo. 1 s. 6d. Nicol.

Taking it for granted that Lord Clive will realize a conſiderable part of his monied property in land, this Writer perſuades his Lordſhip to purchaſe barren land, from the opportunity it will afford for improvement; rather than rich land, which affords no ſuch proſpect. Of ſuch land is propoſed to be parcelled out, a large experimental farm, and an eſtimate is formed of the expences of its cultivation, and its produce; which promiſes as fair as eſtimates of this nature generally do. His Lordſhip's reputed annual income however, the Author ſuppoſes, will not render him anxious for profit, as he does not ſuppoſe his Lordſhip to take the propoſed trouble, to diſcover means of increaſing his fortune; the advantage accruing, the Writer would therefore appropriate to premiums for the promotion of Britiſh and Iriſh agriculture. Perſons poſſeſſed of large fortunes are indeed the propereſt to engage in expenſive projects, and perhaps thoſe in agriculture do not require the leaſt; but whether public and perſonal calls to engage in ſchemes, however meritorious or patriotic, may be the likelieſt to ſucceed, may admit of a doubt: as a dictate in the face of the world, aſſerts the firſt and principal claim to the merit of the propoſal. N.

Art. 23. *Conſiderations on the illegality of preſenting ſuch as are unacquainted with the Welch or Britiſh Languages to eccleſiaſtical Benefices, in thoſe Parts of Wales where that Language is in general Uſe, and underſtood.* By a Gentleman of Wales.* 8vo. 1 s. Harris.

In the diſcourſe introductory to theſe conſiderations, the ingenious author offers ſome hiſtorical remarks on the Welch language, its affinity with the dialect ſpoken in Little Britanny in France, and the Erſe language in Ireland, Scotland and the Iſle of Man. He obſerves, that the Engliſh uſed many means to eradicate the language uſed in Wales, particularly by the act of union (the 27th of Henry the 8th) whereby 'no man that uſed that language could enjoy any office or fees under the crown of Great Britain.' He obſerves likewiſe, that ſince the Reformation, by two acts of Parliament (he 5th of Elizabeth, and the 13th and 14th of Charles the 2d) the Welch language 'is to be uſed in all the churches in Wales, where that language is in common underſtood.' He afterwards quotes two caſes of law, wherein *all the juſtices* were of opinion, that want of knowledge of the Welch language in the preſentee, is

* The author, Mr Hugh Jones

* J. Jones, M. A. Fellow of Queen's, Oxon.

is a good cauſe of refuſal. After having eſtabliſhed the illegality of theſe preſentations from the articles of the church, acts of parliament, and caſes of law, he proceeds to enumerate the detrimental conſequences ariſing from ſuch preſentations. He ſays, that the gentlemen of that country have no other proviſion for their younger children, but church preferment; as they are excluded from all commerce, by their ſituation, and unconnected with men in place and power; and that if Engliſh and Scotch biſhops are promoted there, they will prefer their own relations and countrymen, and neglect thoſe that have been curates in Wales their whole lives.

He ſays, that the churches have been neglected by the introduction of Engliſh ſervice, and promoting of ſuch as do not underſtand Welch; and that the Methodiſts, Moravians and Papiſts increaſe, which he attributes to that cauſe.

This is briefly the ſubſtance of theſe conſiderations; as to the merit of the performance, it may be ſaid in general, that it is written in a manly and nervous ſtile. In ſome places, what he ſays is too ſevere, as 'that the broad road to eccleſiaſtical preferment, is by venal and ſimoniacal means, by borough intereſt, by pandering for the pleaſures of great men, and a ſpaniel-like adulation, that is a diſgrace to humanity.'

The following deſcription of the Welch, is picturesque and pleaſing. 'The greateſt part of the principality of Wales, by its ſituation, and the great diſtance it is from the metropolis, is almoſt entirely excluded from all the beneficial advantages of commerce. The produce of their own country is their chief, and almoſt only ſupport. What remains, after ſupplying the home conſumption, is exported; the money they receive in return for their commodities, ſerves them for the purpoſes of hoſpitality, not luxury. As money is not otherwiſe valuable, than as it is the means of acquiring the neceſſaries and conveniencies of life, they know no other uſe for it. If accumulated quantities of gold and ſilver are the only criterion of wealth, they are poor, if plenty, they are rich. Happy in finding an aſylum among thoſe impregnable fortreſſes, built by the hand of nature, which were formerly their ſecurity againſt the power, and ſince againſt the luxury, of the Engliſh. Environed on all ſides by theſe, they enjoy tranquillity without indolence, liberty that degenerates not into licentiouſneſs, and plenty without luxury. Thus they enjoy a happineſs unknown in better cultivated countries, which opulence cannot purchaſe.'

The author of this pamphlet has fallen into ſome miſtakes, particularly where he ſays, that Dr. Bowles was the firſt perſon that ever was preſented to a living in the dioceſe of Bangor, who was unacquainted with the Welch language. There have been two or three preſented before Dr. Bowles, amongſt them a nephew of Julius Cæſar, the Maſter of the Rolls. But this, and ſome other ſmall miſtakes, affect not the argument.

This is a ſubject of the moſt intereſting nature to the whole principality, well worthy the conſideration of men in power, and treated by this author in a nervous eloquent ſtile, and with ſtrength and perſpicuity of reaſoning.

*** The gentleman who ſo obligingly wrote to us on the ſubject of the foregoing performance, will ſee by the article, what uſe we have made of his letter.

Art. 24. *Rhetoric, or a View of its principal Tropes and Figures, in their Origin and Powers. With a Variety of Rules to eſcape Errors and Blemiſhes, and attain Propriety and Elegance in Compoſition.* By Thomas Gibbons, D. D. 8vo. 6s. Buckland.

Thoſe who are of opinion that the ſyſtematic or technical ſtudy of rhetoric may contribute to the attainment of eloquence, will find this copious book a work after their own hearts; for it is abundantly explicit on the ſeveral rhetorical terms and diſtinctions made uſe of in the ſchools.—For our parts, who believe that every aid of this kind is vain, where genius has not given the ſtamp of eloquence, and equally burthenſome and ſuperfluous where it has, we cannot make any works of this nature an object of our attention. L.

Art. 25. *A new Pocket Dictionary of the French and Engliſh Languages. In Two Parts. I. French and Engliſh. II. Engliſh and French. Containing all Words of general Uſe, and authorized by the beſt Writers. As alſo diſtinguiſhing the ſeveral Parts of Speech, with the Gender of Nouns in the French Language. To which are added, the Accents of the Engliſh Words for the Uſe of Foreigners, and an alphabetical Liſt of the moſt common Chriſtian Names, with their uſual Abbreviations. Carefully compiled from the moſt approved Dictionaries, French and Engliſh, particularly from that of the Royal Academy at Paris.* By Thomas Nugent, L. L. D. Dilly.

This little work, which is intended as a portable repoſitory of the French and Engliſh language, contains a very large collection of words, and will doubtleſs be uſeful in ſchools, where a maſter can always explain any difficulty that may occur; but we apprehend it would have been far more uſeful, had not the Author abridged it too much. He appears in a great meaſure to have deſtroyed his own intention, that of facilitating the ſtudy of the French and Engliſh languages, by giving only one ſenſe to each word. Every perſon, the leaſt converſant in either of the languages, muſt know, that any dictionary, whatever care may be taken in the compilation, can never anſwer the intention of removing the difficulties attending the ſtudy of a language, unleſs the various ſenſes of each word are given. Inſtead of aſſiſting the ſcholar to underſtand the ſenſe of an author, it will often cauſe him to miſunderſtand it. Some few of the French words, which are remarkably equivocal, are explained in their different ſignifications. Had the Author purſued this method in general, his dictionary would have been very uſeful, and the additional pages with which it would have augmented the work, would have been additional acquiſitions to the learner, and conſequently would have enhanced its merit. B.

Art. 26. *A Grammar of the French Tongue, grounded upon the Deciſions of the French Academy, wherein all the neceſſary Rules, Obſervations, and Examples, are exhibited in a Manner entirely new. For the Uſe of Schools.* By John Perrin. 12mo. 3s. Law.

The elements of every branch of knowlege ſhould be delivered with the greateſt care and circumſpection, as being the foundation on which the whole ſuperſtructure is erected. Nor can theſe elements be properly

explained but by thoſe who are well acquainted with the ſcience; for in order to know the beſt method of laying down thoſe elements, we muſt have a previous knowlege of their uſe and various application.

The work before us, intended to explain the grammar or elements of the French language, appears to have been executed by the hand of a perſon who has thoroughly ſtudied it, and who was at once both able and willing to communicate the fruits of his enquiries to the public. It is both conciſe and comprehenſive, and will, we are perſuaded, remove every difficulty that can attend the ſtudy of this faſhionable language. It is therefore with pleaſure we recommend it to thoſe who are deſirous of becoming maſters of the French tongue. B.

Art. 27. *A Portugueſe Grammar in Four Parts. Containing, I. Rules for the Modification and Uſe of the different Parts of Speech. II. The Syntax, in which are explained, after a more copious Manner than hitherto attempted, the peculiar Uſes of the Portugueſe Particles. III. A Vocabulary, more particularly containing the Terms of Commerce, War, and Navigation, with a Variety of Phraſes and familiar Dialogues, taken from common Converſation and the beſt Authors. IV. Various Paſſages extracted from the moſt approved modern and ancient Writers, with a View to facilitate the Reading of the ancient and moſt valuable Portugueſe Books.* By Anthony Vieyra Tranſtagano, Teacher of the Portugueſe and Italian Languages. 8vo. 6s. Nourſe.

The above title-page will be ſufficient to give the Reader an idea of what he may expect to meet with in the work before us. It will therefore be ſufficient for us to ſay, that it is executed with judgment and propriety, and cannot fail of proving very uſeful to thoſe who apply themſelves to the ſtudy of the Portugueſe language. B.

Art. 28. *A Letter to Lord B. With an Addreſs to the Town.* 8vo. 6d. Flexney.

In the half-title of this pamphlet, and in the public advertiſements, it is ſtyled *an apology for Lord B—*. It is, however, nothing more than one of thoſe common catch-penny grubs that are produced by every remarkable new occurrence which engages the public attention. The Author, in ſhort, knows nothing of the matter about which he writes; but he is a Grubbean of uncommon honeſty: for he candidly acknowledges that he is entirely ignorant both of the 'circumſtances of the tranſaction' to which his pretended apology relates, and of the 'perſons of the parties.'—We are at a loſs which to admire moſt, the honeſty or the abilities of this worthy advocate for the violation of female honour and innocence.

Art. 29. *Memoirs of the Seraglio of the Baſhaw of Merriland.* By a diſcarded Sultana. 8vo. 1s. 6d. Bladon.

This, like the foregoing article, is a low and deſpicable performance; founded on the ſame occurrence, and calculated to make the moſt of the public eagerneſs, curioſity, and credulity.

Art. 30. *The Hiſtory of a late infamous Adventure, between a Great Man and a Fair Citizen.* In a Series of Letters from a

Lady near St. James's to her Friend in the Country. 8vo. 1s. Bingley. By Dr. Berkenhout.

This differs from the other catch-penny publications, on this ſubject, in nothing but in being more ſmartly written. It is not, indeed, to be expected that any perſon will dare to publiſh the *real* particulars of the ſuppoſed infamous adventure here alluded to, though ever ſo well acquainted with the facts, till thoſe facts are *legally* authenticated.

POETICAL.

Art. 31. *The Rape, a Poem.* Humbly inſcribed to the Ladies. 4to. 1s. Steare, at No. 93, in Fleetſtreet.

A rhyming invective againſt a nobleman who is ſaid to have lately *forced* a young milliner. This nameleſs Bard takes the fact for granted, and abuſes his Lordſhip with the rage of Oldham, and in the rugged verſe of Cleveland.

Art. 32. *Miſcellanies in Proſe and Verſe, original and tranſlated.* By the Rev. William Rayner, B. A. of Caius College, Cambridge, and Curate of Worlingworth, in Suffolk. 4to. Ipſwich printed for the Author, and ſold by Subſcription.

This is a moral and decent collection of poems, publiſhed by ſubſcription, in which reſpect we hope they have anſwered the Author's end, and that he has prudence and judgment enough to expect nothing more from them. L.

Art. 33. *The Chearful Companion: or Songſter's Pocket-book. Containing the moſt approved Songs, Odes, Cantatas, &c. in the Engliſh Language.* 12mo. 3s. Kearſley.

Some prefatory hints of general advice to ſingers, and the muſic to ſeveral favourite tunes, diſtinguiſh this collection of ſongs from others of the like kind: of which we have great variety, ſelected according to the reſpective taſtes of the different compilers.

Art. 34. *Britannia, a Poem, with Hiſtorical Notes.* 4to. 1s. 6d. Millar.

There are ſeveral very good verſes in this poem, and the genuine ſpirit of liberty and virtue breathes through the whole. But there is likewiſe an uncouthneſs, or want of eaſe and perſpicuity, which greatly takes off from the general merit of the piece. L.

Art. 35. *The Troublers of Iſrael, in which the Principles of thoſe who turn the World upſide down are diſplayed. With a Preface to the Rev. Dr. ——. To which is prefixed a ſhort introductory Deſcription of Modern Enthuſiaſts.* 4to. 1s. 6d. Keith.

The Troublers of Iſrael is a kind of methodiſtical opera moſt profanely fooliſh, and moſt enthuſiaſtically incoherent. How much does poor Religion ſuffer from the ridiculous zeal of theſe blind fanatics! L.

Art. 36. *Merit, a Poem, inſcribed to his Grace the Duke of Grafton.* By James Hollway. 4to. 1s. Lewis.

This production is abſolutely not Engliſh, and therefore does not, at this time, come under our review. L.

Art. 37. *Cooper's Well, a Fragment written by the honourable Sir John Denham, Knight of the Bath, and Author of the celebrated Poem*

Poem of Cooper's Hill, *found amongſt the Papers of a late noble Lord.* Dated in the Year 1761. 4to. 2s. Moran.

This is an obſcene poem, and might be ſuppoſed to be the production of Rocheſter, rather than of Denham, had it wit and fancy enough to entitle it to ſuch an extraction;—but ſome particular alluſions and parodies ſeem to prove it of a more modern date. L.

Art. 38. *Patriotiſm, a political Satire.* By Cato Redivivus. 4to. 2s. Williams.

Old Cato is brimful of zeal, and rhymes very ſtoutly, though not very harmoniouſly, for the good of his country.——After venting his indignation againſt the apoſtacy of ſome of his brother-patriots, he ſettles the miniſtry in the following manner:

T-mple and Gr-ntham, as chief ſcribes, ſhall guide,
And Egm-t, o'er the adm'ralty, preſide;
Polite with dignity, with knowlege ſtor'd,
Great L-ttelt-n ſhall grace the council board.
Str-ge, N-rth, and C-nw-y ſhall the commons lead,
And H-l-f-x adorn the board of trade.

We make no doubt, but, in conſequence of this publication, the above arrangements will ſpeedily take place. L.

Art. 39. *Candour, an Enquiry into the real Merits of the Saliſbury Comedians.* 4to. 1s. Horsfield.

This weak and fooliſh production is as impertinent as the ſubject is inſignificant. Of what conſequence is the merit or demerit of the poor ſtrollers at Saliſbury to the reſt of the public?——It may be ſome conſolation to them, however, that though they had all the defects which are cenſured in this ſilly pamphlet, they could not make them ſo ridiculous as the Author has made himſelf. L.

Art. 40. *An Epiſtle to the Author of* Candour. By the Author of *The Proſpect of Liberty, The Country Spy,* &c. 4to. 1s. Wilkie.

"Thus one —— lolls his tongue out at another,
And ſhakes his empty noddle at his brother."

Art. 41. *A Collection of the moſt eſteemed Pieces of Poetry that have appeared for ſeveral Years, with Variety of Originals, by the late Moſes Mendez, Eſq; and other Contributors to Dodſley's Collection, to which this is intended as a Supplement.* 12mo. 3s. ſewed. Richardſon and Urquhart.

The collectors of poetry have generally made ſtrange confuſion, and interfered with each other, becauſe they have obſerved no rules or method of ſelection. They ought in the firſt place to have confined their compilations to a certain period of time, and then they would have done nothing that others had done before them: in the next place they ſhould have ſelected no poetry that had been publiſhed by the author in a volume or volumes, becauſe in ſuch a form, works of merit were in no danger of being loſt. The Compiler of this book, for inſtance, might as well have taken Mr. Maſon's whole volume of poetry, as his Elegy on the Death of Lady Coventry; but perhaps he had ſome quarrel with Mr. Maſon, and has taken this method of revenging himſelf by ſelecting the very worſt piece of poetry he ever wrote. So much

for the ſkill, the judgment, or the candour of the Compiler. With reſpect to the originals of the late Mr. Mendez, we are ſorry we cannot ſay ſo much in favour of the poet as we could truly ſay of the man, who was an *Iſraelite indeed*, and rhymed for the amuſement of thoſe hours which men of his fortune too often ſpend in more guilty diſſipations.

DRAMATIC.

Art. 42. *The Widow'd Wife, a Comedy; as it is acted at the Theatre-Royal in Drury-Lane.* By William Kenrick. 8vo. 1 s. 6d. Davies, &c.

We do not find, in this comedy, ſo much wit, or humour, or ingenious conduct of the drama, as we expected, from the known abilities of the Author. It is, however, a performance of conſiderable merit, and has been acted with more ſucceſs than the generality of our modern ſtage productions have met with, or deſerved.

Art. 43. *The Royal Merchant; an Opera, founded on Beaumont and Fletcher. As it is performed at the Theatre-Royal in Covent Garden.* 8vo. 1 s. 6d. Griffin

We cannot well judge of the merit of this transformation of Beaumont and Fletcher's comedy of the *Royal Merchant* into an opera, having never ſeen it performed. Some of the airs are not ill-written; but what kind of muſic they were ſet to, is beſt known to the connoiſſeurs who heard it.

NOVELS.

Art. 44. *The Adventures of Miſs Lucy Watſon.* 12mo. 3s. Nicoll.

Although this is not an highly finiſhed performance, there is uncommon merit in the writing;—in ſome parts of the work, we mean: for it is not equal throughout. The ſtory of the unfortunate and amiable Miſs Watſon is ſuch as cannot fail to touch the breaſt of every humane reader; and her final cataſtrophe affords a ſtriking example (to young female readers, eſpecially) of the fatal conſequences of that *peculiar indiſcretion* for which no compenſation *can* be made, either to the *world* or to *themſelves*.

Art. 45. *The Continuation of the Life of Marianne. To which is added, the Hiſtory of Erniſtina; with Letters, and other Miſcellaneous Pieces.* Tranſlated from the French of Madame Riccoboni. 12mo. 3s. Becket and De Hondt.

This is not the firſt attempt that has been made to carry on the unfiniſhed Life of Marianne, written by the celebrated Marivaux; but it is a leſs ſucceſsful one than that of an Engliſh writer*; who, about 20 years ago, tranſlated Marivaux's work, and alſo brought the ſtory to a concluſion: under the title of *The Virtuous Orphan*. There was likewiſe another tranſlation, made about the ſame time; entitled 'The Life of Marianne: or the Adventures of the Counteſs of ***:' but, in this verſion, the ſtory remains in the ſame unfiniſhed ſtate in which the

* Mr. Joſeph Collyer, author of Letters from Felicia to Charlotte; and tranſlator of the Death of Abel.

French

French Author left the original.—As to Madam Riccoboni's *continuation*, it ſtill leaves the tale *incompleat*, and is not the beſt of her performances.—The other pieces contained in this miſcellaneous volume will give the reader more ſatisfaction, as they are independent of other publications. The Hiſtory of Erneſtina is a pretty little novel.——On the whole, this Lady is a lively, agreeable writer, and may rank with St. Aubin, and our famous Mrs. Haywood: perhaps, too, with Mrs. Lennox, and Mrs. ———, who tranſlated the Letters of Ninon de L'Enclos. Griffith.

LAW.

Art. 46. *The Law of Phyſicians, Surgeons, and Apothecaries; containing all the Statutes, Caſes at large, Arguments, Reſolutions and Judgments concerning them.* 8vo. 2s. 6d. Griffin.

Compiled, as the remainder of the very verboſe title-page ſets forth, for the uſe of ſuch gentlemen of the faculty as are enemies to quackery, in order to point out the defects in the law, as it now ſtands, relative to thoſe profeſſions, and to proſecute ſuch expedients for remedying them as they ſhall think neceſſary,—in order to apply for an act of parliament for regulating the practice of phyſic, and ſuppreſſing empirical noſtrums.

POLITICAL and COMMERCIAL.

Art. 47. *A Hue and Cry after national Blood and Treaſure: or, the Canvaſſers canvaſſed, with a Touch on Corruption and Septennial Parliaments.* By a Freeholder. 8vo. 1s. Norwich printed; and ſold by Wilkie in London.

The ſpirit of this Writer is patriotic, independent, and commendable; but his ſtyle is very indifferent.

Art. 48. *An Enquiry into the Reaſons for and againſt Inclosing the Open Fields. Humbly ſubmitted to all who have a Property in them; and eſpecially the Members of the Britiſh Legiſlature.* 8vo. 1s. Coventry printed, and ſold by Johnſon in London.

Agriculture is a ſubject of a far more extenſive nature than is generally ſuppoſed, by thoſe whoſe obſervation is confined to the management of a ſingle farm; and if a perſon not immediately engaged in the cultivation of land, ſhould not be able to acquire and unite in himſelf the practical knowlege of huſbandry, ſo various in various ſituations and ſoils; the real farmer, when he writes, is too apt to eſtabliſh general principles from local experience. Under this dilemma, all that an intelligent reader can do, is, after conſulting the whole evidence which offers, to draw thoſe inferences from the collective view, which are ſeldom to be accepted from ſingle writers.

Many have been the cauſes aſſigned for the dearneſs of proviſions, by thoſe who thought themſelves happy in the diſcovery of them; but however they may have failed as to the main deſign of their inveſtigations, the public have thence derived the knowlege of many facts which though not chargeable with all the evils we complain of, may nevertheleſs deſerve attention. With regard to the main queſtion, it is preſumed that no one who conſults the ingenious writer of *Thoughts on the Cauſes and Conſequences of the preſent High Price of Proviſions*, mentioned

tioned in our laſt Review, p. 470, will heſitate long with reſpect to it: we will now attend to the Writer before us.

The Author of this Enquiry is a ſtrenuous advocate for open lands, and of conſequence an enemy to incloſures. It is not incumbent on us, nor have we either room or inclination to examine the merits of all he produces againſt incloſures; which no doubt may occaſion ſome temporal inconveniences to individuals upon the immediate alteration; but as a principal argument which he depends on, is that land incloſed cannot be ſo well improved, nor will produce ſuch valuable crops, as in its open field ſtate; the validity of this poſition will be better underſtood by conſulting the face of the country under both circumſtances, than by verbal controverſy.

As our Author will not admit incloſing to be favourable to the improvement of land, ſo neither does he agree that it will encourage the growth of timber. It is true, plantations of timber are not ſo frequent as were to be wiſhed, but it is imagined that any one who rides through an incloſed country, may diſcover a good quantity of timber in the hedge rows, though theſe hedges are not ſo cloſe as to prejudice the corn, as this Author imagines: on the contrary, in certain ſituations, they prove exceeding good ſhelters to the crops, from the keenneſs of cold winds.

Our late inquirers into the cauſes of the high price of proviſions, have complained greatly of the turning of paſtures into arable land; the ſubject of our Author's complaint, on the contrary, is, that the incloſed lands are generally laid down for paſturage: on this head he exhorts us to 'ſet the plough a-going, and all will have at the ſame time employment and bread; which all ought to have, both for their own ſakes, and for the ſake of the community. Inſtead of that, many lordſhips have not 50 acres ploughed yearly, ſince they were incloſed, in which fifteen hundred, or at leaſt a thouſand, were ploughed before; and ſcarce an ear of corn is now to be ſeen, in ſome that bore hundreds of quarters.'

If this allegation is to be depended on, which is wrote to us from the country, butcher's meat ought to be cheap, whatever price grain bore; but other writers tell us, that the reaſon why we do not find it ſo, is the ploughing up paſtures and converting them into arable.

Incloſing of land we are informed is alſo injurious to the roads. Our roads now are not thoſe cloſe lanes they have been, nor can any made under our late regulations be ſuch. Nevertheleſs it may not be quite ſo evident that it is of ſuch utility to throw a road quite open from all occaſional ſhelter. Trees and hedges placed ſo as not to obſtruct paſſage, are not only of advantage to travellers ſurprized by ſudden ſtorms, but render travelling warmer in winter, and are agreeable company on the road: and all this may be, and yet leave a road open ſufficiently to keep it dry. And if, as is ſaid to be in Ruſſia, and in ſome other places in the north, trees were planted at proper diſtances along the roads over our extenſive commons and downs, where the eye is tired with an eternal ſameneſs of open proſpect, much timber might hereby be raiſed, and ſuch roads be rendered pleaſant in ſummer, as well as ſafely pointed out to the diſtreſſed traveller bewildered by winter ſnows.

On the whole, the ſeveral objections raiſed againſt incloſing lands, in this pamphlet, appear to be many times partially, as well as miſtakenly, repreſented,

repreſented. Though where the writer ſhews the ill-conſequences to cultivation and population from the laying farms together, he is undoubtedly juſtified. Nor is he perhaps without reaſon diſſatisfied with the *extenſive powers* granted to commiſſioners appointed to carry inclofing plans into execution. Such powers, if any tenderneſs is due to private property, cannot be too cautiouſly granted to any bodies of opulent men, (entruſted with public undertakings) over their fellow-ſubjects. N.

Art. 49. *Conſiderations on the Effects which the Bounties granted on exported Corn, Malt and Flour, have on the Manufactures of the Kingdom, and the true Intereſts of the State. With a Poſtſcript, containing Remarks on a Pamphlet lately publiſhed, intituled, Thoughts on the Cauſes and Conſequences of the preſent high Price of Proviſions.* 8vo. 2 s. Cadell.

Among the many enquirers on the ſubject of proviſions, ſeveral have incidentally complained of ill conſequences from the bounty on exported corn; and we have occaſionally ventured to juſtify that meaſure, ſo far as reſpected its encouraging the growth of grain, and carrying off the ſurpluſage to foreign markets, and no more than the ſurpluſage: for to talk of exportation of corn at large, is foreign to the queſtion. The writer now before us, however, goes far beyond others in the conſideration of this point, and confidently charges all our popular complaints to this cauſe; and to make good his charge

Imagination plies her dang'rous art,
And pours it all upon the peccant part.

This gentleman ſets out by lamenting, and perhaps with ſome juſtice, that 'ideas have been too long entertained of a ſeparate, landed and trading intereſt; though none could ever be warranted by real experience or ſound reaſon.' The union of theſe intereſts muſt be allowed indiſpenſable to the forming a flouriſhing ſtate. Yet, in his prefatory advertiſement, he alſo laments another general miſtake, 'that fertility of ſoil and agriculture, are in a country the foundations of commercial proſperity,—whereas the real truth is, that commerce is not known ever to have flouriſhed highly in more than three fertile countries, ſince the beginning of the world; which are England, France, and Flanders.' To admit this fact, which, however, appears to be produced to ſhew a general incompatibility between agriculture and commerce, it is not neceſſary to ſuppoſe any incongruity between them, ſince the commercial proſperity of a people requires a concurrence of other favourable circumſtances, beſide a kind climate and a happy ſoil; of which a view of the political ſtate of ſome of the fineſt countries we know, will eaſily convince the attentive obſerver. Hence, where a people, either finding themſelves at eaſe from political reſtraints, or as refugees from oppreſſion, are fixed on ſcanty unfavourable ſpots; urged by a neceſſity of cultivating commerce to ſupply themſelves with thoſe advantages nature has denied them; they have generally made greater advances that way, than the oppreſſed natives of more extenſive and fertile countries. But in ſuch a country as Britain, bleſſed with a favourable ſoil, and a government co-operating with its induſtrious natives, there, if any where, commerce ought to be expected to flouriſh to the greateſt extent. Since from its internal reſources it can derive, not only its own ſubſiſtence, but

but many of thoſe articles of trade to manufacture, which a more limited and crouded people are forced to purchaſe from their neighbours. While an increaſe of population, gives it all that ſtrength, which an induſtrious people without territory enjoy.' But even in this view there are not wanting writers who doubt whether commerce may not be carried to an extream, dangerous to the happineſs of a country; ſo that we ſhall drop this theme, and attend to what our author advances on the ſubject of the bounty.

He enumerates the principal arguments in favour of the bounty, undertaking to refute them ſeverally. In this attempt he complains of 'the appropriation of too many lands to agriculture, on the view of exportation, and the prodigious increaſed breed of horſes for home and foreign uſe;' which he ſays have been of fatal conſequence to our manufactures, trade, and even navigation. How, in a commercial nation, too many lands can be appropriated to the production of neceſſaries, does not ſeem eaſy to comprehend, unleſs it were admitted that they might lie waſte and uncultivated to greater profit to the nation and the private poſſeſſors. With regard to the article of horſes, he aſks,—— 'would it not be better,—that the exportation of them was entirely prohibited, or at leaſt the ſending them out of the kingdom charged with a conſiderable duty?' And he adds, that 'the abundant uſe of them for meer pleaſure at home, is become a moſt pernicious ſpecies of luxury, and of courſe a juſt object of taxation; eſpecially if made a ſubſtitute for ſome of thoſe that are become grievous to poverty, induſtry and trade.' The breeding ſo many horſes, has often been urged as one cauſe, from their vaſt conſumption of graſs and hay, for the advanced price of butcher's meat; and perhaps with reaſon, for they are really become a general and expenſive article of luxury: in which points of view, ſome check to the exceſſive breeding of them, might undoubtedly be good policy:—but no tax, operating as a check, can be a proper ſubſtitute for any tax on neceſſaries, whoſe conſumption is a ſecurity for the fund raiſed; until a reduction of the expences of government can take place, which at preſent cannot perhaps ſpare any of its ſupplies.

That the bounty on corn may have given riſe to ſome deſigning arts, practiſed in the corn trade, no one will pretend to gainſay; and it might be difficult to inſtance any branch of trade, wherein fraud will not ſometimes introduce itſelf. That grain is ſo generally cultivated in this country, is perhaps not to be aſcribed to any other cauſe principally, ſo much as to the co-operation of the bounty, with other cauſes. Our Author, when he argues for the taking it off, ſays, that then—'proportionally as our views may be ſhortened toward exportation, they will become extended toward home conſumption; which is the very object they ſhould be directed to for national advantage, as every landed man's wiſhes muſt then correſpond with the common good.'

Were the foreign trade of grain to die away, it might perhaps be difficult to keep a briſk cultivation of it on foot: and what is to be underſtood by extending our views toward a home conſumption, will then not be very eaſily conceived. Since no *great* increaſe in the conſumption of bread can be expected to take place, among a people already familiar to the uſe of it. And though our Author complains of our ill-policy, 'of being ploughmen to ſuch ſtates as have the ſuperior wiſdom to apply their own lands to better purpoſes; as for example, madder, which

which employs ſo many more hands for cultivation and cure, than corn does for growing and putting in a marketable ſtate; and for which we are ſaid to pay the Dutch at this time no leſs than three hundred thouſand pounds a year, after their having doubled the price of it to us:' yet, we have land enough for all ſuch purpoſes, even were more of it *appropriated to agriculture*, the quantity of which he complains of already. On a ſcanty territory, indeed, the Dutch are juſtified in purchaſing their corn from foreigners, and applying their land to more profitable articles of cultivation.

But however much our Author may depreciate agriculture, yet he admits that—'a *free trade* in all kinds of proviſions, is the beſt ſecurity we can have of a continual plenty, and alſo of their being kept at natural prices, which are thoſe of Europe in general; and at which our rivals in trade are ſupplied: ſuch being all that the owners of land have a right to expect, and all that can be needful for the proſperity of the ſtate. This has long been the practice in Holland, and all other trading republics; is become that of France; and ſhould be adopted by us, for the real welfare of the kingdom.'

He proceeds, in another place, to pronounce, that whatever any writer may ſay of the 'comparative value of money at the time of the conqueſt, in the reign of Henry II. or at any other period of time, with that of theſe days; or of the comparative prices of corn before and ſince the granting of the bounties, is all foreign to the purpoſe: the comparative prices of corn and other proviſions at preſent, in this and other countries, and particularly ſuch as are our rivals in manufacturing, being the ſingle object of conſideration, with regard to common juſtice, national policy, and the welfare of the ſtate in ſuch matters. If other nations have proviſions cheaper than ourſelves, they will from thence be enabled to underwork and underſell us; therefore it muſt be amputating our own limbs, or cutting our own throats, as manufacturers and traders, to tax ourſelves, in order to make proviſions dear at home and cheap abroad. To theſe right conſiderations let the queſtion, as it ought, be confined: and then if a man will own that he cannot ſee on which ſide of it true policy lies, he deſerves to be deſpiſed; but if he proceeds to quibbling, prevaricating, and evading truth and reaſon, he will then merit deteſtation.'

Without prevarication or quibbling, it ſeems clear, that the encouragement given to the exportation of corn, has encouraged the production of it; therefore produces plenty and cheapneſs, as the chronological accounts of its price muſt evince; in which the alteration of the value of money is not ſo foreign a collateral argument, as this writer would perſuade his readers. Again, the corn we export cannot ſupply *all Europe*; nor at that dangerous cheapneſs he alleges: for if the bounty tends to keep our corn at a medium price at home, where it is bought, it cannot have a direct contrary tendency on the ſame corn carried abroad; the point on which this argument turns.

If the injurious effects of the bounty are admitted, what are the obvious tendencies of the free trade above recommended? If by a free trade he means, as the words ſeem to imply, an unlimited free importation, as well as exportation; in ſeaſons generally bad, as they often affect the continent much more ſeverely than our iſland, the better market abroad, would, in all probability, drain the nation of its grain, to

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the great diſtreſs of its people, to be brought back again at much advanced prices, to the great emolument of jobbers and factors in that branch of commerce: which was a late ſubject of complaint, until it was ſtopped by an expedient which alſo gave much diſpleaſure. On the other hand, in plentiful years, thoſe articles which would bear importing into a country where every article bears its proportion of the public burden in the price of it, the market would be reduced ſo low, as to diſcourage raiſing proviſions at home, to the ruin of the growers and landlords, to the advantage of our neighbours, and our factors negociating between us. In both which caſes, we ſhould be alternately ſo diſtracted by the fluctuation of prices, that our poor could not ſuſtain it.

When our author undertakes to prove the bounty a nominal, rather than a real advantage to the landed gentleman, he builds much upon that principle ſo often quoted from Mr. Locke, that all taxes do ultimately fall on the lands: but with all due deference to ſo reſpectable an authority, if this gentleman were to conſult the ingenious Sir James Steuart's Political Oeconomy, b. v. c. 3. he might, on peruſal, be induced, perhaps, to heſitate at this principle, which he uſes as a foundation for his reaſoning.

From theſe few obſervations which occurred in going through this tract, where ſo long a train of reaſoning is carried on, from premiſes, which at beſt appear doubtful, our readers may be enabled to form their own judgment of the main argument on which it turns. In the poſtſcript, as the title promiſes, ſome remarks are offered on the *Thoughts*, &c. on the high price of proviſions, mentioned in our laſt p. 470. But whether that complaint ſprings primarily from the cauſes therein mentioned, or from the bounty on corn, as this gentleman would make us believe; every intelligent perſon, not intereſted in the ſupport of an hypotheſis, will quickly determine, from obvious conſiderations, which we have neither room nor occaſion to enlarge upon. N.

Art. 50. *An Anſwer to a Pamphlet, entitled,* Thoughts on the Cauſes and Conſequences of the preſent high Price of Proviſions: *in a Letter addreſſed to the ſuppoſed Author of that Pamphlet.* By a Gentleman of Cambridge. 8vo. 6d. Bingley.

There are few perſons in any meaſure converſant with public and literary occurrences, who are ignorant to whom the little pamphlet, above referred to, is attributed; and this reply, is a point blank ſhot levelled directly at that identical gentleman: for whoever reads it through, will perceive that it is not ſo much an anſwer to the pamphlet, as the title-page profeſſes, as an *argumentum ad hominem*, in the moſt literal and ſtrict ſenſe of the expreſſion. This gentleman, it ſeems, enjoys a reſpectable ſeat at a certain board; he has told us what is generally credited to be a true repreſentation of our political ſituation; and as an individual, what can *he* do more? Can *he* annihilate the department at which he aſſiſts? Can *he* new model the frame of our government, and reduce it to a more oeconomical plan? No! but he can reſign his place, and renounce his own particular emolument; which this gentleman of Cambridge would perhaps have no objection to accept in his ſtead. Why truly this might ſhew him ſincere by his ſelf-denial; but how would it appear that the public would gain by it? Not, if the board

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ſtill exiſted; with many other boards of much more importance in a ſaving view. And if he was even ſo far to fulfil our Saviour's precept, as to ſell all he had, and give it to the poor; the poor would ſtill remain ſuch, with one more added to their number; nor could ſuch conduct reduce the price of bread half an aſſize, or produce any thing but general laughter and pity. In brief, truth is acceptable from every hand; and if it ſhould at any time be offered, where it is leaſt to be expected, the value of it is rather increaſed than leſſened. **N.**

Art. 51. *Popular Conſiderations on the Dearneſs of Proviſions in general, and particularly of Bread-Corn: occaſioned by the late Riots. In a Letter to a Member of Parliament.* By a Country Gentleman. 8vo. 6 d. Rivington.

This member of parliament is told no more than he muſt have known long ſince; theſe popular conſiderations, being only a repetition of the popular complaints againſt foreſtalling; monopolizing; the bounty on corn; and the laying ſmall farms together. **N.**

RELIGIOUS and CONTROVERSIAL.

Art. 52. *Philalethes again! or, Candidus Unmaſk'd! Being the Second Part of the Humble Attempt of a Layman, towards a Confutation of Mr. Mayo's Pamphlet on Baptiſm.* 8vo. 1 s. Blyth.

In our Review for March laſt*, we made ſome mention of the *firſt part* of this Layman's 'Humble Attempt;' and we then ſufficiently intimated, though not in very *ſerious* terms, our diſapprobation of the illiberal manner in which theſe champions for and againſt *infant* baptiſm have carried on their controverſy. The battle, however, ſtill rages with the ſame heat; ſo that one would think *fire* rather than *water* was the ſubject of their animoſity, and that they were naturally excited to choler by the element they were contending about. Strange—that people ſhould be ſo unceremonious with each other in a debate merely concerning a ceremony! and ſtranger ſtill, as Virgil exclaims, that ſuch fury ſhould rage in heavenly minds! That ſo it is, and ſo it will be, notwithſtanding all the admonitions the Reviewers have beſtowed, or may beſtow, on the graceleſs diſputants who daily diſturb the peace of the religious, the political, the medical, and *ſometimes* even the mathematical and the philoſophical world.

* See the CATALOGUE, Art. 49.

Art. 53. *Doubts concerning the Authenticity of the laſt Publication of the Confeſſional, and the current Editions of certain Books cited in it. Addreſſed to the Author of that learned Work.* 8vo. 6 d. Rivington.

This agreeable Writer charges the author of the Confeſſional with having made ſome miſquotations from, or falſe references to, certain authorities which he has occaſionally cited in his elaborate work; and with having fallen into ſeveral inconſiſtencies:—but we apprehend they are points of little importance,—advanced, perhaps, merely in order to withdraw, in ſome meaſure, the attention of the public from the

main object which that learned, able, and public ſpirited writer had in view, when he wrote his celebrated CONFESSIONAL. The *Doubter* ironically queſtions the authenticity of the laſt edition of the Confeſſional, on account of the miſtakes which he diſcovers in it; and which, to be ſure, he cannot ſuppoſe ſo *learned* and *accurate* a writer could poſſibly have fallen into: conſequently the edition in which theſe imperfections are found, or the current editions of the books cited in it, muſt be corrupt, interpolated, or altogether ſpurious.

Art. 54. *Animadverſions on the Rev. Mr. Harwood's Affectionate and Candid Letter* * *to the Rev. Mr. Caleb Evans.* By a By-ſtander. 8vo. 6d. Keith.

This Animadverter charges Mr. Harwood with want of candour, charity, and decency, in his attacks on Mr. Evans; and he endeavours to convict him of ſome flagrant inconſiſtencies and ſelf contradictions. It is a ſmart pamphlet; and may afford entertainment to thoſe who can take delight in ſeeing the combats of our ſpiritual gladiators.

* See Review for laſt month, p. 478.

CORRESPONDENCE.

WE are obliged to our Correſpondent from Devonſhire, for pointing out to us a miſtake, as he apprehends, in the 2d edition of "An Inquiry hiſtorical and critical into the Evidence againſt Mary Queen of Scots." It is there ſaid, that Bothwell, at the time of his marriage with Mary, could not have been under ſixty: and this is aſſerted on the authority of Buchanan, Bothwell's contemporary; who ſays, that the latter made a conſiderable figure in the reign of James the Fifth, before his marriage with Mary of Guiſe, and that he was at that time baniſhed for holding ſecret correſpondence with the Engliſh. From this, and other circumſtances produced to prove him a man in years at the time of his marriage, the Author, who is an apologiſt for Queen Mary, concludes, that ſhe did not throw herſelf into Bothwell's arms from a paſſion of love. Our Correſpondent on the other hand ſuppoſes that, at the time in queſtion, Bothwell could be little more than thirty. This he infers from Mary's inſtructions to the Biſhop of Dumblain, where ſhe mentions ſome inſtances of Bothwell's valour and prudence, which he diſplayed before her return from France in the year 1561; when, according to her, he was then *admodum juvenis*. Our Correſpondent obſerves, very juſtly, that no man above five-and-twenty can with propriety be called a youth: and taking that to have been his age at the time Mary refers to, he could not, he concludes, have been above three-and-thirty, at moſt, at the time of Lord Darnly's death.

The diſpute, in our opinion, is of no great moment; the evidence on both ſides being little more than conjectural, and not admitting of any preciſe determination. Thus much however we muſt remark, that Mary's apologiſt robs her of the beſt excuſe that could be made for her unaccountable conduct: for if any thing could apologize for it, it muſt be the paſſion of love, which is ſo over-ruling and irreſiſtible, that all other motives, compared to that, are weak and void of influence.

R.

THE MONTHLY REVIEW,

For FEBRUARY, 1768.

Concluſion of the Debates in the Parliament of Ireland. See Review for laſt Month.

DURING this ſeſſion Mr. E— S— P. made ſeveral motions for addreſſes to the throne, to repreſent to his Majeſty the diſtreſſed ſtate of the nation; which were all rejected. But on Tueſday, December 20, 1763, being the forty-firſt day of the Seſſion, Lord S——, ſuppoſed to be Lord Sudley, member for the county of Wexford, moved, 'that an humble addreſs be preſented to his Majeſty, deſiring leave to renew our unfeigned profeſſions of the moſt zealous and affectionate attachment to his Majeſty's royal perſon and government, which this houſe has been, on all occaſions, forward to expreſs; and has, we truſt, been manifeſted by its conduct: humbly to aſſure his Majeſty, that we now think ourſelves, in a very particular manner, called upon to make the moſt ſolemn and public declarations of our inviolable duty and attachment to his Majeſty, when the moſt infamous and flagitious libels have been publiſhed and circulated through his Majeſty's kingdoms, filled with the groſſeſt inſults on his Majeſty's ſacred perſon, and royal authority, violating every rule of decency, order and government, and tending to ſtir up, through all ranks of his Majeſty's ſubjects, a ſpirit of diſcontent and of diſobedience to their prince, the laws, and the conſtitution. That as theſe audacious and outrageous attempts have been deemed fitting objects for the juſt and exemplary cenſure of the legiſlature of Great Britain, we think it cannot be unſeaſonable, and we hope it will not be unacceptable to his Majeſty, that we alſo expreſs our utter deteſtation and abhorrence of ſuch inſolent and wicked practices: and that we beg leave, at the ſame time, humbly to aſſure his Majeſty, that theſe ſentiments proceed, not only from thoſe principles of duty, by which we are bound as ſubjects, but from the moſt cordial affection and reverence for thoſe re-

ſpectable and amiable virtues which are the objects of love and admiration of all his people. That we therefore intreat his Majeſty graciouſly to receive theſe declarations from us: that we are fully ſenſible of the many and great bleſſings we enjoy under his Majeſty's mild and auſpicious reign; that we are truly thankful to his Majeſty for the honourable and advantageous peace, which his Majeſty, through his great wiſdom and paternal concern for his ſubjects, hath happily concluded for the benefit of his kingdoms; that it is our firm and unalterable reſolution to ſupport the dignity and authority of his Majeſty's government, whereſoever our influence can extend, againſt all who ſhall preſume to diſturb it; and that it is our moſt ſincere and ardent wiſh, that his Majeſty may reign through a long courſe of years, bleſſed with the increaſe of every public and domeſtic felicity, and ſupported by the unanimous voice of all his ſubjects.'

In the beginning of the ſeſſion, the houſe had neglected, in their addreſs to the King, to take any notice of theſe libels, or of the peace. But they were now given to underſtand, perhaps by ſome of their own members, that this was expected from them. This addreſs, therefore, was formed to anſwer theſe expectations. The motion for it was ſeconded, with a very loyal ſpeech, by Sir Wm. Oſborne, and then Mr. Wm. Brownlow ſaid,

'Mr. Sp——, I believe it is unneceſſary for me to declare that there is no perſon in this houſe who has a ſtronger attachment to his Majeſty's perſon and government than myſelf, or is more willing to take every proper opportunity of expreſſing it in the ſtrongeſt and moſt explicit terms. I ſhall therefore take the liberty to ſay, without ſcrupie or apology, that I am againſt the addreſs now propoſed. It is, in the firſt place, I think, altogether unneceſſary; and, in the next place, by no means calculated to anſwer the good purpoſes, which, I am ſure, the noble lord, who propoſed it, had in his view. As to the deteſtable and traiterous libels which have been ſo induſtriouſly propagated and diſperſed in England, they have already met with the fate they deſerved; they have been burnt by the hangman, and I hope forgotten. To rake their aſhes together, and revive their memory, even in the country where they might be ſuppoſed to have had ſome influence, would, I think, be imprudent upon every account: it would give them an air of importance, which they could no otherwiſe acquire, and might ſpread the knowlege of them where they would not otherwiſe be known. But to take public notice of them in *this* country, where they were neither produced nor encouraged, with which they had not the leaſt concern, nor are pretended to have had the leaſt influence, would be an abſurdity. Why ſhould we diſavow what never was imputed to us; or diſclaim the ſeditious declamations

declamations of a faction, which, I dare ſay, ſcarce any of us have ever read? That we are hitherto conſidered as wholly unacquainted with them in our public capacity is certain, for, in our public capacity, we have never received the leaſt hint that any ſuch libels exiſted, much leſs have any of them been laid before us. How then can we ſay, that we are called upon to diſapprove them in a formal addreſs? Who, or what is it that calls upon us? How is it become either neceſſary or expedient? If the addreſs be intended to repreſent us as taking part in the diviſions among the nobility which ſtill ſubſiſt in England, it is, in my opinion, intended to a very bad purpoſe: it is intended to make us reaſon and addreſs upon a ſubject which it is impoſſible we ſhould underſtand. Beſides, we may incline to either ſide in the diſpute, between thoſe who are in power, and thoſe who wiſh to be ſo, and yet be moſt firmly attached to his Majeſty's perſon and government, and to the conſtitutional intereſt of our ſiſter-country. Some may poſſibly think that the affairs of the nation are but ill-conducted by the preſent miniſtry, and may wiſh that the great abilities, and unſhaken integrity of a Pitt, the profound knowlege, ſagacity and experience of a Legge, and the noble, loyal and perſevering ſpirit of a Devonſhire, ſhould be employed for the benefit and the honour of their country. And what, Sir, have we to do with that? God forbid that we ſhould ſuppoſe the diſapprobation of a miniſter that is in power, or a regard for the virtues of a miniſter that is out, ſhould be conſtrued into a diſaffection to his Majeſty's perſon and government, or a want of attention to the public intereſt. It is, I think, both our duty and intereſt to keep wholly clear of theſe diſputes, and not even to hint at them, by the moſt diſtant alluſions. Let our attention be *wholly* turned to the guidance of our own little bark, which, at this time, requires our utmoſt efforts to ſteer with ſafety and ſucceſs; and do not let us waſte our ſtrength in unavailing efforts to direct the courſe of a magnificent, but unweildy veſſel, whoſe helm we ſhall never be ſuffered to approach. As to the *peace*, I think we ſhould be guilty of the greateſt impropriety to ſay any thing about it. Neither this houſe, nor any member of it, was once conſulted upon the ſubject, concerning which, *this whole nation* was leſs informed than an Engliſh borough, whoſe repreſentatives had the preliminaries before them, and ſat in judgment not only upon them, but upon the definitive treaty. What we think of the peace, now it is made, *is beſt kept to ourſelves*, for the declaring it, can anſwer no end. A favourable opinion, indeed, will be wholly contrary to our experience, and we have nothing but experience to found our opinion upon. Our expences are as great ſince the concluſion of this peace, as they were during the war; our public debts conſiderably in-

creaſe; the produce of the revenue has fallen ſhort no leſs than forty thouſand pounds; and the honourable gentleman who ſpoke laſt, has told us that, in other reſpects, we cannot hope to profit by the peace, becauſe the jealouſy of a ſiſter country has laid fatal reſtrictions upon our trade. Upon what evidence then, Sir, are we to pronounce this peace to be *honourable and advantageous*, without experiencing either the one or the other, merely, becauſe it is intimated to us, that we *ſhould* call it ſo, to compliment thoſe who made it. As to the compliment to our Lord-lieutenant, I have not the leaſt objection to that: it has been a cuſtom always to compliment our chief governor; and, I am perſuaded, the noble lord who now fills that poſt, deſerves it as well as any of his predeceſſors have ever done.'

Mr. E. S. P— then ſpoke:—' I am ſure, Sir, we ſhall all of us acquit the young nobleman who has introduced this addreſs, of any other deſign than that of expreſſing his loyalty and attachment to his ſovereign, for he can never be ſuſpected of having had any hand in the artful compoſition of this *piece*, which ſmells ſtrong of the lamp, and is diſtinguiſhed by a very remarkable choice of words, and arrangement of ſentiment. It is manifeſtly the work of one hackneyed in miniſterial wiles, who has a point to carry, which he wiſhes to keep out of ſight; and exerts all his art to effect one purpoſe under the appearance of another. His real view is to procure an approbation of the peace; but he affects to do that only as an appendage to a public diſapprobation of certain libels, which have been written and propagated, and talked of, and burnt, on the other ſide of the water. It is, indeed, to the honour at leaſt of his cunning, that he ſuppoſed ſome management would be neceſſary to obtain a public and ſolemn approbation of a peace, which has, in every particular, been the moſt diſhonourable and diſadvantageous that ever diſgraced the annals of Britain, ſince peace has been recorded; a peace clandeſtinely and abruptly made, with no other view than to continue the power, and to hide the inability of thoſe whoſe vanity and ambition were without bounds; an inability, of which they were ſecretly conſcious: they felt themſelves unequal to the arduous but glorious taſk of continuing the war, with the ſpirit and ſucceſs which had diſtinguiſhed it under other hands, and they knew that their credit would never enable them to raiſe ſupplies neceſſary even for the experiment: their only chance, therefore, to continue in power, was, to have little to do; and, with this view, they haſtily huddled up a peace, at any rate, hoping, that as all colours fade alike in the dark, all powers would appear equal in a ſtate of inactivity, and that they ſhould quietly reap the fruit of an uncommon influence, which had procured the diſmiſſion of the greateſt and the moſt diſtinguiſhed miniſter that any age or country has produced;

produced; a miniſter who, when we were ſunk into the loweſt contempt by the delay, irreſolution, and inconſiſtency that are eſſential to folly and guilt, raiſed us, by the diffuſive influence of his ſpirit, firmneſs, wiſdom and integrity, to a pitch of glory ſcarce equalled by any other nation, and never exceeded even by our own. How ill this fatal policy ſucceeded, with reſpect to its authors, I ſhall not enquire: how diſadvantageous it proved to the public is ſufficiently known: and, whatever we may now be prompted to ſay, it is manifeſt that we *thought* of it as it deſerved. For though the peace was repreſented in a very advantageous light, in his Majeſty's ſpeech, and though it has been an almoſt univerſal practice, to echo back every ſentence from the throne, yet, in our addreſs we were totally ſilent on this article; and were content not to condemn what we could not approve. I ſhould be glad to know what has ſince happened that could *reaſonably* change our opinion; whether our opinion is changed without reaſon; or whether we are to make a declaration that is contrary to our opinion? Are we to concur in this addreſs implicitly, at the good pleaſure of thoſe who conſider us at their beck? I do not mean our chief governor; far be it from me to impute ſo diſhonourable a conduct to him. I mean a tottering miniſtry, who, perhaps, imagine that they may ſtand a day longer, if they can bring this country to proſtitute its honour, by profeſſing to approve a favourite meaſure, which they are conſcious it condemns. It is, indeed, not improbable, that the late convulſion which this miniſtry ſuffered, and the change which has happened in it, may be the cauſe of our being now urged to do what we did not do, upon the ſpeech from the throne. But I hope this legiſlative body will have more regard to its own dignity, than voluntarily to ſink into the inſignificant ſtate of an Engliſh borough, whoſe chieftain can, by holding up his finger, make them echo his own voice, and preſent whatever addreſs he ſhall think fit to dictate.—To that part of the addreſs which relates to the Lord-lieutenant, I can have no objection: neither have I any to that part which relates to the libels, except that it is a mere introduction to what is ſaid about the peace; and is in itſelf unneceſſary, with reſpect to this country: upon a proper occaſion I would gladly concur in expreſſing the ſtrongeſt diſapprobation of ſuch proceedings.'

In reply to theſe ſpeeches, the Right Hon. F. A— urged many reaſons for expreſſing the ſtrongeſt diſapprobation of the libels, and offered many arguments to prove, that the peace was highly honourable and advantageous: and he concluded with this encomium upon the miniſter who brought it about,—'The ſuppoſed Author of the peace, Sir, has been charged with boundleſs vanity and ambition, and with having put an end to

the war to prevent his being driven from power, by the public clamour, which he juſtly dreaded, upon its not being carried on with ſucceſs. But, Sir, there was no meaſure ſo likely to excite a public clamour againſt him, as the making a peace. If the war had been continued, and had not been ſucceſsful, we all know that the want of ſucceſs in war does not imply the want of parts in the commander, much leſs in the miniſter. The want of ſucceſs in war he might eaſily have imputed to the fault of others, or to thoſe unforeſeen but inevitable events, which ſo frequently diſappoint the moſt penetrating ſagacity, and invincible courage. But, for the peace, he knew he would be made anſwerable alone; and he knew alſo, that the almoſt miraculous ſucceſſes of the war, had raiſed romantic expectations which it was impracticable to fulfil; and, therefore, that the peace, however advantageous upon rational principles, would be condemned as inadequate to theſe expectations. It was, however, neceſſary for the nation to have peace, and expedient to make peace before a reverſe of fortune ſhould leave fewer advantages in our power. The diſgrace therefore which no other ſeemed willing to incur, by rendering this neceſſary and important, though unpopular ſervice, to his country, he voluntarily drew upon himſelf, and ſacrificed to the pleaſure of doing good, that, for which only the pleaſure of doing good can compenſate. The honourable gentleman has waved an enquiry into the ſucceſs of this miniſter's project, with reſpect to *himſelf:* but I think, in juſtice to his much injured character, it ſhould be known.—When he had effected the great work in which he engaged, with that quiet fortitude, and that patient perſeverance which are the characteriſtics of a good conſcience and a great mind; when the ſtorm which had been raiſed againſt him was, in a great meaſure, ſpent by its own violence; when no new exigency of ſtate could have been made an occaſion of exciting new clamour, he quitted the poſt that had been ſo much envied, and parted with the power which the public cauſe no longer made it neceſſary for him to exert.'——

Sir W— M— deſired that the addreſſes of the commons on the peace of *Ryſwick*, *Utrecht*, and *Aix-la-Chapelle*, might be read, to ſhew, that the words *honourable and advantageous*, were *always* inſerted: he then ſpoke in defence of the ability and integrity of the late prime miniſter; and concluded by ſaying, that the nation was happy, not only in the peace, but the peace-maker, and that the only drawback upon that happineſs, was, its not thinking ſo.

Mr. E— S— P. then moved, that the queſtion might be put, that the conſideration of that matter might be adjourned till the firſt Monday after the Chriſtmas receſs: and ſaid, that as a change of affairs on the other ſide of the water, had made them

think

think of an addreſs *now*, which they did not think of at the Beginning of the ſeſſion, it might happen, that before the time of reſuming the ſubject, another change might induce them not to think of it at all.

The queſtion being then put for the adjournment, it paſſed in the negative.

Mr. P— then moved, that the words, 'we are truly thankful to his Majeſty for the honourable and advantageous peace, which his Majeſty, through his great wiſdon, and paternal concern for his ſubjects, hath happily concluded for the benefit of his kingdoms,' be expunged from the addreſs.

Mr. W— H—. 'Not to enter into the diſpute concerning the merits of the peace, or the peace-maker, I think the addreſs propoſed is improper at this time, whatever it might have been before: and I think ſo, becauſe it cannot do now, what it would have done before. To do right is certainly the beſt way of atoning for having done wrong: but, in this caſe, preſenting an addreſs is not doing right. With reſpect to us, it would be inconſiſtent and abſurd; and it would not even be a compliment to government. It could not be ſuppoſed to expreſs our ſentiments, becauſe, if we had thought of the peace, *as we are made to ſay we do, in this addreſs*, we certainly ſhould have mentioned it in our addreſs on the ſpeech from the throne, when we could not but ſee, that *ſomething of this kind* was expected: and, if it cannot be ſuppoſed to expreſs our ſentiments, it can anſwer no purpoſe, but to ſhew, that we are *puppets*, actuated from without; which can never do us credit, nor the peace honour. In ſhort, allowing the peace to be the beſt that ever was made, we ſhall, in fact, only ſhew, that ſomething ſhould have been done, which was not done. I have heard of a military officer, in a certain country, who enliſted the pariſh-clerk, and, on the review-day, all the company fired at the ſame time, with great order and dexterity, except the clerical recruit, who, a conſiderable time after the reſt, fired by himſelf. If he had not fired at all, nobody would have remarked his neglect; but firing ſingly, and out of time, he betrayed himſelf: and the officer being greatly offended, Sirrah, ſays he, ſtriking him on the ſhoulder, *What do you mean by your* AMEN *ſhot?* I ſhould be ſorry, Sir, to have this ſtory applied to us; and yet we ſhall give ſo fair an occaſion, by the addreſs *now* propoſed, that I think every gentleman who has the honour of the houſe at heart, ſhould be againſt it. The parts of the addreſs, too, are ſo oddly jumbled together!—In one paragraph, *a traitorous rebel*; and in the next, an *honourable peace*, that they put me in mind of another ſtory; "A lady who had not the faireſt ſkin in the world, employed a limner to draw her picture, but ſhe fired that a little negro girl, who waited upon her, ſhould be

painted with her; doubtleſs, that the colour of the negro's ſkin might ſet off her own." I confeſs I ſhould be ſorry to hear the ſame artifice imputed to this houſe, and yet, I know not how we ſhall avoid it, if this addreſs be preſented. In whatever light I view this addreſs, it puts me in mind of ſome ſtory; if I conſider it, as intended to reconcile factions in England, and give a check to popular clamour, the ignorant vanity of this deſign appears to me as ridiculous as that of a ſilly juſtice in the great rebellion, who, hearing that *Cromwell* was in the neighbourhood with thirty thouſand men, and that the royal army was not far off, ſent out the pariſh-conſtables to keep the peace. In a word, Sir, I am of opinion, that we ſhould not appear to think more of ourſelves, than our neighbours think of us. If we intermeddle officiouſly with reſpect to this peace, we may, for ought I know, be made to intermeddle, more than we are willing, in the next war. Let us leave the conſideration of theſe matters to our betters, who have not aſked us to conſider them, nor enabled us ſo to do. Let us keep our little ſkift out of the ſtorm, if we can, and ſhew our dexterity by ſteering clear of the rocks. I am ſorry to ſay, that ſome gentlemen ſeem to enquire where the rocks lie, in order to ſteer upon them. We have heard a requeſt, that the addreſſes on the treaties of Ryſwick, Utrecht, and Aix-la Chapelle, may be read, in order that our preſent addreſs may be like them. I am ſorry to find that any thing relative to theſe treaties ſhould be propoſed for our imitation; and cannot but think very ill of any addreſs, that is to keep ſuch bad company.'

Mr. J— H— H— and the Right Hon. W— H— F— ſpoke for the addreſs, and brought many arguments to prove the pernicious tendency of libels, and the great advantages of the peace. Mr. H. F. then ſaid, that he was much ſurpriſed to hear the general ſenſe of a nation ſtigmatized with the name of a factious and turbulent diſpoſition. It was from the voice of the people, he ſaid, that he and every gentleman in that houſe derived their legiſlative capacity, and that their conſtituents had an undoubted right to their attention; that the firſt effects of bad meaſures always fell upon the people, and therefore the people were naturally the firſt to complain; and that though he was the greateſt enemy to licenticuſneſs and rior, yet to popular complaints, however ſpirited, he was a friend. An attention to theſe complaints, he ſaid, and a redreſs of the grievances that produced them, was the only way of preventing licentiouſneſs and rior, which was conſiſtent with a free ſtate: for to enforce bad meaſures by an exertion of the very power that was intruſted with government for rendering good meaſures efficacious, was the worſt of tyranny. Nothing could more radically ſtrike at the natural rights of mankind, than firſt

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to oppreſs them; then by refuſing to redreſs their grievances, compel them to attempt redreſſing themſelves; and, finally, making that attempt a pretence of ſubjecting them to new evils, under the ſpecious profeſſion of puniſhing a ſeditious and turbulent ſpirit.—As to the ſubject in debate, he ſaid, the popular opinion was certainly againſt the peace; and it was equally certain that this popular opinion was the opinion of the houſe two months ago. What had happened to change that opinion, he ſaid, he could not gueſs, any more than what ſhould induce them to make a declaration contrary to their opinion, ſuppoſing it not to be changed: ſo that the addreſs was equally a myſtery to him, whether it was, or was not, ſuppoſed to be ſincere. He ſaid that what he knew to have happened, during the laſt two months, rather tended to confirm than deſtroy the opinion of the peace, which was then adopted by the houſe, for that the ſtocks had fallen, and he always conſidered them as the true barometer of public credit. He hoped, therefore, that gentlemen would take this occaſion to ſhew, that as they were free to form opinions contrary to miniſterial meaſures, they had firmneſs to abide by them, and to appear to abide by them in oppoſition to miniſterial influence, and to the diſappointment of miniſterial arts.

The queſtion being then put, upon Mr. P—'s motion, for expunging the paragraph, which contained thanks for the peace as advantageous and honourable, it paſſed in the negative.

A motion was then made, and the queſtion put, that an amendment be made to the motion for the addreſs, by inſerting between the words *conſtitution* and *that*, theſe words 'and at the ſame time to expreſs our general ſatisfaction and joy at ſeeing the principles of liberty vindicated and maintained, and the rights of the ſubject protected from the invaſion of power, by the juſt determination and ſpirited conduct of one of his Majeſty's judges, and of an Engliſh jury.'

It paſſed in the negative.

Then the propoſed queſtion for an addreſs being put, it paſſed in the affirmative.

On Monday Jan. 23, the fiftieth day of the ſeſſion, Sir Wm. Oſborne moved, that an order ſhould be iſſued requiring the regiſters of the ſeveral dioceſes in the kingdom to make a return of the names of the non-reſident beneficed clergymen of the reſpective pariſhes of their dioceſes. Upon which Mr. J— H— —ſpoke as follows:

'Mr. S— I beg leave to propoſe, as an amendment of the order, that an addition may be made, to the following effect: "Such clergymen who have not proper accommodations in their own pariſhes, and who live only at ſuch a diſtance as to be able to fulfil their parochial duties; and ſuch as having more

benefices

benefices than one, reſide on any one of their benefices, not to be deemed non-reſident." My reaſon for the amendment, Sir, is to prevent undeſerved cenſure, from falling upon the cloth: for as I think a neglect of duty, in the ſacred function, one of the greateſt crimes that can be committed, I ſhould be ſorry to have it imputed to thoſe who are not guilty. I muſt, however, farther declare, that though I think the motion well intended, and would moſt heartily concur in any meaſure for compelling the clergy to perform a duty ſo important as that of their calling, and for which, no leſs than a tenth part of the natural produce of the kingdom is allotted them; yet, I think, it is ill-timed, and that our concurrence in the motion at this time, would be productive of greater evil, than it is intended to remove. It is univerſally allowed, Sir, that the commotions in the north have been principally directed againſt the clergy: and the general contempt into which they are fallen at this critical time, is too notorious to ſtand in need of proof; and as it is of the utmoſt importance to diſcourage theſe commotions, and ſupport the clergy againſt this contempt, I think we ought, by no means, to lay *any* of them under the public cenſure of this houſe, though they have not reſided on their livings; nor even to enquire whether they have reſided on their livings or not; before our cenſure has fallen upon the licentious and daring aſſociations, that have been entered into againſt them. I, therefore, humbly propoſe that the conſideration of this queſtion be poſtponed till we have received the report of the committee, appointed to enquire into the northern inſurrections, and paſſed our cenſure accordingly.'

Sir Wm. Oſborne.—' Mr. S—, as I cannot be ſuppoſed to have any intention of cenſuring thoſe clergy for non-reſidence, who either are reſident, or would be reſident if they could, I think I need ſay nothing to defend my motion againſt the defect which the honourable gentleman has been ſo good as to ſupply. But againſt the charge of its being ill-timed, I can irrefragably defend it, by the very arguments which have been brought to ſupport the charge. It has been ſaid that the clergy are fallen into contempt, and that they have been the principal object of the riſings in the north, and that for theſe reaſons no enquiry ſhould be now made into their conduct, nor any cenſure paſſed upon it, ſuppoſing it to have been worthy of cenſure. Now, Sir, I draw conſequences directly contrary from the ſame premiſes. If they have fallen into contempt, and become ſo odious as to be oppoſed, even at the riſk of life, it is, ſurely, high time for us, to enquire whether theſe evils are not the effects of their own conduct; and if it appears that they have neglected their duty, the moſt effectual way to eſtabliſh their credit, is to oblige them to fulfil it. It has been ſaid that we ought firſt to proceed

proceed againſt the inſurgents; but ſurely it is better to prevent crimes than to puniſh them; nay, the great end of puniſhment is to prevent guilt: the worſt that is ſaid of the devil, is, that he firſt betrays into the ſin, for which he afterwards torments us; and, ſurely, we ſhall act but little better, if we ſuffer the clergy to give juſt occaſion for contempt and oppoſition, without ſo much as cenſure, and, at the ſame time, proceed to puniſh thoſe who deſpiſe and oppoſe them.'

Mr. Lucius O'Brien.—'It is impoſſible for me to ſit ſilent when I hear any method propoſed to enforce the reſidence of the clergy of the eſtabliſhed church; for, I have frequently, from the bottom of my heart, lamented the deplorable condition of the inhabitants of the county in which I live, ariſing from the *total* neglect of thoſe who have *nominally* the care of their ſouls, and *actually* a tythe of their property. I live, Sir, in the county of Clare, which is one of the largeſt in Ireland, and extremely well peopled. In this county, Sir, there are no leſs than ſeventy-ſix pariſhes, and no more than fourteen churches; ſo that ſixty-two pariſhes of the ſeventy-ſix are ſinecures: this ſurely, if religion is any thing but a name, is ſuch a neglect, not of the temporary, but eternal intereſt of mankind, as ſhould make thoſe, to whoſe care they are committed, look inward with ſhame and horror. But, could it be believed, Sir, that when the number of churches is ſo ſmall in proportion to the number of pariſhes, the rectors of moſt of them are non-reſident; nor is there ſo much as a curate of forty pounds a-year to ſupply their place: yet ſuch is the fact; and ſo much greater regard have the clergy to the tythes than to the ſouls of their pariſh. I will venture to ſay, Sir, that for every reſident clergyman in the county of Clare, there are thirty thouſand acres of ground, and at leaſt five thouſand ſouls; ſo that the inhabitants of many pariſhes muſt either live in the total neglect of all religious duties, or they muſt have recourſe to *popiſh prieſts*. The *prieſt*, Sir, muſt marry thoſe who would enter into the nuptial contract, the *prieſt* muſt baptize the children, and the *prieſt* muſt bury the dead; or they muſt cohabit like ſavages in the unenlightened receſſes of Africa, the *child* muſt be conſidered as a mere deniſon of nature, under no covenant with GOD, and the *dead* muſt be depoſited in the earth, without any memorial of a RESURRECTION. I am almoſt aſhamed to obſerve, that this is bad policy, becauſe it is pregnant with miſchiefs ſo much greater than bad policy can incur. To regret the non-reſidence of our clergy, upon mere political principles, would be like the ſailor, who, when his comrade loſt his head, as he was drinking, regretted the can of flip, that was carried away with it. And yet, Sir, as there is too much reaſon to ſuppoſe that the mere political miſchief is all that ſome perſons regard,

regard, I may be excuſed for obſerving, that the *prieſt*, who is always watchful in proportion as we are negligent, never fails to improve the influence that he gains by attending the bed of ſickneſs, and of death, to make proſelytes to *his* church. I need not ſhew the political diſadvantages that ariſe to this country from the number of papiſts among us: it is neceſſary to lay the papiſt under ſome reſtraints from which the proteſtant is free, and it is impoſſible for a country to flouriſh, in which all the inhabitants are not admitted to immunities and privileges which equally encourage induſtry, and unite individuals in a common intereſt. *The children of this world are wiſer, in their generation, than the children of light:* and it is a pity, that in this great article, we give no other evidence of our being the children of light, than that we are leſs wiſe than others whom we ſuppoſe to be the children of the world. One of the bad conſequences of this ſhameful neglect of our clergy, is, thoſe riſings which have been mentioned, to the violation of all law and the diſgrace of all government: for who can ſuppoſe that men will patiently ſuffer the extortion of a tythe-monger, where no duty, for which the tythe is claimed, has been performed in the memory of man. How can we perſuade ourſelves that ſuch a demand can ever be thought legal; and if it is not thought legal, how can we expect it ſhould be paid? I know not indeed, how far the legality of it can be proved, for it was certainly never intended either by the laws of God or man, that a mere nominal clergy ſhould be paid the tenth part of our property for doing nothing. It has been ſaid, that to prevent an oppoſition to ſuch demands, we ſhould put in force our penal laws againſt thoſe who have oppoſed them already: but, give me leave to ſay, Sir, that no penal law, however ſanguinary in itſelf, and however rigorouſly executed, will ſubdue the natives of a free country into a tame and patient acquieſcence in what muſt appear to be the moſt flagitious injuſtice, and the moſt cruel oppreſſion. The inſurrections, againſt which we are ſo eager to call out the terrors of the law, are no more than branches, of which the ſhameful negligence of our clergy, and the defects in our religious inſtitution, conſtitute the root: and, I am firmly of opinion, that nothing is more eſſentially neceſſary to the ſupport of the religion and laws of our country, and the morals of its inhabitants, than the reſidence of the clergy, diſtributed in ſufficient numbers all over the kingdom: I ſhall, therefore, moſt heartily give my vote for the motion.'

Mr. Gore, the ſolicitor-general, ſpoke next:—'Mr. Sp—, I am very ſorry to ſay, that the pathetic and ſtriking repreſentation, which the honourable gentleman has exhibited of the county, in which he reſides, is alſo a faithful portrait of that in which I reſide myſelf. I live, Sir, in the county of *Longford*, and

and I am ſure many pariſhes may truly ſay, as the diſciples at *Epheſus* ſaid to *Paul*, *We have not ſo much as heard whether there be an Holy Ghoſt.* Every argument for the reſidence of the clergy, which that gentleman has ſo powerfully urged, is, in my opinion, concluſive.—I am ſo ſenſible of the advantage that would accrue from the reſidence of beneficed clergymen, that I would heartily concur in a penal law to enforce it. It is true, indeed, that the ſuperiors of the church have a power already to enforce reſidence; why they do not exert it, is beſt known to themſelves: but, why it ſhould be taken out of their hands, who do not exert it, or, at leaſt, why it ſhould be lodged where it would be exerted, is, I think, ſufficiently known to *us.*'

But the motion was poſtponed, and there the matter ended; for, however neceſſary and important the reſidence of beneficed clergy may be, no meaſure hath been ſince taken to enforce it.

On the 12th of May, the Lord-lieutenant came in ſtate, to the houſe of lords, gave the royal aſſent to many bills, and, as uſual, put an end to the ſeſſion, by *a moſt gracious ſpeech from the throne.*

The *parrheſia* or liberty of ſpeech, as it was the fountain from whence all other ſorts of liberty flowed, was always highly valued, and freely employed by the ancient Greeks. The great aſſerters of liberty, in theſe later ages, enjoy this glorious privilege in a more extenſive manner, by that happy inſtrument the *printing-preſs.* This makes the patriot's voice be heard from pole to pole; and, like the trump of God, can raiſe even the dead to life; can rouſe and animate the ignorant, the ſtupid and corrupt, to a life of knowlege, activity, and public virtue.

The Compiler of theſe Debates has recorded ſo many eloquent ſpeeches of the patriots of his country, on its moſt intereſting concerns, as, ſurely, muſt have the moſt happy effect on their lateſt poſterity: and may ſerve as examples how all people ſhould act and ſpeak, either in the legiſlative or adminiſtrative capacity, in every free country. We think them, therefore, of ſuch public utility, that we cannot help wiſhing, that every gentleman in Britain and Ireland, particularly, would peruſe them with due attention.—And we hope that the royal family now reigning happily over theſe kingdoms will always encourage this free ſpirit in the debates of our parliaments. This ſpirit it was that placed them upon the throne; and this ſpirit *alone* can keep them on it. It is well known, that, at the demiſe of Queen Anne, there were threeſcore perſons in Europe, beſide the Chevalier de St. George, who claimed it in the firſt place, more nearly allied in blood to the crown than the houſe of Hanover: what was it, then, that brought this illuſtrious family

rearing them to ſix or ſeven months old, upon a rational plan pointed out by nature in many different parts of the creation; and which moſt probably was ſtrictly followed by mankind in the early ages of the world, e'er luxury, pride, and indolence, crept into ſociety. Antient hiſtory never could have boaſted of ſo many ſtrong and valiant men, had not mothers, in their infancy, given ſtrength and vigour to their conſtitutions; and the cauſe of the preſent puſillanimous, feeble, weakly, and diſeaſed race of mortals, may in a great meaſure be aſcribed to the want of this earlieſt maternal care.

'Let us talk with the plain and ſimple huſbandman, who has a nurſery of trees under his direction; he will tell us it is not ſufficient for the ſtocks to be good of their kind, for unleſs they be ſecured from rude winds, and properly cultivated ſo that they may receive nouriſhment, they will never thrive.

'It is literally the ſame in animal life, there are unfortunate mothers who daily and woefully experience the truth of his argument. How many women are bleſt with fine children, not a blemiſh nor the mark of a diſeaſe about them at their birth; and yet before many months are paſt, for want of prudent care and proper nouriſhment, do they not waſte away and die? I need not ſay more, the tears of many of my gentle readers at the unhappy recollection will ſufficiently teſtify the fact. May ſuch tears prove a warning for their future conduct, and, truſt me, my honoured matrons, your ſorrow will be turned into joy—a joy of the tendereſt nature, generous and truly laudable!

'Let not man in the vanity of his heart triumph in a ſuperiority over the fair ſex, for to them alone it belongs to lay the foundation, not of what he is, but what he ſhould be—healthy, ſtrong and vigorous. You, ladies, form an hero in the cradle, and courage is received from the breaſt. Gratitude in return demands a protection to you from man. With yourſelves therefore it remains to render him capable of that protection. Thus nature, my fair ones, ordained your importance in the creation.

'But to return to the huſbandman, he will again tell us that when his trees have received their infant ſtrength, and their roots begin to ſhoot, it is neceſſary to tranſplant them from the nurſery to a more extenſive ſoil, in order to arrive at their natural perfection. So you, my friends, having brought the child through its infant ſtate, by the tender nouriſhment of the breaſt, muſt at the time of weaning; (which in my opinion is beſt poſtponed until it be about a twelvemonth old) tranſplant your little nurſery likewiſe to a more extenſive ſoil. That is, you muſt afford it more copious nouriſhment, in order to bring it to mature life.

'Yet, as great ſkill, and caution, are required on the part of the huſbandman, in this buſineſs of tranſplanting, ſo great judgment, and care, muſt be ſhewn by you, in this your province of weaning children; for cuſtom has ſo far deviated from nature, as to render the greateſt circumſpection neceſſary to point out the happy medium.

'A further care therefore at this time demands our attention. Man according to the preſent mode,' particularly in England, is greatly ſupported by animal food. A ſudden tranſition from one extreme to another is always dangerous, and every material alteration, to avoid inconveniences, ſhould be brought about ſtep by ſtep. If nature evi intende

intended us to deſtroy the animals around us for prey, ſurely we may conclude, fleſh never could be deſigned for our uſe until ſuch time as we had teeth to eat it.

'Many ill conſequences ariſe from perſons devouring their meals too eagerly, and if the ſtomachs of men are oppreſſed, by not ſufficiently chewing their meat, certainly the weak and tender ſtomachs of children, who have not as yet teeth ſufficient to break it, muſt be ſtill leſs fit to receive it altogether whole.

'Fleſh then at this time of life is abſolutely forbidden, from reaſon and reflection; but as it is in ſome meaſure neceſſary to prepare them for their future method of living, broths and jellies may be now given ſparingly, and as they encreaſe in ſtrength and age, more plentifully. Hereby the animal juices are received, which contain the only nouriſhment in fleſh, without any labour to the ſtomachs; and let it be remembered that the juices of full grown animals are to be preferred, to the younger, and fattened kind; but more of this in its proper place.

'Let children at this time be fed once or twice a day with about a quarter of a pint of broth, and a little bread mixed in it. When you give a ſtiff jelly, a large tea cup full is ſufficient, but I would recommend as much warm water, or milk with it, and likewiſe a little bread. The breaſt ſhould not be allowed them now ſo often as when they were wholly confined to it; in ſhort every meal that you thus introduce, ſhould ſupply one of the ſtated times of ſuckling. Thus are they gradually and inſenſibly weaned from the breaſt, and accuſtomed to animal food, without any pining on their part, or much trouble to the mother.

'Having ſhewn the proper manner of putting a child to the breaſt, and likewiſe the moſt prudent method of taking it away; we ſhall in the next letter point out the ſafeſt rules for bringing children up by hand; but another obſervation or two will not be improper in this place.

'The gravy which runs out of meat upon cutting it when brought to table is exceedingly wholeſome, being nothing more than the pure juices of fleſh. A few ſpoonfuls of this beef or mutton gravy, mixed with an equal quantity of warm water, and a little ſalt, make very good broth. I mention this, becauſe parents generally imagine it to be unwholeſome for children, and oftentimes when I have recommended it, ſome good old lady has ſtoutly oppoſed me, alledging that it fills a child with humours, when it is the only part of fleſh that produces good nouriſhment.

'Here let me proteſt againſt the cuſtom of not ſuffering children to eat ſalt, for fear of the ſcurvy; not making a diſtinction between ſalted meats, and ſalt eaten with meat. In this point alſo ſtrong prejudices are frequently to be combated with, for many a time have I been told by perſons of reverent years, that children were not ſuffered to eat ſalt in former days; adding, perhaps with a ſignificant ſhrug, that the preſent age think themſelves much wiſer than their forefathers.

"Fleſh which has been any conſiderable time in ſalt becomes hard, and requires more force to break and digeſt it, proper for nouriſhment, than weak ſtomachs are capable of exerting; conſequently, ſalted beef, pork, and ſuch like things are improper for children.'

'Nevertheleſs, ſalt in itſelf is ſo far from producing the ſcurvy, that it is now generally ſuppoſed to be its greateſt antidote; otherwiſe, why do ſo many thouſands yearly flock to bathe, and drink ſea water? There is, further, a certain ſtimulating quality in ſalt, that greatly promotes digeſtion; and whatſoever aſſiſts that office, muſt of courſe rather contribute to purify the blood than to render it foul; which is the ſuppoſed cauſe, of the preſent frequently imagined but oftentimes only a faſhionable diſeaſe—called the ſcurvy.

'I have been frequently thanked for the following information. A handful of ſalt put into a quart of ſpring water is a moſt excellent waſh to cleanſe the ſkin. It is this cleanſing quality of ſalt that makes the ſea water ſo uſeful to thoſe who are troubled with eruptions; therefore by the above proportion, the water is rendered ſtill more efficacious, and will clear the face and neck of heats and pimples, which ſo frequently diſturb the ladies.'

Our Author's plan of thus weaning children gradually, and almoſt inſenſibly, is certainly the beſt; but the quantity of animal food allowed in broths at this time, may by ſome be thought too much.

The letter which treats of milk, is plain and ſenſible, and as it is likewiſe ſhort, we ſhall tranſcribe it.

'Milk has been recommended, in ſeveral letters, as the proper food for infants, and, in the fourteenth and fifteenth, it is again ſpoken of, as being equally neceſſary for invalids, and aged perſons. It ſhall therefore be the buſineſs of this letter to examine ſo far into the qualities of milk, and into the milk of different animals, as may enable us to determine what kind of milk is upon different occaſions to be preferred, which will take in every thing, not elſewhere obſerved, upon this ſubject.

'Milk was before remarked to be a kind of white blood, prepared by the mother for the ſupport of her young; ſo far we may ſpeak of it in general terms.

'In different animals therefore it is reaſonable to ſuppoſe, and fact confirms our ſuppoſition, that the qualities of milk are alſo different; hence, by firſt examining into its general properties, and, from thoſe principles, ſetting forth the peculiar variations in the milk of different animals, we ſhall arrive at the deſired concluſion.

'In milk, by ſtepping into the dairy, we may diſcern three principal component parts. After it has remained ſome time in an undiſturbed ſtate, the cream floats upon the ſurface; it is the leaſt in quantity, tho' moſt nouriſhing, of an oily balſamic ſubſtance and inflammable in its nature, as the butter which is made from it plainly demonſtrates.

'A lady, before whom I once made ſome experiments, aſked me why the cream floated upon the ſurface, for being, continued ſhe, the thickeſt part, ought it not rather to ſink to the bottom? I told her it was the thickeſt part, to be ſure, but at the ſame time it was alſo the lighteſt; ſpecifically ſo, as oil is lighter than water, and therefore riſes to the top.

'The cream being taken off, the remaining milk appears bluiſh, and thinner than before, and when thus robbed of its thick creamy part, it conſequently is not ſo ſmooth to the palate.

'On

'On the addition of runnet, or indeed any acid, a ſeparation of the two remaining parts ſoon takes place, and we diſcover the curd. This being the heavieſt, when ſeparated from the whey, falls to the bottom. It is the leaſt valuable part of the milk, glutinous in its nature, and compoſed of the moſt earthly particles, being alſo of an aſtringent quality.

'The third and only remaining part, being the whey of the milk, is the largeſt in quantity, of a diluting and cleanſing property.

'Let us now by this ſtandard compare the different kinds of milk moſtly in uſe with us, and apply them to the purpoſes for which they ſeem beſt calculated.

The human milk, when drawn from the breaſt, has exactly the ſame bluiſh appearance as cows milk when the cream is taken off. It affords very little cream, and but a ſmall quantity of curd, therefore the whey conſtitutes the chief part; but the more healthy the woman is, and particularly if between the age of twenty and thirty, the more her milk abounds with rich creamy balſam, and the more it alſo contains of the curd or earthy particles; probably from her conſtitution being, at this time, in full vigour, and the digeſtive powers therefore more perfect.

'Theſe obſervations will point out the beſt ſubſtitute where the breaſt is denied, and will likewiſe direct thoſe who prefer wet nurſing in the choice of the propereſt perſon, for there is, in my opinion, an equal objection againſt the milk of a very young girl, as againſt that of a woman almoſt paſt child bearing. The cleanſing quality, before taken notice of in the breaſt of new milk, will alſo, together with reaſon and experience, ſhew the propriety of recommending thoſe women who have not been long delivered.

'Aſſes milk is generally allowed to be the neareſt to the human, and according to the above experiments we find it ſo, abounding moſtly with whey, and having little of the cream or curd in it. Hence, after a ſevere fit of illneſs, where the body is much emaciated, and the ſtomach weak, or where the blood is loaded with ſharp acrid humours, the cleanſing quality of aſſes milk deſerves a preference to that of any other animal which is uſed for this purpoſe. In conſumptive caſes, or where there is a ſlow habitual fever, it is juſtly to be preferred, until ſuch time as the conſtitution may have gained a little ſtrength, when the more nouriſhing ought to ſupply its ſtrength.

'Mare's milk is eſteemed to be much the ſame as aſſes, but this indeed is in very little uſe.

'Cows milk comes next under conſideration. This appears to be the richeſt, and moſt nouriſhing of any of the brutes milk here mentioned. It abounds with a great deal of cream, for after ſtanding twelve hours and being ſkimmed, it appears equal to any other milk. It contains alſo a large quantity of curd, and, after all, even the whey is by far more nutritious than any other.

'We obſerved that aſſes milk, in the experiments, moſtly reſembles the human. Why then not prefer that to cows milk for the food of children? I do not totally deny the uſe of this milk for that purpoſe, but in our part of the country it is very expenſive, and cannot be obtained in any large quantity, for which reaſon it would be impracticable to bring it into general uſe.

'There is likewiſe another reaſon which inclines me to give a preference to cows milk, for notwithſtanding the ſimilarity of human milk to that of aſſes, the firſt may well be ſuppoſed moſt ſtrengthening, ſince women uſually feed on animal as well as vegetable diet, while the brutes we ſpeak of are confined intirely to vegetables. Whence, if we ſubſtitute aſſes milk, we ſhall fall ſhort of the nouriſhment nature deſigned for us, and therefore, for a young child who requires a heartening diet, the milk of cows, in my opinion, is preferable, as the richneſs of it is, in ſome meaſure, adequate to the ſuppoſed difference in the qualities of human milk, and that of other animals.

'The milk of ſheep, and goats, conſiſts moſtly of the curd, or earthly particles; hence, where the blood veſſels are injured by acrid humours, and frequent bleedings happen from this cauſe; or where children are ſubject to the rickets, from a weakneſs of the bones, that milk which abounds moſtly with the curd, or cheeſy part, ſeems beſt calculated to anſwer the intention; its earthly, mucilaginous, and aſtringent property, having the greateſt tendency to heal ſuch ruptured veſſels, and to give a firmneſs to the bones: but as theſe milks poſſeſs leſs of the cleanſing power, it will, in moſt caſes, particularly in bleedings, be proper to uſe the more attenuating kind firſt.

'We have now examined the different milks familiar to us, and from their different properties, pointed out the end each ſort ſeems beſt calculated to anſwer; whence every perſon will quickly be determined which to give the preference to in particular complaints.

'When any one firſt begins to eat milk, eſpecially if a free liver, it may probably purge a little, but ſuch inconveniences will moſt commonly be removed by accuſtoming the conſtitution to the uſe of it, and boiling the milk will in a great meaſure prevent this effect. I have always remarked that thoſe who, by reaſon of a pampered appetite, complain of milk and vegetables being windy, and not agreeing with them, are the very perſons who moſt require ſuch a diet, for it is the debauched ſtate of the ſtomach and bowels that occaſions their uneaſineſs, which this regimen ſeems the moſt likely to correct.

'I have recommended a little ſalt * to be mixed with milk before it is given to children, if they are apt to throw it up curdled; and ſhall mention the experiment which induced me to give that advice, ſince it is equally worthy the attention of grown perſons, ſome of whom make this an objection to their eating milk, as I am inclined to believe ſuch precaution will render it agreeable to moſt conſtitutions.

'I put two ounces of milk, warm as it comes from the cow, into a tea cup, with a little common ſalt. I put the ſame quantity, of the like warmth, into another tea cup, without ſalt. Then dropping a very little diſtilled vinegar into each, a hard curd preſently appeared in that milk which had no ſalt in it, while the other with the ſalt was ſcarcely altered.

'I tried the ſame experiment again with a large tea ſpoonful of runnet, and obſerved the milk which had the ſalt in it, to continue in its fluid ſtate, while the other grew thick and turbid, and almoſt inſtantly

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* We ſhall juſt obſerve to our Author, that in an healthy ſtomach, milk generally, if not always, *coagulates*, before it digeſts.

ſeparated

ſeparated into curds and whey. This laſt experiment anſwered the beſt, and is much more to our purpoſe than the former. From theſe hints it ſeems reaſonable to conclude, that ſalt taken with milk might equally prevent the curdling of it, where there is an acidity in the ſtomach; and from experience, in recommending it to children who uſed to throw up their milk in a curdled ſtate, I am convinced of its utility.

'In all caſes where infirmities or age require a prudent regimen, I have directed a ſimilar care to that of dieting children. Milk therefore, comprehends a very material part of ſuch food, and I am fully perſuaded that if it were more univerſally uſed, the world in general would be greatly benefited. I do not, however, mean to be underſtood that I debar theſe from a reaſonable quantity of animal food, who are capable of digeſting it. But ſuch as are emaciated by illneſs, or have the misfortune to labour under gouty complaints, ſuch alſo who are conſumptively inclined, or thoſe who have crazy, infirm conſtitutions, and are ſubject to an habitual feveriſh diſpoſition, will do right to eat fleſh only once in the day, and, for the reſt of their nouriſhment, to live almoſt, if not altogether, upon milk.'

Upon the whole, we recommend theſe letters to the peruſal of thoſe, to whom they are particularly addreſſed. They are plain, ſenſible, and entertaining; they contain many uſeful obſervations, but are ſometimes too flowery.

D.

The Britiſh Mariner's Guide. Containing complete and eaſy Inſtructions for the Diſcovery of the Longitude at Sea and Land, within a Degree, by Obſervations of the Diſtance of the Moon from the Sun and Stars, taken with Hadley's Quadrant. To which are added, an Appendix, containing a Variety of intereſting Rules and Directions, tending to the Improvement of practical Navigation in general: and a Set of correct aſtronomical Tables. By Nevil Maſkelyne, M. A. Fellow of Trinity College, Cambridge, and of the Royal Society. 4to. 5 s. ſewed. Nourſe. 1763*.

EVERY attempt to improve the practical part of navigation, if executed with judgment, and the work delivered with perſpicuity, will entitle the writer to the thanks of all who have any concern for the proſperity of the trade and commerce of their country. The work before us is of this nature, and though principally confined to one ſubject, *viz.* the finding the longitude, undoubtedly merits the attention of every mariner.

That a certain method of finding the longitude at ſea, by obſervation, might be diſcovered, has been the wiſh of every navigator for ſome ages paſt. The uncertainty of knowing the ſhip's place at all times, by means of keeping a reckoning, has

* This work ſhould have appeared ſooner in the Review; but we were not apprized of it till very lately, when it was advertiſed in the public papers, we believe, for the firſt time. It was in the Review before.

 been

been too often fatally experienced; nor is this at all ſurprizing, when it is conſidered how eaſily a fluid element is put in motion by the force of the wind, or the action of the ſun and moon upon it; that theſe motions are propagated to very great diſtances, with the utmoſt facility; and that no method has been found for allowing for the effects of ſuch variable and irregular cauſes. It ſhould alſo be remembered, that the method of meaſuring the ſhip's way by the log-line, is at once imperfect and uncertain. It is imperfect, becauſe it is impoſſible (even ſuppoſing the diſtance between the knots on the log-line properly adapted to the known length of a degree, and the half-minute glaſs accurate) to meaſure exactly the velocity of the ſhip; and it is uncertain, becauſe the ſame velocity is ſuppoſed to be continued during the interval between heaving the log. Add to this, the impoſſibility of keeping a ſhip ſteady; the difficulty of knowing preciſely at all times the variation of the compaſs; of making a proper allowance for lee-way, unknown currents, and many other cauſes that daily occur in the practice of navigation. When all theſe particulars are conſidered, we ſhall only be ſurpriſed that fatal accidents are not more common, than experience convinces us they are.

The only method of correcting a journal at ſea, is that of comparing the latitude by account, with that obtained by obſervation. By this method the ſhip's northing or ſouthing may doubtleſs be corrected; but her eaſting and weſting can never be adjuſted. This is the *deſideratum* that was wanting to complete the art of navigation; and this is what is meant by finding the longitude.

We have lately given an account of the ſeveral methods that have been already propoſed for making this valuable diſcovery; and among the reſt, that of finding the longitude by the appulſes of the fixed ſtars to the moon: and it was to obtain an accurate theory of the latter, in order to put this method in practice, that the Royal Obſervatory at Greenwich was erected, and a royal aſtronomer appointed. Succeſs has attended their labours, and the theory of the moon is now brought to that degree of perfection, that the longitude may be found at ſea to within a degree.

But as all new methods of computation are difficult, eſpecially to thoſe who are to carry them into practice, and the greater part of whoſe time is generally employed on other objects and other concerns, it is requiſite that every rule, and every caution neceſſary to be obſerved, ſhould be laid down in the plaineſt and moſt eaſy manner. This is very well performed in the work before us; the precepts are delivered with plainneſs and perſpicuity; free from that confuſion ſo often viſible in the writings of thoſe who treat of ſubjects they do not ſufficiently under-

underſtand; and every caution neceſſary, either with regard to making the obſervations, or proceeding in the calculation, is laid down in the plaineſt manner.

As it is impoſſible, in an article of our Review, to give the ſubſtance of a work of this kind, we muſt content ourſelves with recommending the book before us to the attentive peruſal of every perſon who is deſirous of becoming a complete navigator. But we cannot help obſerving, that beſides the method of finding the longitude, the reader will here meet with a problem of the greateſt uſe in navigation, namely, a conciſe method of finding the latitude from two obſerved altitudes of the ſun, with the interval of time given by a common watch. By this method, provided the two altitudes can be obtained between the hours of nine in the morning and three in the afternoon, with a proper interval of time between them, the latitude may be determined with nearly the ſame accuracy, as by taking the meridian altitude. It will, perhaps, be unneceſſary to obſerve, that the mariner is too often prevented from taking the meridian altitude of the ſun; and conſequently of the means of determining the latitude of his ſhip. For as the meridian obſervation is only that of a ſingle inſtant, or, at moſt, of a few minutes, if a cloud ſhould happen at that time to hide the luminary, even though it ſhould ſoon paſs over the diſk, it will either prevent the obſervation, or at leaſt render it doubtful. But by the above method, the mariner has a much greater chance, as he may make uſe of every opportunity that may offer for obtaining the neceſſary altitudes. In a word, this problem will prove of the utmoſt importance in perfecting the practical part of navigation; and therefore it is hoped, that every diligent ſeaman will put it in practice.—We would not be underſtood to mean, that this problem is new: we know it has often been ſolved by mathematicians, particularly by Dr. Pemberton, in part 2d of the 51ſt volume of the Philoſophical Tranſactions.

We ſhall conclude this article with the following extract, although it treats of a ſubject we are ſorry to mention; as the errors complained of have been pointed out by almoſt every author who has written on navigation, during the preſent century. It is entitled,

'*Some Remarks on the proper Length of the Log-Line.*

'As the deſire of imparting my beſt aſſiſtance to the diligent mariner was my motive to undertake the foregoing work, ſo the ſame reaſon induces me to recommend to his ſerious notice the great importance of the adjuſtment of the log-line to its true length. Until this be done generally, not only will our ſhips be incapable of making the beſt dead reckonings poſſible

in the common method, which will, for many reaſons, be always proper, notwithſtanding the introduction of the method of finding the longitude, but alſo it will be impoſſible to make the reckonings of any two ſhips, even when ſailing the ſame voyage, and in company with each other, to agree tolerably together; for while one ſhip has a line of 42 feet between knot and knot to a glaſs of 28 ſeconds; another, one of 42 feet to a half minute glaſs; and another, one of 48 feet to a glaſs of 28 ſeconds; all which proportions are very commonly uſed, their accounts muſt differ as much from one another, as moſt of them do from the truth: for, as only one can be right, all the reſt muſt conſequently be wrong.

'It is not difficult to ſee that the want of a fixed ſtandard in this particular carries a very evil influence along with it upon the practice of navigation, ſince a ſhip making any particular voyage hereby loſes the greateſt part of the advantage which it might otherwiſe receive from the journals of ſhips who have gone the ſame tract before. For, of what great uſe can it be to me, to be informed, that a ſhip has made a certain number of degrees between any two ports, as long as I am uncertain whether its log-line was divided at the rate of 42 or of 50 feet to a half-minute glaſs? I am here left in an uncertainty to the amount of $\frac{1}{5}$ or $\frac{1}{6}$ of the length of my whole voyage; for I am uncertain, whether I ought to make the ſame quantity of longitude as that ſhip did, or $\frac{1}{5}$ or $\frac{1}{6}$ more or leſs.

'It may perhaps be urged, that the difference of longitude between any two places may be taken from books of navigation and correct charts, without recurring to ſhip's journals at all. To this I anſwer, that though the longitudes of all places could be found in theſe books or charts to a ſufficient exactneſs, yet, unleſs my own log-line be properly divided, I cannot expect to make a true and correct reckoning. But I muſt alſo obſerve, that the longitudes of places are far from being laid down generally in books and charts, with that degree of exactneſs that it is to be wiſhed they were, for the benefit of navigation. Thoſe longitudes only, of places which have been found from aſtronomical obſervations, or which have been referred to other places, ſo ſettled, by accurate trigonometrical ſurveys, are to be looked upon as certain. The longitudes of all other places, not ſo ſettled, muſt depend either on the uncertain maps of countries not at all, or, at leaſt, not well ſurveyed; or on the journals of ſhips, the uncertainty of both which, eſpecially in conſiderable diſtances, is too apparent to need any pointing out. As therefore the difficulty of procuring aſtronomical obſervations to be made in all parts of the globe will always oblige us to depend upon the runs of ſhips, or maps of countries, for the longitudes of many places, it is plain, that

that the preſent uncertain manner of dividing the log-line as well prevents us from knowing, with that certainty we otherwiſe might, the longitudes of thoſe places, which can be known only from ſhips runs, as alſo from keeping a correct reckoning, even when we know with certainty the longitudes both of the port we depart from, and that we are bound to.

'There is another argument, which adds much ſtrength to the foregoing ones, and greatly enforces the neceſſity of a uniform and correct length of the log-line on board of all ſhips; that in many parts of the ocean, eſpecially between the tropics and near moſt headlands, there are conſiderable currents, which muſt conſequently introduce a freſh error into the reckoning; and if this error ſhould happen to combine with that already produced by a wrong length of the long-line, as it may, as well as not, it is not eaſy to ſay how far the total error of the reckoning might go, or to what inconveniencies or dangers the ſhip might be expoſed on that account. But if the juſt and proper length of the long-line were uſed on board of all ſhips, they would be then liable only to the errors of the currents themſelves; and even theſe, as far as they are conſtant and regular, might be found out and aſcertained from the journals of ſeveral ſhips, which would then agree much nearer with one another.

'After inſiſting ſo ſtrongly on the neceſſity of adjuſting the knots of the log-line to a proper length; it is time that I ſhould mention what that length is. This, by the teſtimony of all mathematicians, is 50 or 51 feet to a glaſs which runs out in 30 ſeconds, or half a minute. But if the glaſs take a longer or ſhorter time to run out, the diſtance of the knots ſhould be made longer or ſhorter in the ſame proportion.

'The true length of the knots of the log line was firſt laid down by our countryman, Mr. Richard Norwood, in his Seaman's Practice, in the year 1636. For having carefully meaſured the diſtance from London to York, and reduced it to the arch of the meridian, and having alſo found the difference of latitude of thoſe two cities by aſtronomical obſervations, he thence inferred a degree of a great circle of the earth to contain 367200 Engliſh feet, or about 69½ Engliſh ſtatute miles, inſtead of 60, which was the common eſtimation before his time. Hence he concludes a geographical mile, or minute of a great circle of the earth, which is $\frac{1}{60}$ of a degree, to contain 6120 feet, and therefore, that the length of the knots of a log-line for a half-minute glaſs ſhould be 51 feet, which is the ſame part of a geographical mile, or 6120 feet, as half a minute is of an hour, namely, $\frac{1}{120}$th. But he adds, becauſe it is ſafer to have the reckoning rather before the ſhip, than after it; therefore

50 feet

50 feet may be taken as the proper length of each knot, which I have here accordingly followed.

'Before Mr. Richard Norwood's accurate menſuration, the length of the knots of the log-line was made forty-two feet for a half-minute glaſs; and, notwithſtanding the meaſures of the degrees of the earth, as well as daily experience ſhew it to be too ſhort, yet it is uſed by many to this day. This diviſion of the log-line was founded on a ſuppoſition, that a degree of a great circle of the earth conſiſts of 60 miles, each containing 5000 Engliſh feet; whence a minute of a great circle, or a geographical mile, ſhould contain 5000 feet; and the 120th part of 5000 feet, or 41⅔, or, in round number, 42 feet, ſhould therefore be the length of each knot. But as a degree of a great circle of the earth is found to contain 69½ Engliſh miles, the length of the knots of the log-line ought to be increaſed to 50 or 51 feet.

'I ſhall only add, that though many, through prejudice, ſtill retain the erroneous diviſion of 42 feet, yet I could never hear one tolerable argument brought in defence of it. For my own part, I can affirm, that I found the true diviſion of 50 feet here propoſed, to anſwer very nearly to the obſervations of the ſhip's latitude, both in my voyage to St. Helena, and in my voyage on my return, when without the tropics; for within the tropics, and in the courſe of the trade-winds, there are conſtant and conſiderable currents, which ſeem to tend in the ſame direction with thoſe winds, and moſt probably derive their origin from them. On the other hand, what journals of ſhips I have had an opportunity to inſpect, which have made long runs to the eaſtward, and have uſed too ſhort a diviſion of the log-line, I have found to reckon the longitude 10 or 12 degrees too far to the eaſtward upon the making of land, as one might naturally expect from the cauſe of error here pointed out.'

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*Obſervations on national Eſtabliſhments in Religion in general; and of the Eſtabliſhment of Chriſtianity in particular. Together with ſome occaſional Remarks on the Conduct and Behaviour of the Teachers of it. In a Letter to the Author of an Eſſay on Eſtabliſhments in Religion**. 8vo. 1 s. 6 d. Bladon.

THE diſputes which have, for ſome time, been carried on, in this country, concerning national eſtabliſhments of religion, have been managed with ſuch force of argument on both ſides, that all impartial enquirers after truth wait with impatience to ſee the iſſue of this grand debate. Perhaps no controverſy that ever happened in the world is of more importance, or may be attended with greater conſequences. No wonder

* See an account of this *Eſſay*, Rev. Vol. XXXVII. p. 197.

then

then that the contending parties exert all their ſkill to ſupport the oppoſite ſides of the queſtion.

The Author of theſe obſervations evidently ſuppoſes that the gentleman whom he addreſſes in his letter, had aſſiſtance in his Eſſay on eſtabliſhments in religion, from ſome great men who do not chuſe publicly to appear in the conteſt. He begins his letter with this quotation from the ESSAY, that "the alliance between government and religion is as old as government itſelf. At the firſt appearance of Chriſtianity, this alliance ſubſiſted every where, having deſcended, without interruption, from the firſt ages. Corrupt as religion then was, yet every government in the known world drew ſuccours from it, without which they could never have obtained any conſiderable degree of greatneſs or power."

Hence ſome may infer that even this great Author, like the unthinking part of the world, dazzled with the ſplendour and magnificence of Aſſyrian, Perſian, Grecian, Roman, Turkiſh and other tyrants, ſuppoſes they arrived at all their greatneſs and power by the influence which their ſeveral ſuperſtitions had over the minds of the people. But ſuppoſing theſe facts to be true, this is ſo far from being an argument for civil eſtabliſhments of religion, that it is the ſtrongeſt that can be brought againſt them. Have their conqueſts and vaſt extenſions of Empire, which are ſuppoſed to be made by the means of their ſuperſtitions, tended to the happineſs of mankind, or even to the happineſs of thoſe who made them? Have they not had a direct contrary effect! What millions of human creatures have been thus ſacrificed to the ambition of thoſe illuſtrious oppreſſors whom the world calls CONQUERORS, all attended by their ſeveral prieſts, to inſpire the vulgar with the higheſt veneration for their ſacred perſons, and to ſpirit up the multitude to aſſiſt them in their dreadful enterpriſes. Alexander muſt be the ſon of Jupiter, and Cæſar the deſcendant and favourite of Venus, &c. Prieſts and altars muſt be dedicated to them under theſe characters; and this is ſufficient to ſanctify all the murders, devaſtations and ruin which they brought upon the human race!

This alliance, indeed, between government and religion is ſaid to be as old as government itſelf. Change but one word in it, and moſt readers will agree with the author of that ſentence. 'The alliance between governors and religion is as old as governors themſelves.'

But ſurely *juſt* and *righteous* government is quite of another nature, and requires none of thoſe ſuperſtitious arts to ſupport it, which Demons have ſuggeſted, and puny politicians have adopted, not to ſupport government, but to ſupport themſelves in the worſt abuſes of it. Government is truly a divine ordi-

nance, deſigned to be a terror to evil doers, and a praiſe and defence to them who do well. But as ſurely as a falſe religion is mixed with this government, government becomes a terror to the beſt, and a protection to the worſt of men.

Here perhaps it will be ſaid, the caſe muſt be quite otherwiſe where *Chriſtianity*, that mild, peaceable, righteous religion is ESTABLISHED as a part of the civil conſtitution. Happy thought! Let us indulge ourſelves in it for a moment.—Benevolent Saviour of the world, inſpire the profeſſors of thy holy religion with the true ſpirit of it, ſo that we may all follow thy glorious example, in going about continually doing good!—— But can this wiſh, this end, be obtained by any civil eſtabliſhment of Chriſtianity? In order to anſwer this queſtion, we muſt conſider the meaning of the words *Chriſtianity*, and *civil eſtabliſhment*. One would imagine, at firſt view, that *Chriſtianity* is a very ſimple term, and eaſy to be underſtood; that it cannot ſignify any thing but the doctrines and precepts of our divine maſter, as delivered to the world by himſelf and by thoſe who were immediately commiſſioned and inſpired by him; and which are to be ſeen, by every body, in thoſe divine books that compoſe the New Teſtament. But, alas! this is ſuch an idea of Chriſtianity as very few people entertain. At Rome, Chriſtianity is ſuppoſed to be ſomething as oppoſite to all this as darkneſs is to light. In Ruſſia, Germany, Holland, &c. &c. &c. there are ſuch additions to, and alterations made in this divine inſtitution, according to their ſeveral ways of *improvement* upon it, that in ſome of theſe places it is almoſt as difficult to find out true Chriſtianity, as at Rome itſelf. Yet each of theſe aſſerts, and that with the higheſt confidence, that their profeſſion is the only true original Chriſtianity, and that all the reſt are counterfeits. So that when we talk of Chriſtianity, we are to conſider what country we are in; for the meaning of the word alters greatly with the place.

As to *civil eſtabliſhments*,—theſe are both Latin words: the former comes evidently from Civis, which ſignifies a citizen, or member of a ſociety formed for mutual comfort and defence. *Eſtabliſhment*, is the fixing ſuch ſtable and firm laws to be obſerved by the members of this ſociety, as will moſt effectually anſwer theſe great ends; and the execution of theſe laws, by the magiſtrate, is properly called government. The object of government then is the execution of theſe laws for the comfort and defence of the ſociety; and the end of government is the benefit of the people, in ſecuring to them their lives, properties, liberties, and rights of every kind. Theſe, ſay the advocates for religious liberty, are the great, the only, objects of the magiſtrate's concern: his influence can extend no farther. If he attempts, as in Tartary, to eſtabliſh and execute the revelations of the *Lama*

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as part of the laws of the ſtate; in Perſia, thoſe of Zoroaſter; in Turkey, thoſe of Mohammed; &c. &c. and perhaps chuſes ſome one out of the various ſects into which theſe ſeveral religions are divided, and endeavours to eſtabliſh the particular tenets of that, to the ſuppreſſion of all the reſt; he intermeddles in an affair not belonging to his province: he is no longer a comfort and defence to the people, but a diſturber and invader of their moſt precious rights, the rights of conſcience. Happy too will it be if he does not employ his power to eſtabliſh error rather than truth: and if he ſhould even hit upon the truth, his eſtabliſhing it may be attended by an innumerable ſeries of errors which will diſguiſe even truth itſelf, ſo as to make it look like falſehood.

Let us here conſider a little, the nature of eſtabliſhments of religion by the civil magiſtrate.—Such an eſtabliſhment then is, the appointing, by authority of the magiſtrate, ſome certain religion, or particular ſect of that religion, to be embraced by the people, as the public national manner of worſhipping God; and enacting laws, that the prieſts, whom the magiſtrate approves of, ſhall be ſupported by public eſtates and public taxes of various kinds, by all the people indiſcriminately, whether they may approve of this particular manner of worſhip eſtabliſhed by the magiſtrate or not. The penalties inflicted for not conforming to the magiſtrate's religion are various in various countries. In ſome, ſuch nonconformiſts are debarred from enjoying certain civil offices; of which thoſe who ſubmit to the national eſtabliſhment are only capable. In other countries, ſuch nonconformiſts are puniſhed with the loſs of their goods and eſtates, and are baniſhed out of the ſociety as nuiſances; and, in many places, are put to the moſt tormenting deaths. All theſe and other ſevere methods are taken to ſupport the eſtabliſhments of religion, that is, to ſupport the prieſts who are appointed to officiate in them. This naturally engages the prieſts in the intereſt of the magiſtrate who ſo powerfully ſupports them: and thus they do every thing they can to defend one another, the magiſtrate to defend the ſuperſtition of the prieſt, and the prieſt to maintain the tyranny or oppreſſion of the magiſtrate, and both amuſe the people, by crying aloud that their power is from heaven, and that whoever oppoſes them, oppoſes God Almighty himſelf. This is too generally the nature, and theſe are too often the effects of civil eſtabliſhments of religion.

But the Author of the ESSAY, &c. to whom this letter is addreſſed, acknowleges, that 'Whatever right Chriſtian legiſlators have to eſtabliſh what religion they chuſe for the beſt, the ſame had the Pagan legiſlators, &c. and ſays, we are far from being aſhamed of the company of Turks and Heathens in

ſuch a cauſe; nor ſhall we reject the benefit of an eſtabliſhment becauſe we enjoy it in common with them.' We heretofore looked upon that aſſertion of the poet, *that prieſts of all religions are the ſame*, as quite ſcandalous. But how little did we know of the world! Here is a Chriſtian orthodox divine, crying out aloud, in the moſt ſerious and peremptory manner, the very ſame thing. Hence will not the profane be apt to ſay, 'That prieſts of all religions join hand in hand, and make a common cauſe of it, to defend the only thing that excites their zeal,—their emoluments and eſtabliſhments. Take theſe away, and they will grow as indifferent about what is ſaid or done within the church, as they are about the direction of the weather-cock at the top of it.'

'The Author of this letter goes on to repreſent the direful effects of Heathen and Mohammedan eſtabliſhments of religion; and then gives us a large quotation from Dr. Rotheram on faith, to ſhew the happy-effects of true Chriſtianity on mankind; upon which he thus addreſſes himſelf to the Author of the Eſſay. 'You, Sir, ſeem to agree with this Writer, when you ſay, "As ſingle and individual Chriſtians, they may enjoy the right of private judgment in its full extent, and each may purſue his own opinions without, whilſt each with, a bible in his hand (if he pleaſes to take it in his hand) is a church to himſelf." 'But you add, "Good God! what chance is there that the knowledge of religion ſhould long ſurvive on this footing, where no proviſion is made for inſtructing the people in their faith or their duty, and where every one is left to purſue, at his will, the cares or the pleaſures of this life, without any ſtated call to think of religion?—Either then all the advantages of public and ſocial religion muſt be loſt, or it muſt be mens duty to join in ſociety, for the obtaining of thoſe advantages. This neceſſarily leads to the appointment of a power to provide for the wants of that ſociety, one of the chief of which is the means of public inſtruction in the truths of religion. Fit perſons muſt be appointed to convey theſe inſtructions; and if fit perſons, then there muſt be ſome to judge of that fitneſs." 'But who, Sir, ſays our obſervator, is to judge of the fitneſs of the perſons for inſtructing the people in the truths of religion? The magiſtrate? Alas! the magiſtrate knows as little of the matter, in many places, as the moſt ignorant of his ſubjects. Is it the chief prieſts conſtituted by him for that purpoſe? Theſe, every one knows, in moſt countries, have preferred rites and ceremonies to moral virtue, have ſought gain more than godlineſs, and the eſtabliſhment of their own wealth, power and pre-eminence, rather than the happineſs of the community they have taken on them to inſtruct. Ill judges, then, are

are theſe of the qualifications of ſuch as they are appointed to place as inſtructors of mankind; and full as well is it to leave it to the people to inſtruct themſelves, or chuſe their own inſtructors, as to give power to others to chuſe for them.

'You have obſerved,' he adds, 'and I think juſtly,' "that had there been a neceſſity of adhering to any particular outward form of Chriſtian ſociety, that form would have been as diſtinctly delineated in the New Teſtament as the Temple was in the old; and the plan would have been laid down with ſuch preciſion, that we could not eaſily miſtake it: whereas nothing of this kind hath been done, but the original plan is in reality ſo indiſtinct, that the moſt learned enquirers into antiquity differ about every part of it."—'What you would infer from hence is, that as no plan is plainly laid down in the New Teſtament, therefore every government has a right to adapt ſuch a one as is moſt ſuitable, in their own apprehenſions, to their ſituation and circumſtances.' He goes on:

'But I freely confeſs that, from your obſervation, I ſhould naturally conclude that Jeſus Chriſt and his Apoſtles, by giving no directions in this matter, and ſetting no example which can be certainly traced out, evidently ſhewed of how little value things of this nature were in their eyes, and how little men ſhould trouble their heads about them.—It is enough that we are Chriſtians, that we do whatſoever Chriſt hath commanded us, without embracing the traditions of men. And very obſervable it is, that however zealous our modern churchiſts are about rites, and modes and forms—that every thing of a ritual nature is ſlightly ſpoken of, or lightly paſſed over in the New Teſtament.' He then appeals to moſt important facts, for the *utility* of Chriſtian eſtabliſhments, particularly of Romiſh Chriſtianity, and ſays, theſe are demonſtrative proofs that the eſtabliſhment of Popery has been productive of the moſt fatal effects to ſociety, and that the inhabitants of Kamſchatka, or the Cape of Good Hope, have a much better chance to be virtuous, and conſequently happy, than thoſe who conform to ſuch a religion. But it is aſked, have not Proteſtant eſtabliſhments promoted the cauſe of truth and virtue, and produced much happineſs to the communities where they are introduced? 'Proteſtant eſtabliſhments, ſays he, are undoubtedly better, though, perhaps, more inconſiſtent with the fundamental Proteſtant principle than Popiſh ones:—and I think we muſt ſay that Proteſtant eſtabliſhments have not, in very many places, promoted the public utility. For, by drawing up articles, creeds, confeſſions of faith, &c. and requiring ſubſcriptions to things incredible, abſurd, unſcriptural, or plainly falſe; as well as *uniformity* in public worſhip: I ſay, by doing thus, the progreſs of truth has been hindered, a narrowneſs of thinking contracted, hypocriſy countenanced

tenanced and encouraged, charity deſtroyed, and hatred and variance taken place. Witneſs the perſecutions among all who have had the power,—almoſt all,—of eſtabliſhing their own fancies here in England, from the time of the Reformation, down to the Revolution. What heats and animoſities, what evil treatment, what fines and baniſhments (to ſay nothing of the burnings ſome underwent) do our hiſtories make mention of? and for what? Becauſe men did not ſee, with the ſame eyes, nor commend or blame, with the magiſtrate.

'Till toleration took place *(limited and confined toleration)* every iniquity was practiſed, under pretence of bringing men to the knowlege and practice of what, for faſhion's ſake, was called Orthodox Religion; and thouſands of families were deprived of their eaſe, and the fruits of their induſtry, for fear they ſhould become impious, and go to the devil. In ſuch circumſtances, we may well ſuppoſe government to arrive at power and greatneſs, and the happineſs of the community greatly to be advanced! Witneſs the annals of the Stuarts!—And even now, Sir, you cannot but know, that there are many miſchiefs ariſing from the preſent eſtabliſhment; many hardſhips put on honeſt men, and a variety of things enjoined, which have no other tendency than to take men off from the practice of piety and virtue, and make them rely on things very fooliſh and ridiculous. You will eaſily ſuppoſe I mean confirmation, abſolution, ordination, &c. &c. But I forbear.—I mean not hereby to condemn the Engliſh eſtabliſhment alone. The Eſtabliſhments in Scotland, in Geneva, in Germany among the Proteſtants, and in the Northern Kingdoms, are, *all of them*, very exceptionable, and have been, and are, productive of many miſchiefs. Who knows not the evils excited by the magiſtrates authorizing the decrees of the Synod of Dort? Who is ignorant of the miſeries different eſtabliſhments of religion, in different times, have cauſed in North Britain? What ſquabbles have there been between Lutherans and the Reformed in Germany; what quarrels between Lutherans and Lutherans, Calviniſts and Calviniſts? The eſtabliſhment of particular tenets as religious, and the countenance and encouragement given by the magiſtrate to the profeſſion of them, have occaſioned all theſe woes, and will be productive of the like in all places. For as long as men think, they will differ; and, unleſs honeſty wholly takes her flight from amongſt men, there will be thoſe who will ſpeak their ſentiments, whatever may be the conſequence. Let the magiſtrate be ſilent, no hurt to ſociety will accrue; but the moment he interferes, and becomes a party, peace vaniſhes, and religious hatred, the worſt and moſt bitter hatred, takes place.'

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The gentlemen who plead for civil eſtabliſhments of religion, think that it is impoſſible for human ſociety to ſubſiſt, in any tolerable order, without them: and thoſe who reply, ſay many things that are very plauſible in ſpeculation, and ſeem to overthrow the neceſſity of ſuch eſtabliſhments. "If, ſay they, we could produce ſome inſtances, in fact, of a civilized people, living very ſocially and happily, without ſuch an eſtabliſhment, we think we ſhould bring the diſpute to a ſhort iſſue;—and ſuch a people are thoſe of Pennſylvania." It may be immediately objected here, 'This is a country of Quakers, whoſe firſt principle is againſt theſe lucrative eſtabliſhments.' Suppoſing this to be the caſe, however, it puts the fact in a ſtronger light.—But though the firſt ſettlers of that colony, who embarked with William Penn, in the enterprize, were chiefly of that ſect, yet, by the prudent regulations of that wiſe legiſlator, he ſoon drew into his colony people of every religion and ſect; where they were allowed an univerſal freedom to profeſs ſuch tenets in religion as were moſt agreeable to their own judgments. By this means not only Quakers, but Epiſcopalians, Preſbyterians, Independents, Anabaptiſts, and men of every religious profeſſion, ran to enjoy the benefits and bleſſings of ſuch a conſtitution: ſo that the Quakers, who were once the moſt numerous ſect there, are now much exceeded by others, in number and riches. Here, no man is taxed for the ſupport of a national eſtabliſhment in religion; but all perſons repair to thoſe aſſemblies of divine worſhip which they think beſt; and every congregation ſupports its own miniſter, who officiates in divine things, as is moſt agreeable to the circumſtances and pleaſure of every individual. And perhaps there is not a country upon the globe, whoſe inhabitants live ſo peaceably and virtuouſly, as thoſe of Pennſylvania? this evidently proceeds from their ſpirit of mutual forbearance and toleration in religious principles; ſo that every man's religion is governed *only* by his own conſcience, and reſts intirely between God and himſelf. The only thing the government is concerned about, is to maintain impartial juſtice, by preſerving every man indifferently, in the poſſeſſion of his life, liberty, property and reputation. And every ſect ſtrives to ſhew the excellency of their ſeveral profeſſions, by endeavouring, the moſt effectually, to promote theſe great ends. The ſpirit of party, in conſequence, prevails here ſo little, that nothing is more common than to ſee a Quaker vote for a church of Englandman, or a Preſbyterian for a Quaker, to be members of their aſſemblies, &c. when they believe theſe gentlemen to have more impartiality and public ſpirit, than competitors of their own ſects. So that the conſideration of a man's religion is for ever out of

the queſtion in all their civil concerns. Now, ſay the admirers of the Pennſylvanian plan, " where would be the harm, if this were the caſe every where?"

And here we muſt likewiſe obſerve, that though there be a puritanical *eſtabliſhment* of religion in New England, yet the members of our national church, by an old ſtanding law there, are exempted from paying any thing to the ſupport of that eſtabliſhment, and are left at liberty to provide for their own miniſters *only*.

Concerning ſubſcriptions, this letter writer ſays, ' It is a melancholy proof of the depravity of human nature, that there ſhould be men of ſenſe, learning and reputation in the preſent age, who, notwithſtanding all that has been ſaid on the ſubject, will ſtill pretend to defend them. As to the ſubſcriptions to our own articles in particular, who ſees not they are formed on Athanaſian and Calviniſtical principles? Yet Arminians, Anti-Trinitarians, yea Deiſts ſubſcribe, and *many of the former* have pleaded for the utility of ſubſcription to them; and, which is more, have, in oppoſition to plain ſenſe, argued, that they are not *Calviniſtical*.'—To this we may add, one act of parliament obliges the clergy to ſubſcribe theſe articles; another act obliges the laiety to take the Sacrament of the Lord's Supper, to qualify themſelves for civil employments. The impious profanations this laſt act occaſions, reflect ſuch a ſcandal on Chriſtianity, as ſhocks every ſerious Chriſtian; and what evils are produced from the former, we all but too well know. O DIVINE CHRISTIANITY! INSTITUTION OF GOD! What haſt thou not ſuffered by the *inventions of men*.

R..n.

Hiſtoric Doubts on the Life and Reign of King Richard the Third. By Mr. Horace Walpole. 8vo. 5s. Dodſley. 1768.

NOTHING hath more conduced to the diſcovery of truth, than a rational and modeſt ſcepticiſm. In religion, it hath occaſioned the falſe notions and doctrines, which had long taken poſſeſſion of the human mind, to be thoroughly examined and rejected; and has been the means of fixing revelation on its proper baſis. In natural philoſophy, it has contributed towards exploding ten thouſand errors, which had been admitted for ages; and hath led the way to the true knowledge of the ſyſtem of things. It has been equally uſeful with regard to other branches of ſcience: and it is with pleaſure we obſerve, that the ſame ſpirit is carried into hiſtory, and that the accounts of facts, which have been implicitly tranſmitted

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from writer to writer, are no longer aſſented to, without a diligent enquiry into their original credibility and evidence. By this means, what ſtands the teſt of examination is for ever eſtabliſhed; while the tales are diſcarded, which have owed their reception to nothing but the weakneſs or prejudices of mankind. By this means, likewiſe, it has come to paſs that many parts of the hiſtory of a country are better underſtood a conſiderable time after the tranſactions recorded by it were performed, than at firſt; when the moſt material events were miſrepreſented, either by the ſuppreſſion of teſtimony, or the influence of credulity, ſuperſtition, policy, and faction.

Our own nation is not without its inſtances of general miſrepreſentation and error, ariſing from theſe cauſes; and, perhaps, there is no inſtance, of ſo late a date, that has been equally remarkable and univerſal with that which is ſet before us in the Life of King Richard the Third. Sir George Buck, indeed, appeared as his apologiſt, a century and a half ago; and Rapin and Carte have expreſſed their doubts concerning ſome of the accuſations brought againſt him: but ſtill little or no regard has been paid, in this reſpect, to any of theſe writers. It is certain, however, that greater juſtice will now be done to Richard, ſince the ingenious Mr. Walpole hath undertaken his cauſe; ſo far, at leaſt, as to prove that the crimes charged upon him are exceedingly doubtful.

Our Author, in his preface, after having made ſeveral animated and pathetic ſtrictures on the uncertainty of hiſtory in general, and of that of our own country in particular, obſerves, that the confuſions which attended the civil war between the houſes of York and Lancaſter, threw an obſcurity over that part of our annals, which it is almoſt impoſſible to diſpel. 'We have ſcarce, ſays he, any authentic monuments of the reign of Edward the fourth; and ought to read his hiſtory with much diſtruſt, from the boundleſs partiality of the ſucceeding writers to the oppoſite cauſe. That diffidence ſhould increaſe as we proceed to the reign of his brother. It occurred to me ſome years ago, that the picture of Richard the third, as drawn by hiſtorians, was a character formed by prejudice and invention. I did not take Shakeſpeare's tragedy for a genuine repreſentation, but I did take the ſtory of that reign for a tragedy of imagination. Many of the crimes imputed to Richard ſeemed improbable; and, what was ſtronger, contrary to his intereſt. A few incidental circumſtances corroborated my opinion; an original and important inſtrument was pointed out to me, laſt winter, which gave riſe to the following ſheets; and as it was eaſy to perceive, under all the glare of encomiums which hiſtorians have heaped on the wiſdom of Henry the ſeventh, that he was a mean and unfeeling tyrant, I ſuſpected that they had

blackened his rival, till Henry, by the contraſt, ſhould appear in a kind of amiable light. The more I examined their ſtory, the more I was confirmed in my opinion:—and with regard to Henry, one conſequence I could not help drawing; that we have either no authentic memorials of Richard's crimes, or, at moſt, no accounts of them but from Lancaſtrian hiſtorians; whereas the vices and injuſtice of Henry are, though palliated, avowed by the concurrent teſtimony of his panegyriſts. Suſpicions and calumny were faſtened on Richard as ſo many aſſaſſinations. The murders committed by Henry were indeed executions——and executions paſs for prudence with prudent hiſtorians; for when a ſucceſsful king is chief juſtice, hiſtorians become a voluntary jury.'

Mr. Walpole opens his work with remarking that there is a kind of literary ſuperſtition, which men are apt to contract from habit, and which makes them look on every attempt towards ſhaking their belief in any eſtabliſhed characters, no matter whether good or bad, as a ſort of prophanation.—No indulgence is granted to thoſe who would aſcertain the truth.—But attachment ſo groundleſs is not to be regarded;—and hiſtoric juſtice is due to all characters. Who would not vindicate Henry the eighth, or Charles the ſecond, if found to be falſely traduced? Why then not Richard the Third? Of what importance is it to any man living, whether or not he was as bad as is repreſented? No one noble family is ſprung from him.

'However, continues our Author, not to diſturb too much the erudition of thoſe who have read the diſmal ſtory of his cruelties, and ſettled their ideas of his tyranny and uſurpation, I declare I am not going to write a vindication of him. All I mean to ſhew, is, that though he may have been as execrable as we are told he was, we have little or no reaſon to believe ſo. If the propenſity of habit ſhould ſtill incline a ſingle man to *ſuppoſe* that all he has read of Richard is true, I beg no more, than that that perſon would be ſo impartial as to own that he has little or no foundation for ſuppoſing ſo.

'I will ſtate the liſt of the crimes charged on Richard; I will ſpecify the authorities on which he was accuſed; I will give a faithful account of the hiſtorians by whom he was accuſed; and will then examine the circumſtances of each crime, and of each evidence; and laſtly, ſhow that ſome of the crimes were contrary to Richard's intereſt; and almoſt all inconſiſtent with probability or with dates, and ſome of them involved in material contradictions.

'Suppoſed crimes of Richard the Third.

'1ſt, His murder of Edward prince of Wales, ſon of Henry the Sixth.

'2d, His murder of Henry the Sixth.

3d, The

'3d, The murder of his brother George Duke of Clarence.
'4th, The execution of Rivers, Gray, and Vaughan.
'5th, The execution of Lord Haſtings.
'6th, The murder of Edward the Fifth and his brother.
'7th, The murder of his own Queen.
'To which may be added, as they are thrown into the liſt to blacken him, his intended match with his own niece Elizabeth, the penance of Jane Shore, and his own perſonal deformities.'

With regard to the firſt of theſe accuſations, the murder of Edward Prince of Wales, ſon of Henry the Sixth, Mr. Walpole has ſhewn that Fabian, the eldeſt hiſtorian of thoſe times, has only aſſerted that the prince was killed by the ſervants of King Edward the Fourth. The chronicle of Croyland, likewiſe, of the ſame date, ſays that he was ſlain "*Ultricibus quorundam manibus*;" but names nobody. Hall, indeed, who cloſes his work with the reign of Henry the Eighth, repreſents the young Prince as having been murdered by George Duke of Clarence, Richard Duke of Glouceſter, Thomas Marquis of Dorſet, and William Lord Haſtynges. Thus much had the ſtory gained from the time of Fabian to that of Hall. Holdingſhed does no more than tranſcribe the very words of Hall; while John Stow reverts to Fabian's account, as the only one not grounded on hearſay. Even Hall himſelf qualifies his relation by the expreſſion, *as ſome ſay*. 'But, continues our Author, in accuſations of ſo deep a dye, it is not ſufficient ground for our belief, that an hiſtorian reports them with ſuch a frivolous palliative as that phraſe. A cotemporary names the King's *ſervants* as perpetrators of the murder: is not that more probable, than that the King's own brothers ſhould have dipped their hands in ſo foul an aſſaſſination? Richard, in particular, is allowed on all hands to have been a brave and martial prince. —Such men may be carried by ambition to command the execution of thoſe who ſtand in their way; but are not likely to lend their hand, in cold blood, to a baſe, and, to themſelves, uſeleſs aſſaſſination. How did it import Richard in what manner the young prince was put to death? If he had ſo early planned the ambitious deſigns aſcribed to him, he might have truſted to his brother Edward, ſo much more immediately concerned, that the young prince would not be ſpared. If thoſe views did not, as is probable, take root in his heart till long afterwards, what intereſt had Richard to murder an unhappy young prince? This crime, therefore, was ſo unneceſſary, and is ſo far from being eſtabliſhed by any authority, that he deſerves to be entirely acquitted of it.'

The ſecond charge, which is the murder of Henry the Sixth, is no better ſupported than the preceding, and is ſtill more improbable. "Of the death of this prince, ſays Fabian, divers

tales wer told. But the moſt common fame went, that he was ſticken with a dagger by the handes of the Duke of Gloceter." The author of the continuation of the Chronicle of Croyland ſays only, that the body of King Henry was found lifeleſs *(exanime)* in the Tower. There is, indeed, in the prayer for the murderer, which is immediately added, an expreſſion which may be interpreted as containing an inſinuation of a ſuſpicion that Edward the Fourth, or, more probably, Richard, was the perpetrator of the crime.—But ſtill, let the monk ſuſpect whom he would, if Henry was found dead, the monk was not likely to know who murdered him—and if he did, he has not told us.

According to Hall's account, "Richard Duke of Glouceſter (as the conſtant fame ranne) to thintent that King Edward his brother ſhould be clere out of al ſecret ſuſpicyon of ſudden invaſion, murthered Henry with a dagger.' 'Whatever Richard was, ſays Mr. Walpole, it ſeems he was a moſt excellent and kind-hearted brother, and ſcrupled not on any occaſion to be the Jack Ketch of the times.——And we muſt admire that he, whoſe dagger was ſo fleſhed in murder for the ſervice of another, ſhould be ſo put to it to find the means of making away with his nephews, whoſe deaths were conſiderably more eſſential to him. But can this accuſation be allowed gravely? If Richard aſpired to the crown, whoſe whole conduct during Edward's reign, was a ſcene, as we are told, of plauſibility and decorum, would he officiouſly and unneceſſarily have taken on himſelf the odium of ſlaying a ſaint-like monarch, adored by the people? Was it his intereſt to ſave Edward's character at the expence of his own? Did Henry ſtand in *his* way, depoſed, impriſoned, and now *childleſs?* The blind and indiſcriminate zeal with which every crime committed in that bloody age was placed to Richard's account, makes it greatly probable, that the intereſt of party had more hand than truth in drawing his picture. Other cruelties, which I ſhall mention, and to which we know his motives, he certainly commanded; nor am I deſirous to purge him where I find them guilty: but mob-ſtories or Lancaſtrian forgeries ought to be rejected from ſober hiſtory; nor can they be repeated, without expoſing the writer to the imputation of weakneſs and vulgar credulity.'

In the examination of the third accuſation, which is his murder of his brother Clarence, Mr. Walpole ſets aſide our hiſtorians, becauſe there is better authority to rely upon: and that is, the attainder of the Duke of Clarence, as it is ſet forth in the parliamentary hiſtory (copied indeed from Habington's Life of Edward the Fourth) and by the editors of that hiſtory juſtly ſuppoſed to be taken from Stowe, who had ſeen the original bill of attainder. The crimes and conſpiracy of Clarence are there particularly enumerated, and even his dealing with conjurers

jurers and necromancers; a charge, however abſurd, yet often made uſe of in that age.—From his whole conduct it appears, that he was at once a weak, volatile, injudicious, and ambitious man:—and the Chronicle of Croyland aſſerts, that the ſpeaker of the houſe of commons demanded his execution. Is it credible that, on a proceeding ſo public and ſo ſolemn for that age, the brother of the offended monarch, and of the royal criminal, ſhould have been deputed, or would have ſtooped to ſo vile an office? Hall, Hollingſhed and Stowe, ſay not a word of Richard being the perſon who put the ſentence in execution; but, on the contrary, they all ſay he openly reſiſted the murder of Clarence. All too record another circumſtance which is perfectly ridiculous, that Clarence was drowned in a barrel or butt of malmſey.—' But the ſtrong evidence on which Richard muſt be acquitted, and indeed even of having contributed to his death, was the teſtimony of Edward himſelf. Being ſome time afterward ſolicited to pardon a notorious criminal, the king's conſcience broke forth, "Unhappy brother! cried he, for whom no man would interceed, yet ye can all be interceſſors for a villain!" If Richard had been inſtigator or executioner, it is not likely that the King would have aſſumed the whole mercileſs criminality to himſelf, without beſtowing a due ſhare on his brother Glouceſter. Is it poſſible to renew the charge, and not recollect this acquittal!'

' The three preceding accuſations, ſays our Author, are evidently uncertain and improbable. What follows is more obſcure; and it is on the enſuing tranſactions that I venture to pronounce, that we have little or no authority on which to form poſitive concluſions. I ſpeak more particularly of the deaths of Edward the Fifth and his brother. It will, I think, appear very problematic whether they were murdered or not: and even if they were murdered, it is impoſſible to believe the account as fabricated and divulged by Henry the Seventh, on whoſe teſtimony the murder muſt reſt at laſt; for they, who ſpeak moſt poſitively, revert to the ſtory which he was pleaſed to publiſh eleven years after their ſuppoſed deaths, and which is ſo abſurd, ſo inconſiſtent, and ſo repugnant to dates and other facts, that as it is no longer neceſſary to pay court to his majeſty, it is no longer neceſſary not to treat his aſſertions as an impudent fiction. I come directly to this point, becauſe the intervening articles of the executions of Rivers, Gray, Vaughan, and Haſtings, will naturally find their place in that diſquiſition.'

Previous to his grand enquiry, Mr. Walpole examines thoſe hiſtorians on whoſe relation the ſtory firſt depends; and with regard to Sir Thomas More, who is the great ſource from whence all later writers have taken their materials for the reign of Richard the Third, it is his opinion, that Sir Thomas wrote

his reign of Edward the Fifth as he wrote his Utopia; to amuſe his leiſure and exerciſe his fancy. 'He took up a paltry canvas, and embroidered it with a flowing deſign, as his imagination ſuggeſted the colours. I ſhould deal more ſeverely with his reſpected memory on any other hypotheſis. He has been guilty of ſuch palpable and material falſhoods, as, while they deſtroy his credit as an hiſtorian, could reproach his veracity as a man, if we could impute them to premeditated perverſion of truth, and not youthful levity and inaccuracy. Standing as they do, the ſole groundwork of that reign's hiſtory, I am authorized to pronounce the work, invention and romance.'

Our author ſets before his readers Sir Thomas More's ſtory of Edward the Fifth, which is copied by all our hiſtorians; and then proceeds to ſhew, in the courſe of his remarks upon this ſtory, that Richard's ſtay at York, on his brother's death, had no appearance of a deſign to make himſelf king: that the ambition of the Queen, who attempted to uſurp the government, contrary to the then eſtabliſhed cuſtom of the realm, gave the firſt provocation to Richard, and the princes of the blood, to aſſert their rights; and that Richard was ſolicited by the Duke of Buckingham to vindicate thoſe rights: That the preparation of an armed force under Earl Rivers, the ſeizure of the Tower and treaſure, and the equipment of a fleet by the Marquis of Dorſet, gave occaſion to the princes to impriſon the relations of the Queen; and that, though they were put to death without trial (the only cruelty which is proved on Richard) it was conſonant to that barbarous and turbulent age, and not till after the Queen's party had taken up arms. In ſhort, Mr. Walpole is clearly of opinion, that Richard's aſſumption of the protectorate, was in every reſpect agreeable to the laws and uſage; was probably beſtowed on him by the univerſal conſent of the council and peers, and was a ſtrong indication that he had then no thought of queſtioning the right of his nephew.

The removal of the king and his brother to the Tower of London, is a circumſtance that has not a little contributed to raiſe horror in vulgar minds, who of late years have been accuſtomed to ſee no perſons of rank lodged there, but ſtate criminals. But it is juſtly obſerved, that in that age the caſe was widely different. It not only appears by a map, engraven ſo late as the reign of Queen Elizabeth, that the Tower was a royal palace, in which were ranges of buildings, called the King's and Queen's Apartments, now demoliſhed; but it is a known fact, that they did often lodge there, eſpecially previous to their coronations. The Queen of Henry the Seventh lay-in there: Queen Elizabeth went thither after her triumphant en-

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try into the city; and many other inſtances might be produced.

Our Author comes next to one of the principal tranſactions of this dark period, Richard's aſſumption of the crown; and here he endeavours to prove, that Sir Thomas More's account of this extraordinary event is totally improbable, and poſitively falſe in the groundwork of that revolution. The tale of Richard aſperſing the chaſtity of his own mother, is incredible; it appearing, that he lived with her in perfect harmony, and lodged with her in her palace at that very time. It is as little credible that Richard gained the crown by a ſermon of Dr. Shaw, and a ſpeech of the Duke of Buckingham, if the people only laughed at theſe orators. It appears, in fact, that there had been a pre-contract or marriage between Edward the Fourth and Lady Eleanor Talbot; and that Richard's claim to the crown was founded on the illegitimacy of Edward's children. Accordingly, a convention of the nobility, clergy and people invited him to accept the crown on that title; and the enſuing parliament ratified the act of the convention, and confirmed the baſtardy of Edward's children. All theſe points are enlarged upon by Mr. Walpole; and he has expreſſed himſelf in ſuch a manner upon the ſubject as will ſurpriſe many of our readers, and make others of them ſmile. 'The probability therefore, ſays he, remains, that the nobility met Richard's claim, at leaſt, half way, from their hatred and jealouſy of the Queen's family, and many of them from the conviction of Edward's pre-contract. Many might concur from provocation at the attempts that had been made to diſturb the due courſe of law, and ſome from apprehenſion of a minority.—The great regularity with which the coronation was prepared and conducted, and the extraordinary concourſe of the nobility at it, have not at all the air of an unwelcome revolution, accompliſhed merely by violence. On the contrary, it bore great reſemblance to a much later event, which, being the laſt of the kind, we term the *Revolution*. The three eſtates of nobility, clergy, and people, which called Richard to the crown, and whoſe act was confirmed by the ſubſequent parliament, trod the very ſame ſteps as the convention did which elected the Prince of Orange; both ſetting aſide an illegal pretender, the legitimacy of whoſe birth was called in queſtion. And though the partizans of the Stuarts may exult at my comparing King William to Richard the Third, it will be no matter of triumph, ſince it appears that Richard's cauſe was as good as King William's, and that in both inſtances it was a free election. The art uſed by Sir Thomas More (when he could not deny a pre-contract) in endeavouring to ſhift that objection on Elizabeth Lucy, a married woman, contrary to the ſpecific words of the act of parliament,

liament, betrays the badneſs of the Lancaſtrian cauſe, which would make us doubt or wonder at the conſent of the nobility in giving way to the act for baſtardizing the children of Edward the Fourth. But reinſtate the claim of the Lady Eleanor Talbot, which probably was well known, and conceive the intereſt that her great relations muſt have made to ſet aſide the Queen's marriage, nothing appears more natural than Richard's ſucceſſion. His uſurpation vaniſhes, and I ſhall ſhew that his conſequential cruelty vaniſhes too, or at moſt is very problematic.'

In this whole ſtory, nothing is leſs known to us than the grounds on which Lord Haſtings was put to death. We are amazed to find this Lord the firſt ſacrifice under the new government; but his execution, whom Sir Thomas More confeſſes Richard was *lothe to loſe*, can, according to our Author, be accounted for by nothing but abſolute neceſſity, and the law of ſelf-defence.

Richard, ſoon after his coronation, ſet out on a progreſs to York, on his way viſiting Glouceſter, the ſeat of his former duchy. 'And now it is, ſays Mr. Walpole, that I muſt call upon the attention of the reader, the capital and bloody ſcene of Richard's life being dated from this progreſs. The narrative teems with improbabilities and notorious falſehoods, and is flatly contradicted by ſo many unqueſtionable facts, that if we have no other reaſon to believe the murther of Edward the Fifth and his brother, than the account tranſmitted to us, we ſhall very much doubt whether they ever were murthered at all. I will ſtate the account, examine it, and produce evidence to confute it, and then the reader will form his own judgment on the matter of fact.'

It would be impoſſible, conſidering the limits to which we are neceſſarily confined to purſue our author, at large, thro' the variety of circumſtances to which he is led in the courſe of his enquiry. The points he endeavours to eſtabliſh, are, that nothing can be more improbable than Richard's having taken no meaſures before he left London, to have his nephews murdered, if he had had any ſuch intention; that the ſtory of Sir James Tirrel, as related by Sir Thomas More, is a notorious falſehood; Sir James Tirrel being at that time maſter of the horſe, in which capacity he had walked at Richard's coronation: that Tirrel's jealouſy of Sir Richard Ratcliffe, is another palpable falſehood; Tirrel being already preferred, and Ratcliffe abſent: that all that relates to Sir Robert Brakenbury is no leſs falſe; Brakenbury either being too good a man to die for a tyrant or murderer, or too bad a man to have refuſed being his accomplice: that Sir Thomas and Lord Bacon both confeſs that many doubted, whether the two Princes were murdered in Richard's days or not; and it certainly never was proved

proved that they were murdered by Richard's order: that Sir Thomas More relied on nameleſs and uncertain authority; that it appears by dates and facts, that his authorities were bad and falſe; and that if Sir James Tirrel and Dighton had really committed the murder and confeſſed it, and if Perkin Warbeck had made a voluntary, clear, and probable confeſſion of his impoſture, there could have remained no doubt of the murder. It further appears, that as Green, the nameleſs page, and Will. Slaughter, were never queſtioned about the murder, there is no reaſon to believe what is related of them in the ſuppoſed tragedy. Neither is it probable that Sir James Tirrel was one of the murderers, as he was not attainted on the death of Richard, but, on the contrary, employed in great ſervices by Henry the Seventh. Lord Bacon owns that Tirrel's confeſſion did not pleaſe the King ſo well as Dighton's; and Tirrel's impriſonment and execution ſome years afterwards for a new treaſon, of which we have no evidence, and which appears to have been mere ſuſpicion, deſtroy all probability of his guilt in the ſuppoſed murder of the children. The impunity, likewiſe, of Dighton, if guilty, was ſcandalous; and can only be accounted for on the ſuppoſition of his being a falſe witneſs, to ſerve Henry's cauſe againſt Perkin Warbeck.

Mr. Walpole having diſproved the *account* of the murder which is commonly received, proceeds to examine whether we can be ſure that the murder was committed: and here many arguments are produced to ſhew that this is very queſtionable. It was particularly incumbent on Cardinal Bourchier, Archbiſhop of Canterbury, to aſcertain the fact, and yet both he and Rotherham Archbiſhop of York were ſilent about it. No mention of ſuch a murder was made in the very act of parliament that attainted Richard himſelf, and which would have been the moſt heinous aggravation of his crimes; neither was any proſecution of the ſuppoſed aſſaſſins even thought of, till eleven years afterwards, on the appearance of Perkin Warbeck. Richard's tenderneſs and kindneſs to the Earl of Warwick, which proceeded ſo far as to proclaim him his ſucceſſor, betrays no ſymptom of that cruel nature, which would not ſtick at aſſaſſinating a competitor. It is indubitable that Richard's firſt idea was to keep the crown but till Edward the Fifth ſhould attain the age of twenty-four. With this view he did *not* create his own ſon Prince of Wales till after he had proved the baſtardy of his brother's children. What is very extraordinary, and is proved by the coronation roll, ſtill extant, is, that Richard made, or intended to make, his nephew Edward the Fifth walk at his Coronation. There is, likewiſe, ſtrong preſumption from the parliament rolls, and from the Chronicle of Croyland, that both princes were living ſome time after Sir Thomas

Thomas More fixes the date of their deaths: ſo that, upon the whole, there is no proof that thoſe children were murdered.

'They, ſays our Author, who moſt firmly believe the murder of the two princes, and from what I have ſaid, it is plain that they believe it more ſtrongly than the age did in which it was pretended to be committed; urge the diſappearance of the princes as a proof of the murder. But that argument vaniſhes entirely, at leaſt with regard to one of them, if Perkin Warbeck was the true Duke of York, as I ſhall ſhow that it is greatly probable he was. With regard to the elder, his diſappearance is no kind of proof that he was murdered: he might die in the tower. The queen pleaded to the Archbiſhop of York, that both princes were weak and unhealthy. I have inſinuated that it is not impoſſible but Henry the Seventh might find him alive in the tower.—I mention that as a bare poſſibility—but we may be very ſure that if he did find Edward alive there, he would not have notified his exiſtence, to acquit Richard and hazard his own crown.'

The laſt capital charge urged againſt Richard, is the murder of his own queen, in order to pave the way for his marrying his niece Elizabeth. But Mr. Walpole has ſhewn, in oppoſition to this charge, that when his own ſon was dead, Richard was ſo far from intending to get rid of his wife, that he proclaimed his nephews, firſt the Earl of Warwick, and then the Earl of Lincoln, his heirs apparent: that there is not the leaſt probability of his having poiſoned his wife, who died of a languiſhing diſtemper; that no proof was ever pretended to be given of it; that a bare ſuppoſition of ſuch a crime, without proofs or very ſtrong preſumptions, is ſcarce ever to be credited: that he ſeems to have had no intention of marrying his niece, but to have amuſed her with the hopes of that match, to prevent her marrying Richmond: that Buck would not have dared to quote her letter as extant in the Earl of Arundel's library if it had not been there; that others of Buck's aſſertions having been corroborated by ſubſequent diſcoveries, leave no doubt of his veracity on this; and that that letter diſculpates Richard from poiſoning his wife, and only ſhews the impatience of his niece to be queen.

The next point laboured by our author, is to ſhew that Perkin Warbeck was the true Duke of York; and here he hath alleged a number of circumſtances which render the fact very probable, and which will be found to deſerve the attention of the curious enquirers into hiſtory.

With regard to the perſon of Richard, Mr. Walpole obſerves, that it appears to have been as much miſrepreſented as his actions. The truth is that Richard's face was very comely.

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He was, however, ſlender and not tall, and had one ſhoulder a little higher than the other.

Towards the cloſe of this performance, we meet with an ingenious criticiſm on Shakeſpeare's *Winter Evening's Tale*, tending to prove that it may be ranked among his hiſtoric plays, and contains an indirect apology for Anne Boleyne the mother of Queen Elizabeth. Some particulars are likewiſe added, with regard to Jane Shore, which ſhew that Richard was not ſo cruel to her as has been repreſented.

Our ſpirited author concludes his curious and entertaining work in the following manner. 'For my own part, I know not what to think of the death of Edward the Fifth: I can neither entirely acquit Richard of it, nor condemn him; becauſe there are no proofs on either ſide; and though a court of juſtice would, from that defect of evidence, abſolve him; opinion may fluctuate backwards and forwards, and at laſt remain in ſuſpence. For the younger brother, the balance ſeems to incline greatly on the ſide of Perkin Warbeck, as the true Duke of York; and if *one* was ſaved, one knows not how nor why to believe that Richard deſtroyed only the elder.

'We muſt leave this whole ſtory dark, though not near ſo dark as we found it; and it is perhaps as wiſe to be uncertain on one portion of our hiſtory, as to believe ſo much as is believed in all hiſtories, though very probably as falſely delivered to us, as the period which we have here been examining.'

K--s.

The true Doctrine of the New Teſtament concerning Jeſus Chriſt, conſidered; wherein the Miſrepreſentations that have been made of it, upon the Arian Hypotheſis, and upon all Trinitarian and Athanaſian Principles, are expoſed; and the Honour of our Saviour's divine Character and Miſſion is maintained. To which are added, an Appendix, containing ſome Strictures upon the Firſt Chapter of St. John's Goſpel. And a Prefatory Diſcourſe upon the Right of private Judgment, in Matters of Religion; proving, that there cannot be a viſible infallible Judge of Controverſy in the Church of Chriſt. 8vo. 5 s. Johnſon, &c. 1767.

THE Author of this performance appears to be a perſon of a very enlarged and liberal turn of mind, a ſincere lover of, and enquirer after truth, and a friend to charity, moderation, and mutual forbearance among Chriſtians. His prefatory eſſay on the right of private judgment breathes an excellent ſpirit, and is written in a very judicious manner; the truths it contains, though frequently repeated, are of the utmoſt importance, and can never be out of ſeaſon.

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The true doctrine of the New Teſtament concerning the Meſſiah he takes to be this;—that he was a *man*, truly and really ſo, with a human ſoul as well as a human body, born of a woman as all other men are, though conceived by the power of the Holy Ghoſt; that he grew up to manhood as we do, and was liable to all the bodily wants, weakneſſes and diſaſters to which we are expoſed; in a word, that he was one of the human ſpecies, really and truly man, having an animal body, and a rational ſoul; and that there is no neceſſity for having recourſe to any prior antecedent ſtate of being, in order to account for his having ſupernatural powers and gifts.—He was the Son of God, as no other man ever was, by reaſon of his miraculous conception; and he is expreſsly ſaid to be ſo, upon that account, Luke i. 31—35. but chiefly on account of his extraordinary and divine miſſion, as he was the Father's delegate, a perſon fully authorized, and richly qualified, to diſcharge every part of that high and honourable office to which he was appointed. He firſt appeared as a man, or a ſon of man, and then as the ſon of God, when the Holy Ghoſt came upon him at his baptiſm, and he entered, if the expreſſion may be allowed, as a qualified perſon upon his public miniſtry. He was then declared by a voice from Heaven, to be moſt dear to God, even his only-begotten, or well-beloved ſon; he was then admitted, or let into all the counſels of the divine will, relating to the reſtoration or happineſs of mankind, or into the nature of the divine oeconomy reſpecting our redemption and every part of it; in conſequence of his baptiſm of initiation, he was inſpired and qualified to publiſh and preach heavenly truth, and to confirm the doctrine which he taught by many great and miraculous works; he had wiſdom and knowlege, abilities and gifts, beſtowed upon him in an ample manner, and in the higheſt degree; he had all the gifts of the ſpirit, and ſuch extraordinary powers communicated to him, as he did not originally poſſeſs of himſelf. His commiſſion from heaven was thus demonſtrated with clear and abundant evidence, or thus it appeared that he was the true Meſſiah, the ſon of God. The wiſdom, the power, and the grace of God, did eminently dwell in the man Chriſt Jeſus.

According to our Author, the doctrine of the *mediation*, *prieſthood*, and *interceſſion* of Chriſt, when placed in any other light, or explained upon any other principle than that of his true and proper humanity, muſt be attended with inſuperable difficulties. The principal and leading character of our bleſſed Saviour, we are told, and what muſt be underſtood to comprehend or include in it every other, was that of a *prophet*, who was ſent of God, and inveſted with an extraordinary commiſſion. His own countrymen, his intimate acquaintance, and thoſe who continually

tinually converſed with him during his public miniſtry, all owned and believed him to be a prophet of God, and no more; Chriſt owned himſelf to be ſuch, and claimed no greater honour; his own diſciples and all the apoſtles looked upon him in the ſame light.

Every hypotheſis, founded in the notion of our Saviour's pre-exiſtence, appears to our Author to be weak and groundleſs. To ſuppoſe that any ſpirit of a ſuperior order to the human ſoul ſhould animate our Saviour's body, or be ſo united to it, as to make one perſon, in two diſtinct natures, is altogether viſionary, he ſays: a perfectly idle and groundleſs fiction. The plain, ſimple doctrine of the New Teſtament, on this head, is eaſy and intelligible; but the commonly received opinion throws a darkneſs and obſcurity upon the whole face of the goſpel hiſtory, and greatly tends to leſſen and abate the influence and good effect of all the peculiar doctrines of Chriſtianity. In a word, our Author ventures to ſay, that thoſe who embrace it, whether Unitarians or Trinitarians, do all err, not knowing the ſcriptures.

Such are his ſentiments in regard to the doctrine of the New Teſtament concerning our Saviour: whether he has, or has not, given a juſt repreſentation of this doctrine, we ſhall not take upon us to determine; this much, however, we will venture to ſay, that what he has advanced in ſupport of his opinion appears to carry conſiderable weight with it, and deſerves the attentive conſideration of thoſe who differ from him. R.

An Eſſay on the future Life of Brute Creatures. By Richard Dean, Curate of Middleton. 12mo. 2 Vols. 4s. Kearſly. 1768.

WHATEVER is intended to vindicate the ways of God to man, to impreſs the mind with becoming ſentiments of the divine wiſdom and goodneſs, if written with judgment and modeſty, is certainly entitled to a favourable reception from the public. An author, indeed, may treat his ſubject with little accuracy or preciſion; he may advance nothing new upon it; and yet ſome things may drop from his pen, which may have eſcaped writers of ſuperior capacity and penetration. In this view, though the good natured reader may not applaud the Eſſay before us, he will not treat it with any ſeverity of cenſure.

In the introduction to his Eſſay, which fills the firſt of his little waiſtcoat-pocket volumes, Mr. Dean very readily undertakes to treat a very difficult ſubject:—'We propoſe here to enquire, ſays he, into the nature and origin of evil. The ſubject indeed has been much beaten and exhauſted, but we hope to be able, notwithſtanding, to offer ſomething upon it, which

may

may be uſeful to thoſe who ſhall give themſelves the trouble to peruſe our ſpeculations.

'Evil is a term of large extenſion, and includes a great variety of ideas, as we ſhall preſently undertake to ſhew; in the mean time we ſhall inform the reader why an Eſſay on the future Life of Brutes is introduced, with obſervations on the nature and origin of evil.

'For this purpoſe he is deſired to reflect that dumb animals are liable to infelicity as well as men: that they have their pains and ſickneſſes, ſuffer many ſorrows from internal diſorders, and many pangs from external injuries, and finally languiſh, decay, and die as he himſelf does; and theſe are conſiderations preſumed ſufficient to juſtify the obſervations in queſtion.

'But, beſides all this, when we carry our thoughts forward to that other ſtate of creatures to come, take a view of its ſuperior privileges, and infinitely more exalted good, an enquiry why the preſent, which is under the inſpection and government of the ſame Being, for ever conſiſtent with himſelf, ſhould be attended with diſadvantages ſo prodigious, appears not only to be natural, but greatly intereſting. It is for this reaſon chiefly, that the eſſay on the future life of brutes is introduced, with obſervations on evil, and it was no argument with the author to ſpare them, that the point had been handled a thouſand times.

'In the management of this ſubject, we ſhall endeavour to purſue ſuch a method, as we think is likely to carry clearneſs and preciſeneſs along with it; we ſhall be careful to define with accuracy, and range the arguments we form upon it, in ſuch a manner, and give them ſuch illuſtrations, as we flatter ourſelves will render them intelligible and convincing. If we ſhould happen to fail in any of thoſe particulars, we fly immediately for refuge to the general plea of ſinners, *humanum eſt errare.*'

There are four opinions, he tells us, concerning the origin of phyſical evil; the 1ſt, that of the Manicheans, the 2d that of the ſchoolmen, adopted by Leibnitz, which ſuppoſes it neceſſary to perfect the divine plan of creation; the 3d, that of ſome moderns, who ſay, that matter and evil are inſeparable, or that where matter is concerned, there muſt be evil; and laſtly, the opinion that natural evil is an effect of moral evil, the impure production of error, and peculiar only to a wicked and corrupted world.

He examines, and endeavours to confute, the three firſt of theſe opinions; and in conſidering the ſecond of them, gives us his ſentiments concerning the plan of God's government.——

'Concerning the plan which God is ſuppoſed to have formed, ſays he, with regard to this ſyſtem, we give our judgment in this manner. We believe, that the end which God propoſed to himſelf, in the production of intelligent creatures, and of all other

other beings, ſo far as their natures admit of it, was their happineſs, and his glory. There was a certain ſeries of means which he foreſaw was neceſſary for accompliſhing theſe ends. Relatively to moral beings, he only gave Directions, ſhewed them the ſteps they were to take, and the rules they were to obſerve, in order to ſecure their happineſs; but whether they would pay a due deference, and proper attention to them or no, was matter of their own free choice and unconſtrained determinations. They were entirely at liberty to diſregard his injunctions, and deviate from the line of life, and path of duty, which he had drawn out for them. He found reſources in his own infinite perfections, ſuppoſing the worſt to happen, wherewithal to remedy and obviate the ſad event, to recover revolting ſpirits under every ſpecies of degeneracy, and reſtore the whole frame of fallen nature to its original beauty, and primitive elegance. He found, that the permiſſion of phyſical evil, was the propereſt expedient on this account, that ſin would not fail one time or other, to be vanquiſhed by pains and ſufferings, after which event, both of them ſhould be finally extinguiſhed, and ceaſe for ever. Such, we humbly ſuppoſe, is the great plan of Providence, a plan, in our poor opinions, much more worthy of him, than that of an inevitable ſeries which deſtroys all freedom, and eſtabliſhes an univerſal fatality in nature.'

The origin of evil, Mr. Dean ſays, is beſt accounted for in the fourth opinion, which ſets the divine goodneſs clear of all imputations, and is both agreeable to reaſon and ſcripture.——'There are only two motives, ſays he, by which creatures fallen from God, and the love of order, have any chance to be recovered. The one is, the proſpect of happineſs, in the practice of truth, and the other the fear or ſenſation of miſery in the purſuits of error.

'The firſt is a noble motive, and a glorious argument, and works with great power in the ſouls of men, corrupted and depraved as they are, though it is not every where able to ſecure them againſt the flatteries of ſenſe, and the tumultuous hurries of prevalent and unruly paſſions.

'The ſecond is a more ignoble cauſe of action, whoſe efficacy lies in the horrors of infelicity, or that invincible dread which ſouls univerſally entertain of it. After the lapſe of man, God foreſaw that the beauties of order, and the lovelineſs of truth, would not be ſufficient to keep him in the line of duty, he therefore graciouſly tried to fix him to it, by ſubſtituting other means for this purpoſe; by ſuffering miſery to attack him for his follies, by embittering thoſe ſordid enjoyments that draw him aſide, and by threatning a ſad account of woes and ſorrows, in reverſion. This argument, notwithſtanding its qualifica-

tions, is of prodigious uſe; it often affects the ſoul where others fail, and ſaves millions of beings from perdition.

'Phyſical evil, in the light we here place it, is a moral inſtrument of duty, a conſideration that works powerfully to correct the irregularities of paſſion, ſubdue the perverſeneſs of the will, and purify the underſtanding. Every ſpecies of corporeal pain we are ſubject to, is a call to reformation, a feeling conviction of the diſadvantages of vice, demonſtrates the neceſſity of judging uprightly, and acting wiſely and rationally, as the only way to ſecure us from the injuries of preſent as well as future evil. In ſhort, we conſider it, under this view, as contributing to wean us from low and unlawful gratifications, to divert us from purſuits, which are attended with vexation and vanity, and as therefore perſuading us, in the moſt powerful manner, to unite our affections to him, who is perfect and permanent goodneſs, and can make us happy in every ſtage of our exiſtence.

'Hence, though death is terrible, and pain and ſickneſs ungrateful and tormenting, though we are ſhocked at the thoughts of an event which ſo ſoon determines our exiſtence here, and complain of ills which are ſcattered through the moments of the preſent life, yet we are by no means to look upon them as the inflictions of a Being, who delights to plague, and vex his creatures, and ſee them unhappy; this would be a wicked thought, and an unjuſt judgment. On the contrary, theſe ſtrokes are to be conſidered as ſalutary chaſtiſements, that carry the marks of divine benevolence. We are thus afflicted, that we may be made ſick of our follies, recovered to virtue, and ſaved in the Day of God's fierce anger.'

But how, it may be aſked, does the opinion that pains and diſeaſes entered into the world through ſin, account for the ſuffering ſtate of brute animals? Brutes are incapable of committing ſin, and if natural miſery derives only from this ſource, how comes it to paſs, that they are ſo univerſally ſubject to it?

'We cannot perhaps, ſays our Author, reply to this queſtion, by any argument that will carry conviction; and yet, if a ſimilarity of effects ſuppoſes the ſame cauſe, or if an exact coincidence of caſes is any juſt ground for a parity of reaſoning upon them, we ſhall go pretty near to prove, that the ſufferings of brute animals are properly enough accounted for in the preaſſigned cauſe of phyſical evil.

'Now brutes, as well as men, are ſubject to the ſame ſorts of pains and diſeaſes; ſo far their caſes coincide; in all general deſolations, they have ſuffered together, in this they conform. They ſuffered with man the injuries of the fall. They have

periſhed with him in deluges, in conflagrations, in famines, in peſtilences, in deſtructions of the ſword; in ſhort, in all capital calamities they have had their ſhare, as well as man. Now, if there is any reaſon to believe, that ſuch evils are of God's appointment, and occaſioned by ſin, muſt not brutes then in ſome reſpect or other, be ſuppoſed to be faulty? We do not pretend to ſay, or even to inſinuate, that they are capable of moral rules, and become criminal after the manner of men; but we alledge, that they muſt have ſome kind of demerit, they muſt have contracted defilements, in ſome way or other. If we cannot ſhew how this is, it is only an inſtance amongſt many others of our ignorance. The facts inſiſted on, are deducible from the preceding caſes, and the juſtice of God. God cannot puniſh his creatures without a cauſe, and this cauſe muſt be guilt or demerit of ſome kind or other. Infinite juſtice neceſſarily ſuppoſes it.

'We leave this matter to reſt here, and proceed to ſhew, that as brute animals have attended man, in all great, and capital calamities, they will alſo attend him in his final deliverance, be reſtored when he is reſtored, and have a place in thoſe happy regions, where nature ſhall re-aſſume the ſplendor, and elegance of her priſtine forms, the eternal God appear as he is, and every thing be repreſentative of him. The manner in which we deſign to do this is, by propoſitions; the propoſitions will be illuſtrated with proper ſcholia or arguments, and ſuch concluſions deduced, as thoſe arguments are conceived to ſuggeſt.

'As we ſhall make uſe of ſcripture, and the opinions of the ancients, in the courſe of the following eſſay, we ſhall give theſe authorities a diſtinct conſideration, and in the firſt place, we ſhall examine whether any paſſages occur in them, which fairly countenance the notion of a future exiſtence of brutes, and lay them before the reader.

'We were prevailed upon to adopt this method, not only becauſe divine authorities are the higheſt of all others, and the ſentiments of the fathers are venerable; but for the purpoſes of confirming our own judgments, which are the laſt in order offered, and reconciling the minds of others, to a point that appears ſo ſingular.'

The propoſitions which our Author endeavours to prove and illuſtrate in his eſſay, are theſe following: 1. The ſcriptures plainly intimate, that brute animals will have a being in future, (we give his own words) and partake in ſome degree of thoſe benefits which ſhall be conferred after the univerſal change. 2. The doctrine of a future exiſtence of brute animals is maintained by ſome Jewiſh writers of the firſt claſs, and the Chriſtian fathers. 3. Reaſon declares in favour of the future exiſtence of brutes, by determining that brutes have ſouls. 4. The notion

of a ſoul includes immortality, and endleſs duration of exiſtence. 5. The notion that God annihilates the ſouls of brute animals, is founded on weak principles, and oppoſes arguments much clearer, and ſtronger for the continuation of them. 6. The objections drawn from the ſcriptures, againſt the futurity of brutes, are no real objections, but miſtaken notions of the ſignification of terms, and paſſages. 7. The objections againſt the futurity of brutes, beſides thoſe already mentioned, conſidered as human ſentiments, are not founded in reaſon, but in pride and envy, and falſe notions of things.

Such Readers as are deſirous of ſeeing what our Author advances in ſupport of theſe propoſitions, muſt have recourſe to the eſſay itſelf, which, though not written in ſuch a manner * as to ſatisfy a philoſophical enquirer, contains however ſome few reflections that may be uſeful to him on a further proſecution of the ſubject. R.

A Letter to the Author of the Confeſſional containing Remarks on his Preface to the firſt Edition. Octavo. 1s. 6d. Whiſton.

OUR Readers will be enabled to form a juſter idea of the ſpirit and views of the Author of this letter by ſome extracts from it, than by any account we can give them. It is introduced in the following manner.

'Reverend Sir,

'As your name is not prefixed to your book, mine will not be ſubjoined to this letter. I ſhall not curiouſly inquire into what you deſire to keep ſecret: but as I think you have given the world to underſtand, from many paſſages in the Confeſſional, that you are a clergyman preferred in the church of England, I take the liberty of applying to you as ſuch. If you are poſſeſſed of any further title of dignity, your concealment of it muſt be my excuſe for not giving it to you. I have all the reſpect for you, which is due to your learning and abilities: and I am deſirous to pay you all the regards that are owing to your perſon, as well as your office. For I bear you ſincerely chriſtian good-will: and mean to give a teſtimony of it, by *withſtanding you to the face* with ſuch freedom, where *you are to be blamed*.

'When you entered into holy orders, you declared, on being ſolemnly aſked in the name of "God," that "you thought in your heart that you were truly called according to the will of our Lord Jeſus Chriſt, and the order of this church of England, to the order and miniſtry of prieſthood."—"That you would miniſter with faithful diligence the doctrine, and ſacraments, and diſcipline of Chriſt, as the Lord hath commanded, and as this church and realm hath received the ſame."—"That you would reverently obey your ordinary and other chief miniſters, unto whom is committed the charge and government over

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* Mr. D.'s ſtyle and phraſeology are not always the moſt accurate: in one place we are told, that 'many perſons can never *emerge into* plenty;' and, in another, of brutes eating 'to a degree of *burſtneſs*.'

you,

you .... ſubmitting yourſelf to their godly judgments."* And that you "did willingly and *ex animo* ſubſcribe to theſe three articles, 1. That the king's majeſty under God, is the only ſupreme governour of this realm, as well in all ſpiritual or eccleſiaſtical things or cauſes, as temporal. 2. That the book of common-prayer containeth in it nothing contrary to the word of God. 3. That you acknowledge all and every the articles contained in the book of articles of religion, being in number nine and thirty, to be agreeable to the word of God." † I preſume you will not ſay, that your book is conſiſtent with theſe declarations. Whence then proceeds the inconſiſtence? were you not in earneſt when you made them? you talk indeed of *religious impoſitions in proteſtant ſocieties, not warranted by ſcripture, which muſt be ſubmitted to, on the pain of wanting bread.* ‡ But there are in the church of England no unwarranted ones; nor any to which neceſſity enforces ſubmiſſion: for other profeſſions and employments are open to thoſe who ſcruple them. And no neceſſity can juſtify prevarication. But you, Sir, particularly ſeem not to have been under any, for you intimate, ‖ that you were *in a ſituation not to be affected by ſuch alarming conſiderations.* You ſay alſo, *that men of liberal education, finding they cannot be completely qualified for certain publick ſtations, without complying with forms, of the rectitude of which they are not ſatisfied, and with which they muſt comply, or loſe the expence as well as the fruits of their education, will therefore comply at all events.* Was this unwillingneſs then your motive? If it was, how much ſoever you may deſerve pity, you deſerve equal blame. But I do not charge you with this inſincerity. Perhaps you have changed your notions: and do not now believe, or think it lawful to do, ſome things, which you then *ex animo* profeſſed. But ſtill it is incumbent on you ſeriouſly to conſider, whether your preſent profeſſions and behaviour, on ſome occaſions, as a clergyman, are not contradictory to poſitions in your book; and likewiſe whether you may, with a good conſcience, fill a ſtation and receive the profits of it, without performing all the conditions on which you were admitted into it. If you are faulty in theſe reſpects, your readers muſt entertain a diſadvantageous opinion of your character. But admitting your conduct to be ever ſo conſiſtent with your ſuppoſed change of ſentiments, it behoves you to reflect with as much impartiality as you poſſibly can, how far that change is real, and what have been the motives to it. You give a hint, and with good ground, concerning *talents vouchſafed*; § you mention *an impatience in human nature to be figuring with eclat*; ¶ you ſay, that *perſons of lively and active ſpirits not only are not eaſy under want of employment, but have ſanguine hopes that fame, honors and rewards muſt crown their labors, and the publick acknowledge its obligations by the moſt ſubſtantial inſtances of its gratitude.* ** When ſuch tempers as theſe meet with diſappointments, eſpecially if a little envy or moroſeneſs make part of their inward compoſition, they are very apt to revenge themſelves upon the conſtitution under which they imagine they are ſlighted. Many have rebelled from this inducement againſt the ſtate, and ſome may have rebelled againſt the church to which they belonged, and been vehement in their accuſations of what inwardly they thought harmleſs

* Ordinat. office. † 36th Canon. ‡ Pref. p. xci. 2d. edit.
‖ P. xvii. § P. ii. ¶ P. iv. ** P. iii.

enough. I do not ſuffer myſelf to believe this is your caſe. I am perſuaded, that you really diſapprove what you condemn. But then, whether you have been impartial in forming your judgment; whether you have let nothing entice or provoke you into raſh determinations or hard cenſures; theſe are queſtions which it highly imports you to put home to yourſelf. For indeed appearances are grievouſly againſt you, not in my opinion alone, but perhaps in that of every ſerious and diſpaſſionate man. It would give me the greateſt joy if I could hope, that you would coolly go over your book along with me, and reviſe your ſentiments and expreſſions. The buſineſs of a writer on grave and important ſubjects is, not to ſay the ſmarteſt things he can, to pleaſe his own party, to excite hatred or contempt of his adverſaries, and miſlead thoſe whom he profeſſes to inform: but to watch over himſelf, repreſent things candidly, argue juſtly, allow anſwers their juſt weight, and honeſtly confeſs his own miſtakes and faults, when he has been guilty of any. Theſe are ſtrict duties: and would you but act thus, I ſhould be proud of doing juſtice to your merit. But as you have not, and from your ſecond edition I fear there is no likelihood that you will, your readers muſt be upon their guard, and give little credit to your accounts of perſons and things, when they make for your purpoſe, unleſs they are ſufficiently ſupported by reaſon or hiſtory.

'A perſon of a bitter ſpirit and overweening diſpoſition is ill qualified to be a reformer: yet it becomes us of the clergy, who wiſh the church to be *without ſpot or wrinkle*, as far as the fallible and peccable members that compoſe it, can be prevailed upon to make it ſo, to liſten to every friend and every foe, to preſerve it in being, and to provide for its well being. If alterations are neceſſary, they ought to be attempted at all adventures, as they were at the reformation: but then what, and how many, they are, ought to be ſpecified. Nay, ſuppoſing them to be only convenient and uſeful, it will be right to make them, if they are likely to have conſiderable good effects, and no conſiderable bad ones; but this ſhould be plainly ſhewn, and leave to make them modeſtly requeſted; and if it ſhould happen that ſuch requeſt fail of ſucceſs, in theſe points where eſſentials are not concerned, the diſappointment ſhould be born with meekneſs; and ſome improvement, more in our power, be attempted, though in a narrower ſphere, by an irreproachable and chriſtian example.

'I ſhall therefore carefully attend to the opening of your plan, and candidly examine it: the extent of it I find is extremely large indeed; for in the courſe of your book and preface, it intends little leſs than the ſubverſion of the whole church of England; your main attack in your book is againſt all her creeds and articles of religion; in your approaches, by mines and ſkirmiſhes, in the preface, you recommend an almoſt total change of her government and diſcipline, according *to the millenary petition*; * and ſo thorough an alteration in her worſhip, in every part and office of her liturgy, according to the objections of the *candid diſquiſitions*, and the *eſſay on ſpirit*, † as, I think, would endanger as well the faith, as the peace of it.'

A little further on, we find the following paſſage:

'You encourage your friends with *the comfort that reſults from the*

* P. xxvii. † P. xxxvii. lxii. and xviii.

teſtimony

teſtimony of having done their duty. But, Sir, you would do well to caution them that their conſcience be firſt well inſtructed, or the comfort that reſults from its teſtimony may be a very deceitful one. I have known very wicked men who have died in the fatal ſecurity of a dreadfully miſtaken conſcience. We know the true worſhippers may be killed by thoſe who *think they do God ſervice by it. Nay a blaſphemer and a perſecutor did verily think with himſelf, that he ought to do many things contrary to the name of Jeſus of Nazareth, and to puniſh the ſaints in every ſynagogue.* His erroneous conſcience did not juſtify him, though he found mercy, and was miraculouſly converted *to preach that faith which once he deſtroyed.* May you and your friends find like mercy!'

Who can help admiring the meekneſs, the charity, the truly Chriſtian temper and ſpirit that appear in this paſſage!

In p. 22d, our Author ſays,

'You have too much wit in your anger to ſpend any portion of your ſpleen on the temporal powers: it is ſafer to diſcharge the whole of it unmercifully upon the poor paſſive eccleſiaſtics: and indeed you ſeem not to have ſet your heart near ſo much on getting any thing amended, as on making your brethren hated.'

Page 42. we find the following words:

'Surely, Sir, on ſeeing ſuch inſtances of your rancour laid before you, you cannot but think it concerns you to look ſeriouſly into yourſelf.'

There are many other paſſages where this Letter-writer charges the Author of the *Confeſſional* with rancor, malignity, want of candor, perverſity, wilful blindneſs, &c. but thoſe we have already produced are ſufficient to ſhew the Letter-writer's temper and diſpoſition.

Great part of his letter is employed in examining the hiſtorical view which the Author of the Confeſſional gives of the ſteps taken to reform the church of England, after the ſettlement of it by Queen Elizabeth; and from this examination, he ſays, it appears, that the ſteps to reform the church of England did not regard her *doctrines*, but her *government* or *rites*, and were taken by men blameably diſobedient, even by their own confeſſion.

It is but juſtice to acknowledge that he has pointed out ſome few miſtakes and miſrepreſentations which the Author of the Confeſſional is chargeable with, for want of attention or proper information, and which we doubt not but he will have candor enough to acknowledge: particularly what is ſaid in regard to archbiſhop Wake, appears to us to merit his attention, and likewiſe what is ſaid in regard to a paſſage from Dr. Moſheim.

There are ſome other things which our Author has advanced, that ſeem to have conſiderable weight in them: we cannot help obſerving, however, that whatever miſtakes the Author of the Confeſſional may have fallen into in ſmaller matters, the main point he has in view is not in the leaſt affected by them. His adverſaries will, no doubt, avail themſelves of ſuch miſtakes,

expoſe them to public view with all the aggravating circumſtances their imaginations can poſſibly ſuggeſt, think they have gained the victory, and have ſufficient ground for triumph on this account; but they are much miſtaken, if they imagine, they can thus impoſe upon the unprejudiced and conſiderate part of mankind; for they will keep their eyes fixed upon the great and important point in debate, and look down with contempt on thoſe illiberal arts that are employed to divert their attention from it, and to prejudice them againſt the Author of the Confeſſional.

Our Author concludes his Letter in the following manner.

'And now, drawing towards a concluſion, you ſuppoſe yourſelf to be aſked a very material queſtion: *What hath all this to do with ſubſcription to articles of religion, and the eſtabliſhment of confeſſions of faith and doctrine in proteſtant churches?* * Certainly thus much; that when you have defamed them *all*, you may promiſe yourſelf to be better heard in decrying thoſe truths which they have *all* approved. But you go deeper into the matter, and obſerve, that *religious impoſitions in proteſtant ſocieties not warranted by ſcripture*, † and yet made conditions of preferment, tempt perſons to ſubmit to them without examining them; or although perhaps they are diſſatisfied with them, that either they *take up with flimſy caſuiſtry in favor of them*, or *repoſe themſelves on the authority of the church*; *and that in either caſe they are in a train which would lead them with equal ſecurity to acquieſce in popery*‡. Now proteſtant churches never impoſe any thing without thinking, not only that they are *warranted by ſcripture* to impoſe it, but that the impoſition is, on one account or another, of importance and requiſite. Yet be it never ſo well warranted, the perſons required to ſubmit to it may think it unwarranted, and be led into as much temptation by it as if it were really unwarranted. The danger therefore, which you alledge, belongs to *all* confeſſions of faith; and accordingly you are againſt *all*; though you would now and then appear to be only againſt *ſome*. And further, they alone are liable to be tempted thus into popery by confeſſions, who aſſent to them without being ſatisfied about them. You may poſſibly apprehend the number of ſuch to be great; but we may with more charity, and I hope with more juſtice, apprehend it to be ſmall; and conſequently, the danger to be ſmall. Doubtleſs care ſhould be taken, as far as it conveniently can, to avoid laying this temptation in the way of perſons; but how far it conveniently can, each ſociety muſt judge for itſelf. Societies may be greatly to blame in requiring the profeſſion of too much, and individuals are certainly not leſs to blame in profeſſing more than they believe. But the only queſtions before us at preſent are; Doth the fault of making ſuch confeſſions incline them in any conſiderable degree to popery? and even if it doth, Will aboliſhing all confeſſions be a ſecurity againſt popery? You deſcribe theſe poor men as in a wretched ſtate of mind; and no wonder. *They muſt be tender*, you ſay, *of aſſerting Chriſtian liberty, on the peril of being reproved by their own hearts* ‖ But ſurely their own hearts would reprove them ſtill more, were they to ſpeak or act againſt it. To quiet their uneaſineſs, you

* P. xci. 2d edit. † Ibid. ‡ P. xcii. ‖ Ibid.

think

think they muſt run into *a profligate* purſuit *of affluence, power, and dignity, at any rate:* yet numbers, who are conſcious of *having done wrong* in ſome one particular, ſtrive to quiet themſelves by the contrary method, of doing wrong in no more. But ſuppoſing part of them to become profligates, mere diſdain of folly and abſurdity, or mere concern for intereſt and reputation, may withhold ſome of them from ſhewing that *popery and proteſtantiſm* are upon a level with them. Others may be indifferent about them, or even, upon trying occaſions, prefer the worſt. But experience proves this to happen extremely ſeldom. And how would the caſe be mended if all confeſſions were laid aſide? Not only perſons void of zeal for proteſtantiſm, but full of zeal againſt it, might then come into church preferments without the leaſt difficulty, and preach up popery in our pulpits with the utmoſt freedom. An admirable contrivance, it muſt be owned, for ſtopping its progreſs! ſuch a one as, from the tendency of your performance, I might venture to aſſure you, that were you to accuſe yourſelf at a popiſh confeſſional of being the author of it, if a Jeſuit, who knew the world, happened to fill the chair, you would obtain immediate abſolution, without penance.

'You have written this preface as a preparation to your general attack upon the faith and doctrines of the church of England; hoping, that by repreſenting the governours and teachers of it as oppoſing *all* reformation, and that from motives of lucre and power inconſiſtent with Chriſtian liberty, and even with common honeſty, you might unfairly prejudice the reader againſt its faith and doctrines: But when it appears that no reformation of faith and doctrines was intended, but a change of diſcipline and rituals inconſiſtent with the civil, as well as eccleſiaſtical conſtitution, tending to ſubject princes, as well as their people, to a ſpiritual tyranny, from which the firſt reformers had waded through ſeas of blood to reſcue them; and that the champions of our church afterwards, as you are pleaſed in contempt to call them, who laboured to ſecure the liberty they had attained, have been treated by you with much undeſerved reproach; your preparation muſt reaſonably have a tendency, contrary to what you expected, not much in favour of a ſcheme calculated to introduce a general ſtate of confuſion, which followed the attempts you have been recommending. A deſire of attending you cloſely, as it hath hitherto led, ſo it may hereafter lead me, in the examination of your book, to be leſs methodical than I could wiſh, intermingling hiſtorical matters with doctrinal. The former indeed are in themſelves of no great conſequence to your profeſſed principal point, *viz.* the lawfulneſs of requiring aſſent to articles of faith before admiſſion to the miniſtry; yet you have thought it for the intereſt of your argument to weave them together in ſuch a manner, with a view of prejudicing your readers all the way, that I cannot ſufficiently guard againſt your artifices, without examining facts when I meet with them: you may therefore expect, as ſoon as my health and many avocations will give me leiſure to examine the principles of your book, the reſpect of a ſecond addreſs, from one who wiſhes you knowledge of the truth and ſalvation in Chriſt Jeſus.'

The wiſh wherewith our Letter-writer concludes, ſeems to intimate that the Author of the Confeſſional is without the *knowledge of the truth*, &c. If he really meant to intimate this, his charity is of a different complexion from that which is cha-

racteriſed in the New Teſtament; we ſhall therefore, in imitation of his manner, conclude this article with wiſhing, that he, *who alone worketh great marvels*, would inſpire him with that charity, which *ſuffereth long, and is kind; which vaunteth not itſelf; doth not behave unſeemly, is not eaſily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, hopeth all things, endureth all things.*

*** A *ſecond* Letter to the Author of the Confeſſional, containing remarks on the five firſt chapters of that book, is juſt publiſhed; of which we propoſe to give an account in our next Review.

R.

Ferney, an Epiſtle to Mr. de Voltaire. By George Keate, Eſq; 4to. 1s. Dodſley.

THE ingenious Author of this Epiſtle has more than once given us the pleaſure of teſtifying our approbation of his talent for deſcriptive poetry. Every Reader of taſte is acquainted with the beauties of his Alps, and will now be glad to meet him at the foot of the mountains, where, deſcribing the charms of Ferney*, he addreſſes himſelf to its immortal maſter. His firſt object is the beautiful variety of the ſituation;

Where art, with ſweet ſimplicity combin'd,
Shines the fair emblem of the planter's mind.
While o'er the diſtant ſcene, ſtretch'd to the ſkies,
Earth's ſavage wonders to the ſight ariſe;
The tow'ring Alps uprear their ſtately mound,
And ſhapeleſs piles th' extended proſpect bound.
Here beauteous Nature fills th' admiring eye
With all the charms of wild variety.
Here Harveſts wave, or purple vineyards glow,
Or mountains whiten with eternal ſnow.
Cliffs, far remov'd, their cloudy ſummits rear,
Or rocks, like columns, to the heav'ns appear;
Cool ſlope the vales, wide ſpread the mantling woods,
Bright ſhine the ſtreams that ſeek the diſtant floods:
Here a ſmall ocean's peaceful waters ſleep †,
There raving torrents emulate the deep ‡.
Unnumber'd villas riſe on every ſide,
The ſeats of chearful Prudence, not of Pride;
No ſpot neglected, where the grateful ſoil
Can pay with rich increaſe the peaſant's toil,
Content and Peace here fix their proſperous reign,
And Liberty in ſilence guards the plain.

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* Ferney, a chateau and gardens, erected and laid out by Mr. de Voltaire, in the neighbourhood of Geneva.

† The Lake of Geneva.

‡ The Rhone and the Arve, which unite below the Lake.

Next

Next follows an elegant encomium on the genius and purſuits of the diſtinguiſhed inhabitant:

'Midſt ſcenes like theſe the friend of human kind
Can range the vaſt of ſcience, unconfin'd;
For diſtant flights can wing th' excurſive ſoul,
Or glance with lightning's ſpeed from pole to pole.
Whether thro' Nature's devious paths he ſtrays,
Purſues the planet's courſe, the comet's blaze;—
Or leſs adventurous, quits th' aërial height
To fix on mortal woes a mortal's ſight;—
Diveſt the heart of each dark veil it wears,
Expoſe its hopes, its conflicts, and its cares;
By bold examples fire the youthful blood,
Appall the guilty, or confirm the good;
Submit each dangerous wiſh to reaſon's laws,
And arm our paſſions in our virtue's cauſe.
While views, like theſe, Voltaire, your boſom warm,
The ſhades of ſolitude muſt ever charm.
From courts withdrawn, where'er your footſteps bend,
The train you love, a faithful train, attend.
Swift at the beck'ning of your magic hand
They come, and fancy leads th' ideal band.
Wit's lighter offspring ſeeks the ſunny glade,
While Satire ſkulks beneath th' obſcurer ſhade;
Near him, his ſiſter, comic maid, is ſeen,
Who checks, with laughing eyes, his rigid mien;
Combin'd o'er worlds an empire they maintain,
And every vice and folly wears their chain.

The reputation which Mr. de Voltaire has ſo juſtly acquired in the high provinces of heroic and tragic poeſy, are the next objects of Mr. Keate's eulogium. On each of his tragedies he forms a ſhort piece of hiſtorical painting. The Scythian, of which we gave an account in our laſt Appendix, is the ſubject of the following lines:

But ſoft a while—the tranquil ſcene diſowns
The pride of empire now, the pomp of thrones;
Behold uprear'd before yon ruſtic bowers
A ſhrine of moſs with intermingled flowers;
And thither led to ſeal their plighted truth,
An exil'd virgin, and a Scythian youth!
Yet ere the bride concludes the ill-omen'd rite,
Her once-lov'd Perſian flaſhes in her ſight.
Return, unconſcious prince, where glory calls,
Go ſeek Ecbatana's deſerted walls;
To courts, where pleaſures lead their train, return,
Ere Scythia's echoes learn from thee to mourn!
Paſs one ſhort hour—the cruel taſk is thine
To part thoſe hands which willing parents join!
To fix a blameleſs pair's eternal doom,
And change their feſtive altar to their tomb!

The

The tragic pieces are cloſed with theſe beautiful verſes:

Tho' forms like theſe, Voltaire, around thee rove,
And haunt the limits of thy magic grove,
Such lights alone poetic eyes can ſhare,
Viewleſs, they mock the vulgar gaze with air!
With careleſs thoughts let others range the glade,
Aſcend the ſlope, or pierce the verdant ſhade.
Thro' parted woods the wandering ſtreams purſue,
And mountains fading to aerial blue;
To charm their ſenſe let ſcenes like theſe combine;
To wake the dead, and talk with kings is thine.

The happy enthuſiaſm of genius, the charm of poetic fancy, and all the viſionary pleaſures attending them, are thus feelingly deſcribed:

How bleſt the man with powers ſuperior born,
Whoſe mind the Muſes with each grace adorn!
In all his paths they ſtrew freſh opening flowers,
And deck for him imagination's bowers:
To pleaſures there from anxious life he runs,
Forgets its ſorrows, and its tumult ſhuns.
By ſome lov'd object while his ſoul is caught,
Indulging all the luxury of thought,
He peoples deſerts, ranges worlds unknown,
And bids ariſe creations of his own;
Enamour'd ſtill of nature's flowing theme,
Entranc'd by Fancy's ever-flattering dream,
Thro' all her viſionary realms he flies,
And wakes to meet life's dull realities.

After mentioning with gratitude the pleaſure he formerly enjoyed in Mr. Voltaire's converſation, the Author, with a ſpirit of freedom which does equal honour to him as a poet and as an Engliſhman, expoſtulates with the French poet on his cenſorious treatment of our immortal Shakeſpeare:

Say why, reproachful to a poliſh'd age,
Ungenerous conteſts ſhould the learn'd engage?
The bards of ancient days bade diſcord ceaſe,
The Muſe's ſons were ſtill the ſons of peace;
With olive crown'd, to virtue's cauſe confin'd,
In ſocial bands the blameleſs minſtrels join'd.
Now, chang'd the ſcene, with poets, poets jar,
And waſte Parnaſſus in the field of war.
Yes! jealous wits may ſtill for empire ſtrive,
Still keep the flames of critic rage alive:
Our Shakeſpeare yet ſhall all his rights maintain,
And crown the triumphs of Eliza's reign.
Above controul, above each claſſic rule,
His tutreſs Nature, and the world his ſchool.
On pinions fancy-plum'd to him was giv'n
The power to ſcale INVENTION'S BRIGHTEST HEAV'N;
Bid the charm'd ſoul to raptur'd heights aſpire,
And wake in every breaſt congenial fire.

Revere

Revere his genius—to the dead be juſt,
Nor blaſt the laurels that o'erſhade the duſt.
Low ſleeps the bard, in cold obſtruction laid,
Nor aſks the chaplet from a rival's head.
O'er the drear vault, Ambition's utmoſt bound,
Unheard ſhall Fame her airy trumpet ſound:
Yet while his Avon winds its ſilver way,
His wreaths ſhall bloom unconſcious of decay.
As Raphael's own creation grac'd his hearſe*,
And ſham'd the pomp of oſtentatious verſe,
So, ſelf-adorn'd, ſhall Shakeſpeare ſtand array'd,
And Nature periſh ere his pictures fade.

This elegant poem concludes with a prophetic compliment to Ferney and its Proprietor; and we doubt not but it will partake of the immortality it ſo generouſly confers:

You, too, ſweet Ferney, ſhall preſerve a name,
And boaſt, like Tempe's vale, eternal fame:
In ages hence your groves ſhall ſtill be known;
The Nine have bleſs'd, and mark'd them for their own.
At their intreaty, TIME (whoſe vengeful hand
No frail memorials, rais'd by men, withſtand,
Whoſe ruthleſs eye beholds with like diſdain
The low-brow'd cottage, and the tow'ring fane)
His friendly wings around theſe bowers ſhall caſt,
Protect their ſhades, and bid their beauties laſt.
As he whoſe ſteps to thoſe fair climes are led,
Near proud Parthenope's † aſpiring head,
Aſcends the cliff where Nature's grateful hands
Have plac'd the laurel Virgil's fame demands;
In years remote, thus wandering from his home,
To ſeek thee, Ferney, ſhall the ſtranger come!
But while thy ſcenes his roving eyes employ,
Sad thoughts ſhall riſe, and cloud his dawning joy;
Sighing, perhaps, he'll ſay, "The great VOLTAIRE
"Once plann'd theſe walks, and made their ſhades his care!
"Yet far ſublimer taſks his genius knew!
"'Twas his to grace the cheek with pity's dew!
"To ſlumbering conſcience ſound the dread alarm!
"Or pour in virtue's praiſe th' harmonious charm!
"'Twas thus his ripen'd taſte, his feeling heart,
"Embelliſh'd Nature, and ennobled Art!"

If we have been more liberal of our extracts from this little poem than we uſually are from pamphlets of the ſame ſize, our high eſteem both of the performance and the ſubject muſt be admitted in our excuſe. It is ſeldom, very ſeldom, indeed, that we have an opportunity of taking liberties of this kind.

* The Tranſfiguration, that well-known picture of Raphael, was carried before his body to the grave; doing more real honour to his memory, than either his epitaph in the Pantheon, the famous diſtich of Cardinal Bembo, or all the other adulatory verſes written on the ſame occaſion.

† The ancient name of Naples.

L.

The

The Battle of the Wigs. An additional Canto to Dr. Garth's Poem of the Diſpenſary. Occaſioned by the Diſputes between the Fellows and Licentiates of the College of Phyſicians, in London. By Bonnel Thornton, M. B. 4to. 2s. Davies, &c.

WHEN the Public was firſt made acquainted with the diſputes ſubſiſting between the different members of the college of phyſicians, it was expected that the *wicked wits* would make themſelves extremely merry at their expence.—The facetious Author of *The Battle of the Wigs* has held up to ridicule the general ſubject of their diſputes, without attacking any private character, or deviating (as is but too common) into perſonal abuſe. Indeed it is but juſtice to acknowledge, that in all Mr. Thornton's productions there flows a rich vein of humour, without the ſmalleſt tincture of ill-nature.—The piece before us is written in the true ſpirit of the *mock-heroic*; the language is extremely poetical, the invention and conduct of the machinery are admirable, and the whole is interſperſed with many claſſical alluſions, happy ſimilies, and ſtriking deſcriptions.—As it will, no doubt, afford ſome entertainment to ſuch of our Readers as have not ſeen the above poem, we ſhall preſent them with a few extracts from it.

In his Invocation, Death is thus interrogated:

Say, Death, what prompted thee to ſpread debate
Among thy ſons, the arbiters of fate?
Thy great upholders, whoſe unſparing pen
Crowds Pluto's realm, and thins the race of men?

The deſcription of the butchers, who were reported to have been engaged as auxiliaries to one of the medical parties, is admirably picturesque:

Within the gates, cloſe-bolted, lock'd, and bar'd,
Of neighb'ring Butchers ſtands an awful guard;
Each with an azure apron ſtrung before,
And ſnow-white ſleeves, as yet unſtain'd with gore:
The foe the whetting-iron hears diſmay'd,
Grating harſh muſic from the ſharp'ning blade.
From Newgate-Market came the bloody bands,
With marrow-bones and cleavers in their hands,
Fram'd to ſplit ſkulls, and deal deſtructive knocks,
To fell a doctor, or to fell an ox;——
Fit inſtruments to quaſh a foe, then ring
A peal of triumph,—*Ding dong, ding dong, ding.*

Licentiato's prayer to Venus, in the ſecond part of this poem, is equally excellent:

"O goddeſs!—If thy votaries own my ſkill,
"If they approve my lotion or my pill;
"If Rock, nor Flugger, boaſt a fairer name,
"If Drury, and The Garden, ſound my fame;
"If many a mother, that would paſs for maid,
"In ſecret calls for my *obſtetric* aid;—

"If,

" If, to prevent th' affected ſneer of prude,
" My juice of S—— can the ſhame preclude;—
" If with my drops I rouſe the enervate rake,
" And wives unfruitful happy mothers make;—
" O help!—Let Mars's arms awhile be ſtaid,
" And ſend your cuckold to my inſtant aid."

Venus, propitious to her votary's prayer, coaxes her huſband, Vulcan, and perſwades him to deſcend in the form of a *blackſmith* *, to the aid of the Licentiates: the following deſcription is given of this deity:

To earth the God deſcending ſtood confeſt
By the black briſtles of his beard and breaſt;
A leathern apron tyed about his waiſt,
And on his head a woollen night-cap plac'd;
A maſſy hammer in his hand he held,
Which ſcarce two men of modern ſtrength could weild.
With this, advancing, at one pond'rous ſtroke
Forthwith th' inhoſpitable bars he broke:
Then to next alehouſe did his Godſhip ſteer,
To quaff the earthly nectar of Butt-Beer.

The portrait of Pluto, in the character of an Undertaker, is well painted:

A ſable truncheon his right hand diſplays,
And in his left four flaming torches blaze;
Rings on his fingers for departed friends;
Athwart his breaſt a ſilken ſcarf deſcends;
Plumes on his head, and on his back he bore,
Like herald's coat, a robe eſcutcheon'd o'er.
An *Undertaker* aptly he appears:—
Black is the conſtant dreſs Hell's monarch wears.
Thus have we ſeen, in *Pantomimic* tricks,
Grim Pluto thro' the trap-door come from Styx;
Black and all black, all diſmal is his ſuit,
And powder'd ſeems the peruke's ſelf with ſoot:
His legs alone, with emblematic aim,
In ſcarlet-colour'd hoſe affect to flame.

The paſſages we have thus ſelected will be ſufficient to give an idea of this humorous poem:—to which we cannot bid adieu, without expreſſing a wiſh that Mr. Thornton would turn his thoughts towards writing a comedy; as from ſome ſcenes of Plautus which had been loſt, and which this gentleman has very happily ſupplied †, we ſhould be apt to form a favourable preſage of his ſucceſs. W. & G.

* It is ſaid a blackſmith was really employed by the Licentiates, to break open the College-gates.

† See Review, Vol. xxxvi. p. 178.

MONTHLY

MONTHLY CATALOGUE,
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MISCELLANEOUS.

Art. 11. *Original Pieces, concerning the preſent Situation of the Proteſtants and Greeks in Poland. Wherein are contained, the Explication of their Rights, publiſhed by the Court of Ruſſia: the Articles of the Peace of Oliva: the Confederacies of the Diſſidents, and the Declarations of the Proteſtant Courts in their Favour: the Speeches of the Biſhop of Cracovia and the Pope's Nuncio: the Conſtitutions of the Diet of 1766: the Articles of the College of the Biſhops allowed to the Diſſidents, &c. &c. &c.* Tranſlated from the Originals. 8vo. 2s. 6d. Newbery.

THE proteſtant diſſenters in Poland having happily obtained the re-eſtabliſhment of thoſe rights which had been moſt notoriouſly violated by the Roman-catholics, their countrymen, (who are ſo greatly the majority in that republic) we may hold ourſelves excuſed from entering into any of the particulars of the ſeveral pieces contained in this publication:—which we muſt not, however, paſs over without obſerving, that great honour is due to the court of Ruſſia, for its generous and very effectual interpoſition in favour of the oppreſſed; in conſequence of which, juſtice has been done to the injured, and, in all probability, a bloody civil war prevented, which might have proved fatal to both parties. *The war was not prevented.*

Art. 12. *The Country Election: a Farce.* 8vo. 1s. Hooper.

Moſt country elections are farces, and vile ones too; and this dramatic View of one of them is a ſtupid, though, in ſome reſpects, perhaps, a natural repreſentation of the pitiful meanneſs, on the part of the candidates, which too often attends the canvaſſing for a borough; and of the idleneſs, the drunkenneſs, and the venal corruption of the voters. The Writer aims at humour, but miſſes it, moſt egregiouſly. He may come near the mark, however, for aught we know to the contrary, in his *ſting* at the rogueries of election-jobbers and agents; who have, ſometimes, fine opportunities for pillaging their employers: and are, generally, men who know the world too well, not to make the beſt of their markets.

Art. 13. *Theatrical Entertainments conſiſtent with Society, Morality, and Religion.* In a Letter to the Author of *The Stage the High Road to Hell**. Shewing the Writer's Arguments to be fallacious, his Principles enthuſiaſtic, and his Authorities (particularly from the Ancients) miſconſtrued and perverted. With a Counter-Dedication to the Rev. Mr. Madan. 8vo. 1s. Baker, &c.

The ſtage has here found a decent as well as ſmart advocate, for the propriety of theatrical repreſentations, eſpecially under their preſent very able conductors. N.

* See Review, Vol. XXXVI. p. 326.

Art. 14.

Art. 14. *A Narrative of the Riſe and Progreſs of the Diſputes ſubſiſting between the Patentees of Covent-Garden Theatre.* 4to 1s. Fletcher.

Meſſrs. Harris and Rutherford, two of the co-partners in the property of Covent-Garden play-houſe, have made this appeal to the public, in which they complain of their fellow-patentee, Mr. Colman, the *acting-manager*, ; accuſing him of deſpotic rule in his theatrical dominion: in manifeſt contravention of the articles of agreement, ſigned by all the four * patentees, laſt ſummer, at the time of their jointly purchaſing the patent, from the executors of the late Mr. Rich. The complainants admit, that they did formally yield up to Mr. Colman the entire direction of the houſe (on account of his abilities and greater experience in theatrical affairs) with the power of engaging and diſmiſſing performers, receiving or rejecting new pieces, caſting the parts, &c. but with this proviſo, that Mr. C. ſhould, from time to time, communicate and ſubmit his conduct and meaſures to them, the ſaid H. and R. who reſerved to themſelves the power of putting a negative on, and of annulling, all ſuch of Mr. C.'s meaſures as they ſhould diſapprove: notwithſtanding which conceſſion and agreement on the part of Mr. C. he is here charged with having acted, not only without the advice and concurrence † of the complainants, but even in open defiance of their power, and in manifeſt violation of their original articles of copartnerſhip.—This diſſention has, it ſeems, produced a total rupture and civil war among theſe theatrical potentates; who have proceeded to ſuch lengths, that not only pens, but ſwords have been drawn: though happily there has been more ink than blood ſpilt on the occaſion.

* Mr. Powell, the actor, being the fourth.

† Particularly in having, without conſulting them, engaged Mr. and Mrs. Yates, at high ſalaries; in cauſing the play of Cymbeline to be acted, contrary their approbation, and expreſs deſire that it ſhould not be acted; and in diſpoſing of ſome parts to ſuch performers as they did not approve of, for thoſe parts.

Art. 15. *A true State of the Differences ſubſiſting between the Proprietors of Covent-Garden Theatre; in Anſwer to a falſe, ſcandalous, and malicious Libel, exhibited January 23‡, and the two following Days; and to a printed Narrative, ſigned by T. Harris and J. Rutherford.* By George Colman. 4to. 1s. 6d. Becket, &c.

As far as we are enabled to judge, after an impartial hearing of both parties, Mr. Colman has, in this counter-ſtate of the caſe, fully refuted the charges brought againſt him by his brother-patentees; and has fairly ſhewn, that while Meſſrs. Harris and Rutherford have behaved very abſurdly towards him, he properly ſupported his own character, and alſo proved himſelf an able and prudent manager: in fine,

‡ This relates to a manuſcript paper left at Slaughter's coffee-houſe, containing a *brief*, or *ſummary* of the allegations of H. and R. againſt C. and P. Of which paper, the above mentioned *narrative* is only an expanſion: the latter did not appear till ſeveral days after the former was exhibited at the coffee-houſe.

according to *this* ſtate, and indeed to *both ſtates* of the caſe, it ſeems to have been juſtly ſaid † of the malecontent proprietors, that while Colman and Powell were digging in the mine, for the benefit of Harris and Co. the *unacting* Managers were eating the bread of their partners induſtry; yet, like the Iſraelites in the wilderneſs, they kept murmuring at their feeders, while the manna was yet in their mouths.

† See p. 53. of Colman's True State, &c.

Art. 16. *The Conduct of the four Managers of Covent-Garden Theatre freely examined, with regard to their preſent Diſputes, and their paſt Management.* 4to. 1s. Wilkie.

This Examiner thinks that Meſſrs. H. and R. have not had ſufficient grounds for their impeachment of Mr. C.'s conduct; and that the latter has fully cleared himſelf from every charge they had brought againſt him; except, perhaps, ſome inſtances of *diſregard*, which they may have looked upon as *inſult*, and have reſented accordingly: and perhaps too, in the little money-matter mentioned in both their appeals, —being a conſideration for Mr. C.'s alterations in the Rehearſal, and in King Lear. In brief, he concludes that both parties are culpable; firſt, for quarrelling among themſelves, and then for troubling the public with their ſquabbles. But the moſt important part of this pamphlet is the ſecond diviſion of it; wherein the writer bluntly charges the managers of *both* houſes with neglect of their duty to the public, in the following inſtances, viz.—'Palming on the public old plays badly performed, old ſcenes, old dreſſes, paltry farces, &c. brow-beating growing genius, and inventive fancy,' by rejecting good* pieces, in order to make room for their own productions; and not redreſſing the grievance ſo often complained of, occaſioned by opening their doors at *four* inſtead of *five* o'clock, and thereby obliging people, not only to ſacrifice more time than would otherwiſe be ſpent in attending the diverſions of the theatre, but to undergo the intolerable tediouſneſs of waiting ſo long before the play begins. Beſide theſe articles of impeachment, the writer complains of the inconveniences ſuffered by the audiences from the narrowneſs of the benches in both pit and galleries; from the over-filling of the houſes; and from the *fruit-women*;—concerning *whom* he has more to ſay than we can here find room to recapitulate: he likewiſe takes notice of ſeveral other *grievous* particulars, for which we refer to his very grave and ſober pamphlet. In ſome of his complaints, we think he has reaſon on his ſide; particu-

* Our Author hath not ſupported this charge by any *inſtances* of new pieces, of real merit, being refuſed: and if managers have been able to produce few ſuch, does it appear that the fault was theirs? The truth ſeems to be this: the age is barren of good dramatic writers. Where are the Congreves, the Steeles, the Vanbrughs of the preſent day? Had ſuch geniuſes ariſen in our time, we may venture to ſay they would not have been 'brow-beaten' by any of our theatrical-directors: as we may reaſonably conclude, becauſe we have never heard of the doors of either houſe having been ſhut againſt *the ſucceſſors* of thoſe nervous, witty, and ſpirited writers. They have all had fair trial of their abilities,—and which of all their productions hath been more generally applauded than thoſe of Mr. Garrick and Mr. Colman?

larly

larly in regard to the cuſtom of opening the play houſe doors ſo long before the play begins: which is attended with conſequences ſo notoriouſly inconvenient to thoſe who frequent the pit and galleries, that we are aſtoniſhed at its having been ſo long unredreſſed.

Art. 17. *Miſcellaneous Poems, written by a Lady, being her firſt Attempt.—The Author's Journey to Paris.—Memoirs of a Lady, now in the Bloom of Life.* Small 8vo. 3 Vols. 9s. ſewed. Printed for the Author, and ſold by Dodſley, &c.

The poems contained in the firſt of theſe three little pamphlet-volumes are—written by a lady: had they been the production of a maſculine pen, we ſhould have been leſs ſcrupulous in ſpeaking of their merit, or their want of it. The Author's journey to Paris ſeems to be of as little conſequence as a Reviewer's journey to Turnham-Green. Her memoirs of herſelf are equally unintereſting; they are moreover imperfect: and, into the bargain, they afford us not a ſingle ray of light to inform us who or what ſhe is, or has been. One thing, however, ſeems but too clearly evinced, by her liſt of ſubſcribers,—that *ſhe is a perſon in diſtreſs:* and therefore we ſhould be very ſorry to ſay any thing concerning her writings that might tend to hurt either her mind or her circumſtances.

Art. 18. *The Engliſh Works of Roger Aſcham, Preceptor to Queen Eliz. Containing, 1ſt, A Report of the Affairs of Germany, and the Emperor Charles the Fifth's Court. 2d, Toxophilus, or the School of Shooting. 3d, The Schoolmaſter, or perfect Way of bringing up Youth, illuſtrated by the late learned Mr. Upton. 4th, Letters to Queen Eliz. and others, now firſt publiſhed from the Manuſcripts. With Notes and Obſervations, and the Author's Life.* By James Bennet, Maſter of the Boarding-ſchool at Hoddeſdon in Hertfordſhire. 4to. 12s. bound. Davies, &c. 1767.

To this handſome edition of the celebrated Aſcham's works, Mr. Bennet has prefixed memoirs of the author; well-written, but containing few anecdotes that can be deemed new; the occurrences of Aſcham's life here mentioned, having been inſerted before, in the *Biographia Britannica*. The Author cloſes the memoirs with the following obſervation on the merit of the author, and the reception his works have met with:

'Whether he was poor by his own fault or the fault of others, cannot be decided; but it is certain that many have been rich with leſs merit. His philological learning would have gained him honour in any country, and amongſt us it may juſtly call for that reverence which all nations owe to thoſe who firſt rouſe them from ignorance, and kindle among them the light of literature. Of his manners nothing can be ſaid, but from his own teſtimony and that of his contemporaries. Thoſe who mention him, allow him many virtues. His courteſy, benevolence, and liberality, are celebrated; and of his piety we have not only the teſtimony of his friends, but the evidence of his writings. That his Engliſh works have been ſo long neglected, is a proof of the uncertainty of literary fame. He was ſcarcely known as an author in his own language, till Mr. Upton publiſhed his Schoolmaſter, with learned notes, which are inſerted in this edition. His other pieces were read only by thoſe few

who delight in obſolete books; but as they are now collected into one volume, with the addition of ſome letters never printed before, the public has an opportunity of recompenſing the injury, and allotting Aſcham the reputation due to his knowlege and his eloquence.'

Art. 19. *A Regular Engliſh Syntax, wherein is exhibited the whole Variety of Engliſh Conſtruction, properly exemplified; to which is added the elegant Manner of arranging Words and Members of Sentences. The whole reduced to Practice, for the Uſe of private young Gentlemen and Ladies, as well as of our moſt eminent Schools.* By James Buchanan. 12mo. 3s. Wren.

This is an uſeful and judicious performance. We have met with nothing ſo well calculated to teach inaccurate writers to write better; and we, therefore, recommend it, not without hopes that it will ſave us both trouble and diſguſt. L.

Art. 20. *Remarks on a Pamphlet, entitled,* An Apology for Lord B——. 8vo. 1s. Baldwin.

The Remarker thinks that the Apologiſt for Lord B—— was induced to ſtand forth in his lordſhip's defence, merely 'to turn a penny in theſe dear times.' The Apologiſt, no doubt, deems the very ſame of the Remarker: and we verily believe they are both in the right.

Art. 21. *A Letter to the Apologiſt for L—d B———.* By One of the Town. 8vo. 1s. Lewis.

The deſign of this Letter is to evince 'how ignorant a man may be, and yet be an *apologiſt*.' It may alſo ſerve to ſhew how a ſenſible man may expoſe himſelf by turning pamphleteer, and engaging in an idle, unavailing diſpute; in which neither ſide pretends to know any thing of the matter: or, *durſt reveal it*, if they did know any thing—*to the purpoſe*.

Art. 22. *Obſervations made at a late Evening's Debate, at one of the Diſputing Societies of this Metropolis, in their Deciſion of a* raviſhing *Queſtion; with ſuitable Remarks.* 8vo. 6d. Woodgate.

Of the ſeveral attempts to impoſe on the *cullibility* of the public, (as a modern writer expreſſes it) with reſpect to Lord B.'s late affair with the milliner, this is one of the moſt nonſenſical, as well as moſt abſurd and contemptible.

POETICAL.

Art. 23. *The Plain Queſtion,* Was ſhe raviſhed or not? 4to. 1s. Bingley.

Theſe wretched rhymes owe their exiſtence to the current reports concerning a great man and a little milliner; but there is not one word in them which can tend, in the leaſt, towards ſolving the *plain queſtion*, 'Was ſhe raviſhed or not?'

Art. 24. *No Rape: an Epiſtle from a Lord's Favourite Miſtreſs to Miſs *******, in the City.* 4to. 1s. Bingley.

Equally valuable with the foregoing article. Both theſe pieces ſeem to owe their production to the pen of the ſame worthy and ingenious author.

Art. 25.

Art. 25. *The Contraſt; or the Dying Profligate, and Dying Chriſtian; in two poetical Eſſays.* By Daniel Turner. 4to. 6d. Johnſon.

The effect of this Contraſt is obvious at firſt view. The profligate dies in deſpair and horror; the religious perſon in holy confidence, and with the moſt joyful proſpects. I go, he, exulting, cries,

To worlds of *uncreated* light,
Pour'd from th' Almighty's ſhining throne,
There to behold that bliſsful ſight,
The godhead in th' *Eternal Son.*

The deſign of this little tract is good; the poetry tolerable; as to the divinity which it contains, of which we have here given a ſpecimen, our Readers are ſufficiently acquainted with our ſentiments on that head.

Art. 26. *The Poetical Works of the Right Hon. Lady M—y W—y M——e.* 12mo. 2s. ſewed. Williams.

Collected chiefly from Dodſley's Miſcellany; with the addition of the ſatirical epiſtle to Mr. Pope, lately republiſhed in our Review. Excluſive of this piece, there is nothing of any conſideration in the volume before us, except the well-known *Six Town-Eclogues*; of which *four* only are ſaid to have been written by Lady Mary.

Art. 27. *Bribery and Corruption: or the Journey to London:* alias *The Oxonians in Town, at Windmill-College aſſembled.* 4to. 1s. Williams, &c.

Nonſenſical verſes about the magiſtrates of O——, who have lately been CENSURED for—what all the news-papers have mentioned,—*as plainly as they durſt.*

Art. 28. *Poems of various Kinds, viz. Satires, Tales, Paſtorals, Elegiac and other Pieces.* By John Robinſon. 8vo. 2s. 6d. Knox.

Mr. Robinſon, if we miſtake not, has appeared upon the poetical liſt before as a champion againſt fanaticiſm. He has now put on the whole armour of the Muſes, which, however, is as much too heavy for him, as that of Saul was for David. Yet he handles ſome of the lighter weapons with tolerable ſucceſs, and the little poem called *The Book*, addreſſed to the ingenious Mr. Jerningham, with the elegy that follows it, are not wholly deſtitute of merit. L.

Art. 29. *An Epiſtle to G. Colman, from W. Kenrick.* 4to. 1s. Fletcher.

Mr. C. having, in his *True State of the Differences*, &c. taken occaſion to introduce Mr. K.'s name*, with ſome additions, of no very 'civil ſort,'—the latter hath, in this ſatirical Epiſtle, taken ſatisfaction, *in kind.*—But, as this conteſt is merely perſonal, and of a very illiberal caſt, we will have nothing farther to ſay to it.

* On the ſuppoſition of Mr. K.'s having, with ſelfiſh views, interfered in the diſpute among the patentees of C. G. H. This, Mr. K. ſays, was only done with a friendly intention to accommodate matters between them; and at the expreſs deſire of Meſſrs. H. and R.—He therefore charges Mr. C. with *ingratitude*, &c.

Art. 30. *The Patriot, a Pindarick Addreſs to Lord Buckhorſe.* 4to. 2s. Dodſley.

This is a droll ſatire on a ridiculous public character; but as a poem it has not ſo much merit as from ſome circumſtances might have been expected; it has more oddity than humour, and is rather fantaſtic than comic. Notwithſtanding, thoſe who know the hero of the piece may be entertained with the diſplay of his extraordinary talents.

'Twas at the Weſtminſter election,
When factious chiefs brav'd inſurrection,
A boiſterous independent wight
Confiding in his giant might,
Provok'd thee to th' athletic fight;
Arraign'd thy free, thy Britiſh ſpirit,
And ſet at nought thy patriot merit;
With look malign, and taunt ſevere,
Swore that your Lordſhip's fate was near,
And whiſper'd Tyburn in your ear.
I heard the wretch thy mother curſe
With language vile, invective worſe,
Than reigns at Billingſgate, or even
At the fam'd chapel of St. St-ph-n;
While you, ſerene with conſcious virtue,
Pull'd off your waiſtcoat and your ſhirt too,
And many a bang, and many a cuff,
Undauntedly ſuſtain'd in buff,
But, what I deem your Lordſhip's fort is,
You lay collected like a tortoiſe,
Suffer'd the caitiff to beſtride
And bruiſe thine unrelenting hide,
'Till prodigal of ſtrength, the foe
Such toil no more could undergo,
And, quite exhauſted, ſat him down,
Thinking the laurels all his own:
But you, who found you'd got no harm yet,
Firſt peep'd from underneath your arm-pit,
Then, to the joy of all beholders,
Rais'd up your head above your ſhoulders,
Pull'd up your breeches, ſcratch'd your head,
Spit in your hands, and roll'd your quid;

In ſhort, victory decided in favour of his Lordſhip.—This piece, in which there is variety of merit as well as of meaſure, is ſuppoſed to be written by the ingenious author of *The New Bath-Guide.* L.

NOVELS.

Art. 31. *The Force of Nature; or the Hiſtory of Charles Lord Sommers.* By the Editor of *The Wanderer.* 12mo. 2 Vols. 6s. Noble.

The force of nature here exemplified is ſuch as perhaps never exiſted but in the imagination of a poet or a romance-writer. A lady is diſtractedly in love with a gentleman, but is nevertheleſs checked and awed by a ſecret impulſe, which ſeems to whiſper ſomething like a forbidding

bidding of the banns. The gentleman, too, though a warm and grateful admirer of the lady, has the ſame kind of prohibitory feeling: in conſequence of which, both parties are involved in a variety of diſtreſſful circumſtances. At laſt, however, the ſecret comes out; and behold, juſt in the very moment when they were going to be married, the gentleman and lady are diſcovered to be brother and ſiſter; which fully accounts for the inward horror both had ſometimes felt at the thoughts of that union on which, at length, they had nevertheleſs reſolved. The ſtory, whether natural or not, is agreeably told; and the narrative is enlivened by the interwoven hiſtories of two or three other pairs of lovers: who have enough to do to ſcuffle through the oppoſition they meet with, from the adverſe diſpoſition of friends, and the wicked practices of a ſet of miſcreants, whoſe diabolical characters are contraſted to thoſe of the good people who are the heroes and heroines of the tale.

Art. 32. *The Captain in Love. A Tragi-comic Novel.* 12mo. 2 Vols. 5s. Lownds.

Notwithſtanding the ſilly title, which ſeems to ſuppoſe it an extraordinary thing for a *captain* to be in *love*, we have been agreeably entertained with the peruſal of this pretty, affecting ſtory; which is conceived ſomewhat in the Clariſſa ſtyle; is eaſily and naturally written; and contains nothing incompatible with the ſtricteſt rules of honour and virtue.

Art. 33. *The Generous Guardian; or, the Hiſtory of Horatio Saville, Eſq; and Miſs Louiſa C****.* 12mo. 2 Vols. 6s. Vernor and Chater.

We have read as far as p. 30. in the firſt of theſe volumes, and frankly own we *could* go *no farther* through ſuch unnatural and romantic, yet dull and heavy writing: ſurely the Author maliciouſly *intended* to try whether it were *poſſible* to tire *the patience of a Reviewer!*

RELIGIOUS and CONTROVERSIAL.

Art. 34. *Obſervations on a late Publication, intituled,* "A Letter to the Author of a Letter to Dr. Formey*, &c." *in Vindication of Robert Barclay, and the Principles of the People called Quakers.* By T. Phipps. 8vo. 1s. Hinde, Nicoll, &c.

Mr. Phipps defends the Quakers, and their celebrated *apologiſt*, Mr. Barclay, with that becoming plainneſs and *firmneſs of manner* for which this ſect has ever been remarkable; and his obſervations are expreſſed with correctneſs and perſpicuity. Such readers, however, as are not in his way of thinking, with reſpect to *the ſpirit, divine influences*, &c. will be apt to ſmile at his belief in the prediction of future events, as manifeſted in ſome prophets of modern date: ſuch as that of Edward Burrough, who foretold the death of Oliver Cromwell; of Thomas Aldam, who predicted the downfal of Richard Cromwell; and of George Biſhop, who, in 1664, warned both king and parliament, of the peſtilence, the Dutch war, and the fire of London: all which broke out in the two next ſucceeding years.—Indeed, he does not ſay that we have certain, inconteſtible evidence of the reality of theſe prophecies; he

* See Review, Vol. XXXVI. p. 494.

only ſpeaks of his evidences as *very probable*:—they may ſeem very probable, to the generality of thoſe who are readers of *Sewel's* Hiſtory of the Quakers; but we imagine they would make but an indifferent figure, after a thorough ſifting, in Weſtminſter-Hall.

MEDICAL.

Art. 35. *A Vindication of the New Method of Inoculating the Small-pox, againſt the Arguments and Objections of Dr. Langton and Mr. Bromfield, wherein it is demonſtrated, that the Diſtemper communicated by this Method is the genuine Small-pox; that Patients ſo inoculated are not in the leaſt Danger of taking the Diſtemper in the natural Way; and alſo that the Method itſelf bids fair, in the Hands of judicious Practitioners, to become in the higheſt Degree beneficial to Mankind: in which is comprehended an Inquiry into the true Cauſes, which render the Diſtemper ſo very favourable, in this Way of Inoculating.* By Giles Watts, M. D. 8vo. 2 s. Johnſon.

One half of this pamphlet is taken up in anſwering the hypothetical reaſonings of Dr. Langton; and this we think might have been very completely done in leſs than *half* a page.—Dr. Langton has aſſerted and endeavoured to prove, that the matter at preſent inoculated is not truly variolous and conſequently cannot produce the true diſeaſe. Experience however is certainly againſt Dr. Langton.—The matter inoculated is undoubtedly variolous. But whether ſome ſubjects are not reduced ſo low, as to render the inſertion of this matter ineffectual; and make them, while in this enfeebled ſtate, unfit to go through the true diſeaſe; is another queſtion.—It appears from good authority that this has happened in ſome few inſtances. The objection was firſt inſiſted on by Mr. Bromfield; and afterwards put, in a more guarded manner, by Dr. Glaſs: and Dr. Watts, when he comes to anſwer this part of Mr. Bromfield's pamphlet, in fact, gives up the point.—'I readily grant, ſays he, that this circumſtance has been now and then carried farther, than has been abſolutely neceſſary; and indeed, in here and there a caſe, farther than has been conſiſtent with a proper regard to the health of the patient. But even in ſuch caſes it is in the power of a *circumſpect and judicious* practitioner to rectify what may have been done amiſs in this reſpect, by allowing the patients wine, or other cordials that are ſtronger, if ſuch are neceſſary.'—In another place; 'it is notorious, that a certain inoculator in this neighbourhood, a *low mechanic*, who had taken it into his head, that it was poſſible, ſo far to improve the practice, that the patient might paſs through the diſorder, without having any complaint, met not long ſince with ſuch an accident. Four or five of his patients, who were inoculated together in this improved way, took the natural ſmall-pox ſoon afterwards, and had well nigh paid *extremely* dear for their credulity.'—'I cannot forbear, adds Dr. Watts, taking notice of the unaccountable inconſtancy and fickleneſs of temper ſo very obſervable in the inhabitants of this iſle. Two or three years ago it was a very difficult matter to prevail with many of them, at any rate, to truſt their lives in the hands of the moſt experienced inoculators. Of late, moſt of them ſeem to think every illiterate

literate practitioner of this art properly qualified to carry them with ſafety through the diſtemper. Strange infatuation indeed! As if it required nothing more, than to order a total abſtinence from all animal food, ſpirituous and fermented liquors, and from ſpices, to give a few doſes of mercurial or antimonial phyſic, and to make a puncture or two with a lancet infected with variolous matter in the arm, to be able to inoculate with ſafety to the life and future health of a patient. Sure I am, if ſuch illiterate practitioners, as theſe, to whoſe care it were almoſt a piece of madneſs to truſt even a brute, that is ſick, are able to practiſe inoculation even with tolerable ſucceſs, it amounts to a proof, that the art is arrived to an exceeding high degree of perfection, and that it muſt of neceſſity be in the power of thoſe, who have a good knowlege of medicine, to practiſe it with infinitely more ſafety to their patients.'

In anſwering the other objections of Mr. Bromfeild, our Author makes ſome ſenſible obſervations; we cannot however agree with him when he ſays, 'where a patient has gone through his preparation, it makes no difference, whether he be inoculated, or takes the diſtemper by the mouth and noſtrils.'

Dr. Watts is a ſtrenuous advocate for the *new method*; and has practiſed it with great ſucceſs. This ſucceſs he attributes to the regimen, and the free uſe of purgatives after the operation, and during the eruptive fever. After his inquiry into the true cauſes which render the diſtemper ſo very favourable in this way of inoculating, he thus concludes:—'On the whole, I muſt needs ſay, I am firmly of opinion, that the abſtinence and purging, which are conſtantly purſued in this method, are the two great cauſes that render the diſtemper ſo extremely light: and that theſe do more towards effecting this deſirable event, than all the other remedies added together.' D.

Art. 36. *A Second Letter from Dr. Glaſs to Dr. Baker, on certain Methods of treating the Small-pox, during the eruptive State.* 8vo. 1s. Johnſton.

In the firſt part of this Letter, Dr. Glaſs further inſiſts on the advantages which ariſe from a copious perſpiration or critical ſweat, previous to, and during the eruption. This happens chiefly in the night, to thoſe who have taken phyſic, or have been expoſed during the day to the open air.

The remaining part of this letter is taken up, in pointing out ſome particulars in which the preſent very low and cooling method has been carried too far.—The firſt inconvenience mentioned by our Author, is, an *ineffectual operation*. 'For ſome perſons, ſays he, when they are too much emptied and weakened by low diet and purging, do not ſeem to be ſuſceptible of the infection.'—In proof of this, Dr. Glaſs produces ſeveral hiſtories; and then makes the following general obſervation.—'The foregoing inſtances, to which, if it was neceſſary, I could add ſeveral more, ſufficiently prove, that perſons, who have a ſwelling, hardneſs, and inflammation of the inoculated part, or parts, with itching and pricking pains, which are the uſual ſymptoms of a beginning and increaſing inflammation on the ſurface of the ſkin, and have, likewiſe, whilſt the arm is inflamed, a chillineſs, giddineſs, pains of the head and back, and other complaints, which are very commonly felt by thoſe who have taken cold, or are otherwiſe a little out of order, may

ſome time or other find themſelves miſtaken, if they believe they have nothing to fear from the ſmall-pox. And that, though they may not be ſuſceptible of infection after that appearance, and thoſe complaints, either by inoculation, or by being ſeveral days in the ſame room with others in different ſtages of the diſeaſe, whilſt they remain in a low ſtate, yet afterward, when they have recovered their fleſh and ſtrength, or have ſome way or other altered their conſtitution, they are not ſecure from an attack of this fatal diſtemper.'——

'The preſent practice of inoculation has alſo, if I miſtake not, been carried too far in expoſing all patients without exception to all weathers, in every ſtage of the diſtemper.'—This obſervation is confirmed by ſome of Dr. Dimſdale's caſes: from theſe it is evident, that the patients had got cold, and in conſequence of that were affected with very alarming ſymptoms.—One caſe is produced, where the patient muſt have died from languor and weakneſs, had it not been for the judicious interpoſition of the bark, and other proper cordials.

The laſt bad conſequence which attends the preſent low method when carried too far, is an *imperfect criſis*. The conſtitution is not ſufficiently cleared, and the bad effects of this are evidenced in a variety of ways. This obſervation is alſo confirmed by ſome caſes from Dr. Dimſdale and others.—'From the foregoing caſes and obſervations it plainly, I think, appears, that, though the preſent method of inoculation effectually prevents all danger from a large number of puſtules, yet, in other reſpects, it is attended with many very diſagreeable, bad, and fatal conſequences, which, being aſcribed to adventitious diſtempers, have not appeared to be what they really are, and therefore have not alarmed men's minds as much as they ought.

'All the evils, however, produced by the modern cooling method, ſeem to be owing to the empirical practice of carrying it to the ſame length in all caſes, and, in moſt caſes, to a much greater length than is neceſſary or proper.'

We muſt obſerve to our Readers, that Dr. Glaſs is ſufficiently ſenſible of the advantages which attend the new method of inoculation: and that it is moſt adviſeable, both in the natural and artificial diſtemper, to reduce, if poſſible, the heat of the blood to almoſt that degree, which it has in a good ſtate of health.—His obſervations therefore and objections are only applicable, where either this method is improperly adopted, or carried *too far*. D.

Art. 37. *An Account of the Manner of inoculating for the Small-pox in the Eaſt Indies. With ſome Obſervations on the Practice and Mode of treating that Diſeaſe in thoſe Parts. Inſcribed to the learned the Preſident, and Members of the College of Phyſicians in London.* By J. Z. Holwell, F. R. S. 8vo. 1s. Becket and De Hondt.

Mr. Holwell begins with an account of the conſtitution of the air, during the three ſeaſons into which the year is divided in Bengal.—The *Bengal fever*, which is of the putrid kind, and of which our author gives a deſcription, prevails chiefly in the months of Auguſt and September, at which time there is a ſuffocating heat and moiſture in the atmoſphere. Thoſe alſo who are ſeized with the ſmall pox at this ſeaſon, have generally a malignant and fatal diſeaſe.—Every ſeventh year,

year, with ſcarce any exception, the ſmall-pox are extremely fatal; a moſt malignant and confluent diſeaſe rages; ſo that the patient dies on the firſt, ſecond or third day of the eruption. In other years the diſeaſe is ſo mild as to paſs unnoticed. (Our author excepts, we ſuppoſe, the months of Auguſt and September.)—The following is a ſingular obſervation: 'In an epidemic ſeaſon of the confluent ſmall-pox, turkeys, chittygong fowls, Madraſs capons, and other poultry, are carried off by the diſeaſe in great numbers; and have the ſymptoms uſually accompanying every ſtage of the diſtemper. I had a favourite parrot that died of it in the year 1744; in him I had a fair opportunity of obſerving the regular progreſs of the diſorder; he ſickened, and had an ardent fever full two days before the eruption, and died on the ſeventh day of the eruption; on opening him, we found his throat, ſtomach, and whole channel of the firſt paſſages, lined as thick with the puſtules as the ſurface of his body, where, for the moſt part, they roſe contiguous, but in other places they ran together.'—Mr. H. now proceeds to the ſubject of inoculation.

The inoculators, in the provinces of Bengal, are the Bramins of Indoſtan. The preparation conſiſts only in abſtaining for a month from fiſh, milk, and ghee, which is a kind of butter made of buffalo's milk. The ſame prohibition extends to one month alſo from the day of inoculation. Their regimen is limited to ſuch refrigerating things as the climate and ſeaſon afford.—The moſt ſingular part of this proceſs is contained in the following quotation.—'Early on the morning ſucceeding the operation, four collons (an earthen pot containing about two gallons) of cold water are ordered to be thrown over the patient, from the head downwards, and to be repeated every morning and evening until the fever comes on, (which uſually is about the cloſe of the ſixth day from the inoculation,) then to deſiſt until the appearance of the eruptions, (which commonly happens at the cloſe of the third complete day from the commencement of the fever,) and then to purſue the cold bathing as before, through the courſe of the diſeaſe, and until the ſcabs of the puſtules drop off. They are ordered to open all the puſtules with a fine ſharp pointed thorn, as ſoon as they begin to change their colour, and whilſt the matter continues in a fluid ſtate. Confinement to the houſe is abſolutely forbid, and the inoculated are ordered to be expoſed to every air that blows; and the utmoſt indulgence they are allowed when the fever comes on, is to be laid on a mat at the door; but, in fact, the eruptive fever is generally ſo inconſiderable and trifling, as very ſeldom to require this indulgence.'—This practice of the Eaſt, ſays Mr. H. has been followed without variation, and with uniform ſucceſs, from the remoteſt known times.

The Bramins alledge that this method of bathing forwards the variolous fermentation and eruption; and hence the fever generally commences ſo early as the ſixth day.—When the fever and fermentation are begun, the uſe of cold water muſt be omitted, till the eruption has made its appearance; and then may again be purſued with advantage. 'I have been myſelf, ſays Mr. H. an eye-witneſs to many inſtances of its marvellous effect, where the puſtules have ſunk, and the patient appeared in imminent danger, but almoſt inſtantly reſtored by the application of three or four collons of cold water, which never fails of filling the pock, as it were by enchantment; and ſo great is the ſtreſs laid by the Eaſtern prac-

practitioners on this preparative, (for as the three interdicted articles in food is preparative to the inoculation, ſo this may be deemed preparative to the eruption,) that when they are called in, and find, upon enquiry, that circumſtance (and opening the puſtules) has not been attended to, they refuſe any further attendance.'

Is not our practice in theſe cold climates, of ordering the inoculated patient into the open air, ſomewhat analogous to this Eaſtern practice, where their moſt rigid ſeaſons never produce froſt? D.

Art. 38. *Practical Directions, ſhewing a Method of preſerving the Perinæum in Birth, and delivering the Placenta without Violence. Illuſtrated by Caſes.* By John Harvie, M. D. Teacher of Midwifery. 8vo. 1s. 6d. Wilſon and Nicol.

Dr. Harvie lays down the following rule for preſerving the *perinæum*; 'As ſoon, ſays he, as a pain has acted long enough to render the *frænum* of the *perinæum* tight, the farther action of that pain muſt be totally prevented, by the palm of the left hand applied againſt the *perinæum* with a proper force.'—'The accoucheur, with the palm of his hand applied as already directed, is to prevent the forehead of the child making its riſe from under the *perinæum*, till he feels by the nape of the neck, that the *vertex* is entirely out from below the *oſſa pubis*.'

With reſpect to the delivery of the *placenta*, our Author ſays, 'I have thought it adviſeable to leave the delivery of the *placenta* to nature, not only in the earlier miſcarriages, but likewiſe when women have been brought-to-bed, in the latter months, as well as at the full time.'

'My pupils, who deliver many poor women, according to my inſtructions, have, of late, left the delivery of the *placenta* to nature. In general, it comes away ſoon; but if, after waiting an hour, there is no unuſual diſcharge, they order the woman to be carefully put to bed, and then leave her. In ſuch caſes, I have not known of any *placenta* that has remained longer than nineteen hours; and all the women thus treated, have recovered to great advantage.'

For the other obſervations, and the caſes by which theſe directions are illuſtrated, we muſt refer our Readers to the pamphlet itſelf.—Nature, when left to herſelf, will do a great deal;—'She is to be aſſiſted, ſays Dr. H. to be followed and ſupported, but ſeldom or never forced.'

POLITICAL and COMMERCIAL. D.

Art. 39. *An Epiſtle from Timoleon, to all the honeſt Freeholders and other Electors of Members of Parliament. Wherein the great Miſchief and Danger of Corruption are ſet forth, and proved from its Operations in Greece and Rome.* 4to. 1s. Owen.

The deſign of this epiſtolary addreſs is thus expreſſed in the firſt paragraph: 'Every man, ſays the Writer, acquainted with the riſe and fall of free ſtates, and their cauſes, when he conſiders our preſent condition, muſt, I conceive, clearly diſcern that we are in imminent danger of being undone by thoſe perſons to whom the conſtitution of our country hath committed the care of our preſervation. Our unhappy diviſions and debts, luxury and diſſipation, violence and inſtability, with the meanneſs of our ambition, whoſe ſelfiſh objects differ ſo far from the dignity and welfare of the kingdom, would doubtleſs ſufficiently diſtreſs and endanger us, without corrupting the fountains of our ſtrength

ſtrength and our ſafety, I mean that courſe of bribery which now takes place between candidates and electors with ſo great exceſs, notoriety, and confidence, which will be the chief ſubject of this epiſtle, intended to contain rather pertinent collections from hiſtory, law, and the writings of able authors, the chief ſources of ſound policy, than my own obſervations.'

The Author then proceeds to cite a variety of teſtimonies from ancient and modern writers, to prove the fatal effects of national degeneracy and corruption of manners; but particularly of bribery: to which the deſtruction of former empires and kingdoms is attributed. As for us, he obſerves that 'our corruptions are grown to that exceſs, that our religion, liberty, comfort and ſafety, call aloud for the exertion of our abilities for its extirpation:'—and thus he concludes:

'All governments being liable to corruption, and reſting in truſt for execution, the great excellency of the Britiſh conſtitution conſiſts in the peoples having frequent opportunities of chuſing new truſtees; and what ſhall we ſay of the man who ſollicits by corruption to be appointed to a truſt which will lay him under the moſt ſacred obligations to take care that the common-wealth receive no harm, and that corruption in every other part of the public adminiſtration be prevented or puniſhed? If we have any juſt regard for our country and its conſtitution, ourſelves and poſterity, it is ſurely high time for us to have no other regard for ſuch men than to uſe all lawful means that their corruptions may be diſcharged by the ſword of juſtice, in order that their country may not in future ſuffer under the ſword of her enemies, and to chuſe thoſe for our repreſentatives who will grace and adorn her, and labour to ſecure and improve the common felicity.

'*Purify the Fountain, and the Streams will be pure.*'

Art. 40. *A Caveat on the Part of Public Credit, previous to the opening of the Budget for the preſent Year* 1768. 4to. 1 s. Almon.

The very able Politician who has entered this Caveat on the part of public credit obſerves, that 'it is but ſeldom that we have an opportunity of diſcuſſing the meaſures of adminiſtration, with reſpect to the revenue, till they are ſo far pledged, that it is conſidered as a punctilio of honour not to recede from them, or to ſuffer any alteration or amendment to be made. The ſtate of the funds for the time being, and the plan for the riſing year, are kept as cloſe as they can be, from the impertinent and jealous eye of what is called oppoſition, till the awful ceremony comes of revealing the myſteries of the Budget. This is generally ſome ſtudied performance; a narrative *ex parte*, which very few of the hearers come prepared to examine or debate at ſight. As it is a dry ſubject in itſelf, the orator of the day ſummons all his art and eloquence to make it entertaining as well as inſtructive. It is perhaps embelliſhed with ſome pretty ſtories of bulls and bears, or tickets, or inſtallments; or in its turn ſome profound maxim of œconomy is demonſtrated, ſuch as that paying your bills at Mid-ſummer inſtead of Michaelmas, will ſave a quarter's intereſt, or any other propoſition equally ſubtile and ſurpriſing. In the mean time, the ſubſtantial parts of the plan, whether right or wrong, paſs unheeded and unexamined, are voted, reported, enacted, all in a trice, as matters of mere form, towards

towards the latter end of the ſeſſion. By conſequence the public have nothing left for it when it comes to their turn, but to arraign with anger and hoſtility, meaſures when they are paſt recalling, inſtead of having an opportunity to diſcuſs them with temper and deliberation while they are yet *ſub judice*, and capable of receiving light in the freedom of debate. As we have received very early information of the intended plan for this year, I ſhall enter into a friendly conference with adminiſtration, and whether I may ſuggeſt any thing pertinent to the ſubject or no, I ſhall at leaſt have the ſatisfaction of having diſcharged the part of a well-wiſher to my country, in ſubmitting my ſentiments upon this important ſubject with candour and deference. It is neceſſary to ſtate two or three preliminary eſtimates, but I will endeavour to keep all minute matters of figures as clear as poſſible from the main body of the argument, in which every man of plain ſenſe is as competent a judge as the beſt arithmetician. The adminiſtration have given notice that they will pay off 875,000 l. of the national debt at Midſummer next, though the arrears and deficiency of the laſt year (1767) amount to a full million, and conſequently this meaſure cannot be effected conſiſtently with other ſervices, but by ſtill deeper arrears and anticipations. Surely it cannot be found policy to hold out fallacious appearances of doing more than we have it in our power effectively to do; for to talk of paying debts by running into arrears, is a contradiction in the very terms. All therefore that I have to plead for is, a little more regard to fundamentals, and conſideration of the *eſſe quam videri*. But I will not anticipate the main argument any further than to ſuggeſt, that this maxim, which I take for my ſtandard, is a very plain one, requires no depth of ſcience to comprehend, nor (I truſt) any farther recommendation than the fairneſs of its own countenance.'

Accordingly our Author proceeds to examine the plan for this year, as it has been opened to us; ſtates the required *ſupply* on the one hand, and the *ways and means* on the other; ſhews the inſufficiency of the latter to anſwer the demands of the former, without making a draught upon the ſinking-fund of 2,279,000 l. which, he ſays, added to an arrear of between 500,000 and 600,000 l. which is already upon it, make together an anticipation of more than 2,800,000 l. for the preſent year: a monſtrous anticipation, and beyond any thing that has ever been heard or thought of!—We have not room to follow the Writer through all his curious deductions from theſe premiſes; and ſhall therefore, conclude, abruptly, we confeſs, with recommending his performance to the ſerious attention of our political readers: particularly thoſe who are converſant in the very complicated doctrine of the public funds, and well acquainted with the barometrical principle of the ſtocks, &c. &c. It ſeems to be an important tract; and *may* be honeſtly intended for the good of our country, notwithſtanding there is ſo much cauſe for a general ſuſpicion of every thing that appears, of this kind, in theſe days, wherein every truly patriotic intention ſeems entirely abſorbed in *miniſterial wiles*, on the one hand, or the *artifices of oppoſition* on the other.

Art. 41. *The Upholſterer's Letter to the Right Honourable William Pitt, Eſq; now Lord Chatham.* 8vo. 6d. Newbery.

This ſenſible Upholſterer*, ſtrenuouſly recommends a more equal

* Our Readers will here recollect the humorous character of the Upholſterer in the Spectator, and in one of Mr. Murphy's farces.

repre-

repreſentation of our counties and boroughs, in the Houſe of Commons; by which means, he ſuppoſes, the members of that illuſtrious houſe may be increaſed to eight or nine hundred: a number ſufficient to baffle the attempts of any future miniſter to influence them by bribery, &c. as the revenues, he thinks, would be inſufficient to purchaſe a majority. Many other ſalutary effects are deduced from ſuch a meaſure; which the author, therefore, ſtrongly recommends to Lord C. and to him eſpecially, as being a favourite idea of his Lordſhip's. And he urges his Lordſhip to loſe no time, but, with all humility, to adviſe our gracious ſovereign (by virtue of his prerogative-royal) at the diſſolution of the preſent parliament, to conſtitute *new* boroughs, and to iſſue out writs for them to chooſe members of parliament, and likewiſe to increaſe the number of members for counties and large towns.—A meaſure of this ſort is doubtleſs become very neceſſary; but whether it would be adviſable for his Majeſty to take ſuch a ſtep at this juncture, or at any time, without the concurrence of parliament, is a queſtion which our ſtate-upholſterers will probably think an important one.

Art. 42. *The Farmers' Addreſs to their Repreſentatives. Humbly recommended to the careful Peruſal of every Corn-Farmer, and every honeſt Man in Great Britain.* 8vo. 1s. Williams.

Intended to ſhew, that 'the general liberty lately given to all his Majeſty's ſubjects to import corn freely from all countries, may prove extremely prejudicial to the intereſt and property of every corn-farmer in England, as well as to the people and nation in general.' There appears to be a great deal of good and ſolid reaſoning in this tract; the ſubject of which cannot be too much attended to: and (as friends to the real intereſt of our country) ſorry we are that this ſubject is, in general, ſo little underſtood.

DRAMATIC.

Art. 43. *Falſe Delicacy: a Comedy; as it is performed at the Theatre-Royal in Drury-Lane.* By Hugh Kelly. 8vo. 1s. 6d. Baldwin, &c.

A very agreeable play to *ſee*; but the critical reader, who has not been preſent at the repreſentation, will be apt to wonder what its uncommon ſucceſs could be owing to.—There is undoubted merit, however, in this comedy; though it is no eaſy matter to ſay, preciſely, in what parts of the work its merit chiefly conſiſts. 'Tis not in the plot, for there is nothing in the ſtory which merits that name; 'tis not in the characters, for there is ſcarcely one character in the piece;—not in the language, for that is by no means pure;—not in the ſentiments, for in them there is nothing uncommon. In ſhort, as the ſong ſays, 'tis Celia altogether:—and the author is certainly much indebted to Mrs. Dancer for her admirable manner of ſpeaking the witty epilogue, written by Mr. Garrick.

Art. 44. *The Good-natured Man: as it is performed at the Theatre-Royal in Covent-Garden.* By Mr. Goldſmith. 1s. 6d. Griffin.

An agreeable play to *read*.—It is not every dramatic production that will *act well*; to borrow a phraſe uſed by players and play-going people. Of this, Mr. G.'s comedy is a proof,—in reſpect to ſome of its ſcenes, particularly: though it muſt be allowed that the capital part

of the old, whimſical, ill-boding *Croaker*, was even improved by Mr. Shuter's exquiſitely droll and humorous performance. On the other hand, the bailiff and his black-guard follower appeared intolerable on the ſtage *; yet we are not diſguſted with them in the peruſal. On the whole, though there are conſiderable defects, and ſeveral abſurdities in the piece, ſome parts of it are truly comic, and ſhew the writer to be a man of genius: though, perhaps, not ſufficiently converſant with the world to lay a foundation for great ſucceſs, in a firſt attempt eſpecially, in this moſt difficult branch of literary compoſition. Let him not, however, be diſcouraged; for this play, with all its faults, is certainly a leſs exceptionable performance than Dryden's firſt comedy, *The Wild Gallant*.

* The catch-pole ſcene was omitted after the firſt night; and then the play (which otherwiſe ſeemed to ſtand no chance of eſcaping damnation) had the uſual run of a new production.

SERMONS.

I. *Ejaculatory Prayer*, a Sermon preached Dec. 10, 1767, at the Monthly Exerciſe of Prayer, in the Rev. Mr. Stafford's Meeting-houſe, in New-Bondſtreet. By John Olding. Buckland.

II. *Maſonry the Way to Hell*—Wherein is clearly proved, both from Reaſon and Scripture, that all who profeſs theſe Myſteries are in a State of Damnation. 8vo. 1s. Rob. and Roberts.

*** It is not to be ſuppoſed this Sermon was ever preached. It is a moſt ſevere, nay outrageous invective againſt free-maſonry, which the preacher aſſerts to be the very whore of Babylon mentioned in the Revelation. His text is REV. xvii. 5. 'And upon her forehead was a name written, *Myſtery*, Babylon the Great, the mother of harlots, and abominations of the earth.'—This new *interpretation* and *application* of the text, the anonymous Sermonizer ſupports with much ſeeming earneſtneſs and zeal, throughout not an ill written diſcourſe of 39 pages: but whether, after all, he is in earneſt or not, remains with us a matter of ſome doubt.

III. Before the Houſe of Lords, Jan. 30, 1768. By Robert, Lord Biſhop of Peterborough. R. Davies, T. Caſlon, &c.

IV. Before the Houſe of Commons, Jan. 30, 1768. By George Stinton, D. D. Chancellor of Lincoln, and Chaplain to the Archbiſhop of Canterbury. T. Payne, Fletcher, &c.

V. *The Reaſonableneſs of Repentance*, with a Dedication to the DEVIL, and an Addreſs to the Candidates for HELL. By the Rev. James Penn, Vicar of Claverings cum Langley, Eſſex, and domeſtic Chaplain to Earl Gower. Wilkie, &c.

The late Orator Henley being aſked what could induce him (a reverend divine!) to deal ſo much in *buffoonry?* replied, "I do it that my *advertiſements* and *lectures* may be taken notice of. If I were not, now and then, to ſlip Harlequin's coat over my gown and caſſock, people would mind me no more than they mind the parſon of the pariſh."—We cannot tell whether Mr. P. acts upon the ſame principle; but whenever we look into ſome of his late publications, we are inſtantly put in mind of the renowned orator.

N. B. *The Eſſay on Prints* will appear in our next month's Review.

THE MONTHLY REVIEW,

For MARCH, 1768.

An Eſſay upon Prints, containing Remarks upon the Principles of picturesque Beauty, the different Kinds of Prints, and the Characters of the moſt noted Maſters; illuſtrated by Criticiſms upon particular Pieces; to which are added, ſome Cautions that may be uſeful in collecting Prints. 12mo. 3s. 6d. Robſon.

THE work before us, which appears to be executed by a maſterly hand, is intended to give the public taſte a more rational direction; by recommending a thorough examination of the general principles of beauty, inſtead of reſting upon the drawing, the execution, or any other particular; or, what is ſtill more illiberal, on mere names.

There is perhaps no attempt at once more arduous and uſeful, than that of fixing a ſtandard for, or even directing in a rational manner, the taſte of the public. The variety of taſtes, as well as of opinions, that prevail in the world, is too obvious not to have fallen under every one's obſervation. We are apt to call barbarous whatever departs widely from our own taſte and apprehenſion: but we ſoon find the epithet of reproach retorted on us; and by obſerving an equal aſſurance on all ſides, we ſcruple, amidſt ſuch a variety of ſentiments, to pronounce poſitively in our own favour.

Nor ſhould this variety of taſtes, ſo very obvious to the moſt careleſs enquirer, ſurprize us; for it will, on examination, be found to be ſtill greater in reality than it appears. The ſentiments of men are often different with regard to beauty and deformity of all kinds, even while their general diſcourſe is the ſame. There are terms in every language which imply cenſure, and others praiſe; and all who uſe the ſame tongue muſt agree in the application of them. Every voice is united in applauding elegance, propriety, ſpirit, and ſimplicity, and in condemning affectation, coldneſs, incongruity, and incorrectneſs: but when critics come to particulars, this ſeeming unanimity vaniſhes;

and it is found that they intended to convey very different ideas by their expreſſions.

Among a thouſand different opinions, which different perſons may entertain of the ſame ſubject, there is one, and but one, that is juſt and true, and the only difficulty conſiſts in fixing and aſcertaining it. On the contrary, a thouſand different ſentiments, excited by the ſame object, are all right: becauſe no ſentiment repreſents what is really in the object. It only marks a certain conformity or relation between the object and the organs or faculties of the mind; and if that conformity did not really exiſt, the ſentiment could never poſſibly have a being. Beauty is no quality in things themſelves: it exiſts merely in the mind which contemplates them; and each contemplating mind conceives a different beauty. But though this difference really exiſts, yet the uſeful talent of judging properly may be greatly improved by practice in any particular art, and by frequently ſurveying or contemplating a particular ſpecies of beauty. When objects of any kind are firſt preſented to the eye of the imagination, the ſentiment which attends them is obſcure and confuſed: and the mind is, in a great meaſure, incapable of pronouncing with regard to their merits or defects. The taſte cannot perceive the ſeveral excellencies of the performance; much leſs diſtinguiſh the particular character of each excellency, and aſcertain its quality and degree. If it pronounce the whole in general to be beautiful or deformed, it is the utmoſt that can be expected; and even this judgment, a perſon ſo unpractiſed, will be apt to deliver with great heſitation and reſerve. But allow him to acquire experience in thoſe objects, his feelings become more exact and nice: he not only perceives the beauty and defects of each part, but marks the diſtinguiſhing ſpecies of each quality, and aſſigns it ſuitable praiſe or cenſure. A clear and diſtinct ſentiment attends him through the whole ſurvey of the object; and he diſcovers that very degree and kind of approbation or diſpleaſure, which each part is naturally fitted to produce. The miſt, which ſeemed formerly to hang over the object, diſſipates; the organ acquires greater perfection in its operations; and can pronounce without danger of miſtake, concerning the merits of each performance. In a word, the ſame addreſs and dexterity, which practice gives to the execution of any work, is alſo neceſſary by the ſame means, in judging of it.

We ſhould not therefore be ſurpriſed to hear the ſame performance condemned and praiſed by different perſons. Some, if the drawing only in a picture be elegant, will paſs over all its defects, and pronounce it excellent; another, who conſiders that every object ſhould contribute to form a beautiful whole, will condemn it entirely, from its being defective in this ſingle point, though the deſign, the expreſſion, the grace and perſpective

ſpective ſufficiently ſhew a maſterly hand; while a third ſhall praiſe or condemn merely from the name of the artiſt, without the leaſt regard to the real merits or defects of the piece in queſtion.

Our Author has endeavoured to expoſe ſuch illiberal and partial criticiſms; and by laying down the principles of painting as far as they relate to prints, and pointing out the beauties and defects of the moſt remarkable performances of the beſt maſters, obliged the world with a very uſeful and entertaining treatiſe; which cannot fail of directing the taſte of thoſe who will take the neceſſary pains to ſtudy it, and enable them to form a correct judgment of the various works of different maſters.

In the firſt chapter, where our Author conſiders the principles of painting as far as they relate to prints, he very juſtly obſerves, that, in order

'To make a print agreeable as a *whole*, a juſt obſervation of thoſe rules is neceſſary, which relate to *deſign*, *diſpoſition*, *keeping*, and the *diſtribution of light*: to make it agreeable in its *parts*, of thoſe which relate to *drawing*, *expreſſion*, *grace*, and *perſpective*.'

He then proceeds to explain what is meant by *deſign*; by which our Author underſtands the general conduct of the piece, as a repreſentation of ſuch a particular ſtory.

'It anſwers, ſays he, in an hiſtorical relation of a fact, to a judicious choice of circumſtances, and includes a *proper time*, *proper characters*, the *moſt affecting manner of introducing thoſe characters*, and *proper appendages*.

'With regard to a *proper time*, the painter is aſſiſted by the good old dramatic rules; which inform him, that *one* point only ſhould be taken—the moſt affecting in the action; and that no other part of the ſtory ſhould interfere with it. Thus *in the death of Ananias*, if the inſtant of his falling down be choſen, no anachroniſm ſhould be introduced; every part of the piece ſhould correſpond; each character ſhould be under the ſtrongeſt impreſſion of aſtoniſhment, and horror; thoſe paſſions being yet unallayed by any cooler paſſions ſucceeding.'

Our Author next remarks, that the painter muſt ſuit the characters to his piece by attending to hiſtorical truth, if his ſubject be hiſtory; or to heathen mythology, if it be fabulous. They muſt alſo be introduced properly; the principal figures ſhould firſt catch the eye, and engage it more than any of the reſt.

Diſpoſition is the ſecond thing to be conſidered with regard to a whole. By diſpoſition is meant the art of grouping the figures, and of combining the ſeveral parts of a picture. This is different from deſign, which conſiders how each part ſeparately taken concurs in producing a whole.

'It is an obvious principle, ſays our Author, that one object at a time is enough to engage either the ſenſes or the intellect. Hence the neceſſity of *unity* or a *whole* in painting. The eye, upon a complex view, muſt be able to comprehend the picture as *one object*, or it cannot

be ſatisfied. It may be pleaſed indeed by feeding on the parts ſeparately; but a picture, which can pleaſe no otherwiſe, is as poor a production, as a machine, the ſprings and wheels of which are finiſhed with nicety, but are unable to act in concert, and effect the intended movement.

'Now *diſpoſition*, or the art of grouping and combining the figures, and ſeveral parts of a picture is an eſſential, which contributes greatly to produce a *whole* in painting. When the parts are ſcattered, they have no dependance on each other; they are ſtill only parts: but by an agreeable grouping, they are maſſed together, and become a *whole*.

'In diſpoſing figures great artifice is neceſſary to make each group open itſelf in ſuch a manner, as to ſet off advantageouſly the ſeveral figures of which it is compoſed. The *action* at leaſt of each figure ſhould appear.

'No group can be agreeable without *contraſt*. By *contraſt* is meant the oppoſition of one part to another. A ſameneſs in attitude, action, or expreſſion, among figures in the ſame group, will always diſguſt the eye. In the cartoon of *St. Paul preaching at Athens*, the contraſt among the figures is incomparably fine; and the want of it, in *the death of Ananias*, makes the group of the apoſtles a diſagreeable one.

'Nor indeed is *contraſt* required only among the *figures* of the *ſame* group, but alſo among the *groups themſelves*, and among *all the parts*, of which the piece is compoſed. In the *beautiful gate of the temple*, the figures of the principal group are very well contraſted; but the adjoining group is diſpoſed almoſt in the ſame manner; which, together with the formal pillars, introduce a diſagreeable regularity into the picture.

'The judicious painter, however, whether he group, combine, or contraſt, will always avoid the *appearance* of *artifice*. The ſeveral parts of his picture will be ſo ſuited to each other, that his art will ſeem the reſult of chance. In the *ſacrifice at Lyſtra*, the head of the ox is bowed down, with a deſign, no doubt, to group the figures around it more harmoniouſly; but their action is ſo well ſuited to the poſture of the ox, and the whole managed with ſo much judgment, that although the figures are diſpoſed with the utmoſt art, they appear with all the eaſe of nature. The remaining part of the group is an inſtance of the reverſe, in which a number of heads appear manifeſtly ſtuck in to fill up vacuities.

'But farther, as a *whole*, or *unity*, is an eſſential of beauty, *that diſpoſition* is certainly the moſt perfect, which admits but of *one* group. All ſubjects, however, will not allow this *cloſe* obſervance of unity. When this is the caſe, the ſeveral groups muſt again be combined, chiefly by a proper diſtribution of light, ſo as to conſtitute a *whole*.

'But as the *whole* will ſoon be loſt, if the conſtituent *parts* become *numerous*, it follows, that *many* groups muſt not be admitted. Judicious painters have thought *three* the utmoſt number, that can be allowed. Some ſubjects, indeed, as battles, and triumphs, neceſſarily require a great number of figures, and of courſe various combinations of groups. In the management of *ſuch* ſubjects, the greateſt art is neceſſary to preſerve a *whole*. Confuſion in the figures muſt be expreſſed without confuſion in the picture. A writer ſhould treat his ſubject *clearly*, though he write upon *obſcurity*.

'With

'With regard to *diſpoſition*, I ſhall only add, that the *ſhape* or *form* of the group ſhould alſo be conſidered. The *triangular* form Michael Angelo thought the moſt beautiful. And indeed there is a rightneſs in it, which no other form can receive. The group of the apoſtles, in the cartoon of *giving the keys*, and the ſame group, in the *death of Ananias*, are both exceedingly heavy, and this heavineſs ariſes from nothing more than from the form of a parallelogram, within the lines of which theſe groups are contained. The triangular form too is capable of the moſt variety: for the vertical angle of a group ſo diſpoſed may either be acute, or obtuſe, in any degree. Or a *ſegment* only of a triangle may be taken, which ſtill increaſes the variety. The cartoons afford few inſtances of beauty in the *forms* of *groups*. In the works of Salvator Roſa we frequently find them.

'The painter, when he hath choſen his ſubject, ſhould always ſketch out ſome beautiful form of grouping, which may beſt ſuit it; within which bounds he ſhould, as nearly as may be, without affectation, confine his figures. What I mean, is, that the *form* of the group ſhould never be left at random.'

In the ſame manner this able critic proceeds to explain, how keeping, harmony, and a proper diſtribution of light, contribute to produce a whole; and then conſiders thoſe which relate to the parts, viz. drawing, expreſſion, grace, and perſpective. And the chapter is concluded with a ſhort comparative view of the peculiar excellencies of pictures and prints.

The ſecond chapter contains ſeveral excellent obſervations on the different kinds of prints, diſtinguiſhed by the names of Engravings, Etchings, and Metzotintos. The characteriſtic of the firſt is ſtrength, of the ſecond freedom, and of the third ſoftneſs. Characters of the moſt noted maſters form the ſubject of the third chapter, which is at once both inſtructive and entertaining; the characters are delineated in a very agreeable manner, and the beauties and faults in theſe reſpective performances pointed out with great judgment and candour. We ſhall give the characters of Albert Durer, Rembrandt, and Hogarth, as a ſpecimen of our Author's manner.

'Albert Durer, though not the inventor, was one of the firſt improvers of the art of engraving. He was a German painter; and at the ſame time a man of letters, and a philoſopher. It may be added in his praiſe, that he was an intimate friend of the great Eraſmus; who reviſed, it is ſuppoſed, ſome of the pieces which he publiſhed. He was a man of buſineſs alſo; and for many years was the leading magiſtrate of Nuremburgh.—His prints, conſidered as the firſt efforts of a new art, have great merit. Nay, we may add, that it is aſtoniſhing to ſee a new art, in its firſt eſſay, carried to ſuch a length. In ſome of thoſe prints, which he executed on copper, the engraving is elegant to a great degree. His *Hell ſcene* particularly, which was engraved in the year 1513, is as high-finiſhed a print as ever was engraved, and as happily finiſhed. The labour he has beſtowed upon it, has its full effect. In his wooden prints too we are ſurprized to ſee, in ſo early a maſter, ſo much meaning, and relief; the heads ſo well marked; and every part

ſo well executed.—This artiſt ſeems to have underſtood very well the principles of deſign. His compoſition too is often pleaſing; and his drawing generally good: but he knows very little of the management of light; and ſtill leſs of grace: and yet his ideas are purer, and more elegant, than we could have ſuppoſed from the aukward archetypes, which his country and education afforded. In a word, he was certainly a man of a very extenſive genius; and, as Vaſari remarks, would have been an extraordinary artiſt, if he had had an Italian, inſtead of a German education. His prints are very numerous. They were much admired in his own lifetime, and eagerly bought up; which put his wife, who was a teizing woman, upon urging him to ſpend more time upon engraving, than he was inclined to do. He was very rich, and choſe rather to practiſe his art as an amuſement, than as a buſineſs. He died in the year 1527.'——

'Rembrandt's excellency as a painter, lay in colouring, which he poſſeſſed in ſuch perfection, that it almoſt ſcreens every fault in his pictures. His prints, deprived of this palliative, have only his inferior qualifications to recommend them. Theſe are expreſſion, and ſkill in the management of light, execution, and ſometimes compoſition. I mention them in the order in which he ſeems to have poſſeſſed them. His expreſſion has moſt force in the character of age. He marks as ſtrongly as the hand of time itſelf. He poſſeſſes too in a great degree, that inferior kind of expreſſion, which gives its proper, and characteriſtic touch to drapery, fur, metal, and every object he repreſents.—His management of light conſiſts chiefly in making a very ſtrong contraſt; which has often a good effect: and yet in many of his prints there is no effect at all; which gives us reaſon to think, he either had no principles; or publiſhed ſuch prints before his principles were aſcertained. —His execution is peculiar to himſelf. It is rough, or neat, as he meant a ſketch, or a finiſhed piece; but always free, and maſterly. It produces its effect by ſtrokes interſected in every direction; and comes nearer the idea of painting, than the execution of any other maſter.

'Never painter was more at a loſs than Rembrandt, for an idea of that ſpecies of grace, which is neceſſary to ſupport an elevated character. While he keeps within the ſphere of his genius, and contents himſelf with low ſubjects, he deſerves any praiſe. But when he attempts beauty, or dignity, it were goodnatured to ſuppoſe, he means only burleſque and caricature. He is a ſtrong contraſt to Salvator. The one drew all his ideas from nature, as ſhe appears with the utmoſt grace and elegance. The other caught her in her meaneſt images; and transferred thoſe images into the higheſt characters. Hence Salvator exalts banditti into heroes: Rembrandt degrades patriarchs into beggars. Rembrandt indeed ſeems to have affected awkwardneſs. He was a man of humour; and would laugh at thoſe artiſts who ſtudied the antique. "I'll ſhew you my antiques," he would cry; and then he would carry his friends into a room furniſhed with head-dreſſes, draperies, houſhold-ſtuff, and inſtruments of all kinds: "Theſe, he would add, are worth all your antiquities."

'His beſt etching is that, which goes by the name of the *hundred-guildres print*; which is in ſuch eſteem, that I have known twenty guineas given for a good impreſſion of it. In this all his excellencies are united; and I might add, his imperfections alſo. Age and wretched-

neſs

neſs are admirably deſcribed; but the principal figure is ridiculouſly mean.

'Rembrandt is ſaid to have left behind him near three hundred prints; none of which are dated before 1628; none after 1659. They were in ſuch eſteem, even in his own lifetime, that he is ſaid to have retouched ſome of them four or five times.'—

'Among the maſters in portrait, Rembrandt may take the lead. His heads are admirable copies from nature; and perhaps the beſt of his works. There is infinite expreſſion in them, and character. His lions, which are etched in his uſual ſtyle, are worthy the notice of a connoiſſeur.

'His landſkips have very little to recommend them, beſides their effect; which is often ſurpriſing. One of the moſt admired of them goes under the name of *the three trees*.'——

'The works of Hogarth abound in true humour; and ſatire, which is generally well directed: they are admirable moral leſſons, and a fund of entertainment ſuited to every taſte: a circumſtance, which ſhews them to be juſt copies of nature. We may conſider them too as valuable repoſitories of the manners, cuſtoms, and dreſſes of the preſent age. What a fund of entertainment would a collection of this kind afford, drawn from every period of the hiſtory of Britain!—How far the works of Hogarth will bear a *critical examination*, may be the ſubject of a little more enquiry.

'In *deſign* Hogarth was ſeldom at a loſs. His invention was fertile; and his judgment accurate. An improper incident is rarely introduced; a proper one rarely omitted. No one could tell a ſtory better; or make it, in all its circumſtances, more intelligible. His genius, however, it muſt be owned, was ſuited only to *low*, or *familiar* ſubjects. It never ſoared above *common* life: to ſubjects naturally ſublime, or which from antiquity or other accidents borrowed dignity, he could not riſe.

'In *compoſition* we ſee little in him to admire. In many of his prints the deficiency is ſo great as plainly to ſhew a want of all principles; it makes us ready to believe, that when we do meet with a beautiful group, it is the effect of chance. In one of his minor works, the *idle 'prentice*, we ſeldom ſee a croud more beautifully managed, than in the laſt print. If the ſheriff's officers had not been placed in a line, and had been brought a little lower in the picture, ſo as to have formed a pyramid with the cart, the compoſition had been unexceptionable: and yet the firſt print of this work is ſuch a ſtriking inſtance of diſagreeable compoſition, that it is amazing, how an artiſt, who had any idea of beautiful forms, could ſuffer ſo unmaſterly a performance to leave his hands.

'Of the *diſtribution of light* Hogarth had as little knowlege as of *compoſition*. In ſome of his pieces we ſee a good effect; as in the *execution* juſt mentioned: in which if the figures at the right and left corners, had been *kept down* a little, the light would have been beautifully diſtributed on the foreground, and a fine ſecondary light ſpread over part of the croud: but at the ſame time there is ſo obvious a deficiency in point of effect, in moſt of his prints, that it is very evident he had no principles.

'Neither was Hogarth a maſter in *drawing*. Of the muſcles and anatomy of the head and hands he had perfect knowlege; but his

trunks are often badly moulded, and his limbs ill ſet on. I tax him with plain bad drawing, I ſpeak not of the niceties of anatomy, and elegance of outline: of theſe indeed he knew nothing; nor were they of uſe in that mode of deſign, which he cultivated: and yet his figures upon the whole are inſpired with ſo much life, and meaning, that the eye is kept in good humour, in ſpite of its inclination to find fault.

'The author of the *Analyſis of Beauty*, it might be ſuppoſed, would have given us more inſtances of *grace*, than we find in the works of Hogarth; which ſhews ſtrongly that theory and practice are not always united. Many opportunities his ſubjects naturally afford of introducing graceful attitudes; and yet we have very few examples of them. With inſtances of pictureſque grace his works abound.

'But of his *expreſſion*, in which the force of his genius lay, we cannot ſpeak in terms too high. In every mode of it he was truly excellent. The paſſions he thoroughly underſtood; and all the effects which they produce in every part of the human frame: he had the happy art alſo of conveying his ideas with the ſame preciſion, with which he conceived them.—He was excellent too in expreſſing any humorous oddity, which we often ſee ſtamped upon the human face. All his heads are caſt in the very mould of nature. Hence that endleſs variety, which is diſplayed through his works; and hence it is that the difference ariſes between *his* heads, and the affected caricaturas of *thoſe maſters*, who have ſometimes amuſed themſelves with patching together an aſſemblage of features from their own ideas. Such are Spaniolet's; which, though admirably executed, appear plainly to have no archetypes in nature. Hogarth's, on the other hand, are collections of natural curioſities. The *Oxford-heads*, the *phyſicians-arms*, and ſome of his other pieces, are expreſly of this humorous kind. They are truly comic; though ill-natured effuſions of mirth: more entertaining than Spaniolet's, as they are pure nature; but leſs innocent, as they contain ill-directed ridicule.—But the ſpecies of expreſſion, in which this maſter perhaps moſt excels, is that happy art of catching thoſe peculiarities of air, and geſture, which the ridiculous part of every profeſſion contract from their peculiar ſituation; and which for that reaſon become characteriſtic of the whole. His counſellors, his undertakers, his lawyers, his uſurers, are all conſpicuous at ſight. In a word, almoſt every profeſſion may ſee in his works that particular ſpecies of affectation, which they ſhould moſt endeavour to avoid.

'The *execution* of this maſter is well ſuited to his ſubjects, and manner of treating them. He etches with great ſpirit, and never gives one unneceſſary ſtroke. For myſelf, I greatly more value the works of his own needle, than thoſe high-finiſhed prints, on which he employed other engravers. For as the production of an effect is not his talent; and as this is the chief excellence of high-finiſhing, his own rough manner is certainly preferable, in which we have moſt of the force, and ſpirit of his expreſſion. The *manner* in none of his works pleaſes me ſo well, as in a ſmall print of a corner of a play-houſe. There is more ſpirit in a work of this kind, ſtruck off at once, warm from the imagination, than in all the cold correctneſs of an elaborate engraving. If all his works had been executed in this ſtyle, with a few improvements in the compoſition, and the management of light, they would certainly have been a much more valuable collection of prints than they are. The

Rake's

Rake's Progreſs, and ſome of his other works, are both etched and engraved by himſelf: they are well done; but it is plain he meant them as furniture. As works deſigned for a critic's eye, they would certainly have been better without the engraving, except a few touches in a very few places. The want of effect too would have been leſs conſpicuous, which in his higheſt finiſhed prints is diſagreeably ſtriking.'

The Title to the fourth chapter is, *Remarks upon particular Prints.* This chapter highly merits the careful peruſal of every one who is deſirous of being acquainted with the beauties and faults of the moſt eminent maſters. We ſhall give two inſtances, as ſpecimens of our Author's manner of treating his ſubject. The one is *The Reſurrection of Lazarus*, by BLOEMART:

'With regard to *deſign*, this print has great merit. The point of time is very judiciouſly choſen. It is a point between the firſt command, *Lazarus come forth*; and the ſecond, *Looſe him, and let him go.* The firſt aſtoniſhment of the two ſiſters is now over. The predominant paſſion is gratitude; which is diſcovering itſelf in praiſe. One of the attendants is telling the yet ſtupified man, "That is your ſiſter." He himſelf, collecting his ſcattered ideas, directs his gratitude to Chriſt. Jeſus directs it farther, to heaven. So far the deſign is good. But what are thoſe idle figures on the right hand, and on the left? ſome of them ſeem no way concerned in the action. Two of the principal of them are introduced as grave-diggers; but even in that capacity they were unwanted; for *the place*, we are told, *was a cave, and a ſtone rolled upon the mouth.* When a painter is employed on a barren ſubject, he muſt make up his groups as he is able: but there is no barrenneſs here: and the painter might with propriety have introduced in the room of the grave diggers, ſome of the Phariſaical party maligning the action. Such we are told were on the ſpot. They are figures of conſequence in the ſtory; and ought not to have been ſhoved back, as they are, among the appendages of the piece.

'The *compoſition* is almoſt faultleſs. The principal group is finely diſpoſed. Its form is nearly that of a right-angled triangle. The hand of Chriſt is the apex. The kneeling figure, and the dark figure looking up, make the two other angles. The group opens in a beautiful manner, and diſcovers every part. It is equally beautiful, when conſidered as combined with the figures on the left. It then forms an eaſy inclined plane, of which the higheſt figure is the apex, and the dark figure juſt mentioned, on the left of Lazarus, is the angle at the baſe. Such combinations of triangular forms have a fine effect.

'The *light* is very ill diſtributed, though the figures are diſpoſed to receive the moſt beautiful effect of it. The whole is one glare. It had been better if all the figures on the elevated ground, on the right, had been in ſtrong ſhadow. The extended arm, the head, and ſhoulder of the grave digger might have received catching lights. A little more light might have been thrown upon the principal figure; and a little leſs upon the figure kneeling. The remaining figures, on the left, ſhould have been kept down. Thus the light would have centered ſtrongly upon the capital group, and would have faded gradually away.

'The

'The ſingle figures are in general good. The principal one indeed is not ſo capital as might be wiſhed. The character is not quite pleaſing; the right arm is aukwardly introduced, if not ill-drawn; and the whole diſagreeably incumbered with drapery.—Lazarus is very fine: the drawing, the expreſſion, and grace of the figure are all good.—The figure kneeling is not very graceful; but it contraſts with the group.—The grave-diggers are both admirable figures. It is a pity, they ſhould be incumbrances only.

'The *drawing* is good; yet there ſeems to be ſomething amiſs in the pectoral muſcles of the grave-digger on the right. The hands too, in general, of all the figures, are conſtrained and aukward. Few of them are in natural action.

'The *manner* is ſtrong, diſtinct, and expreſſive. It is mere engraving, without any etching. The drapery of the kneeling figure is particularly well touched: as are alſo the head, and leg of Lazarus; and the grave-digger on the left.'

The other is, *The Rake's Progreſs*, by HOGARTH.

'The firſt print of this capital work is an excellent repreſentation of a young heir taking poſſeſſion of a miſer's effects. The paſſion of avarice, which hoards every thing, without diſtinction, what is, and what is not valuable, is admirably deſcribed.—The *compoſition*, though not excellent, is not unpleaſing. The principal group, conſiſting of the young gentleman, the taylor, the appraiſer, the papers, and cheſt, is agreeably ſhaped: but the eye is hurt with the diſagreeable regularity of three heads nearly in a line, and at equal diſtances.—The *light* is not ill-diſpoſed. It falls on the principal figures: but the effect might have been improved. If the extreme parts of the maſs (the white apron on one ſide, and the memorandum-book on the other,) had been in ſhade, the *repoſe* had been leſs injured. The detached parts of a group ſhould rarely catch a ſtrong body of light.—We have no ſtriking inſtances of *expreſſion* in this print. The principal figure is unmeaning. The only one, which diſplays the true *vis comica* of Hogarth, is the appraiſer fingering the gold. You enter at once into his character.—The young woman might have furniſhed the artiſt with an opportunity of preſenting a graceful figure; which would have been more pleaſing. The figure he *has* introduced is by no means an object of allurement.—The *perſpective* is accurate; but affected. So many windows, and open doors, may ſhew the author's learning; but they break the back-ground, and injure the ſimplicity of it.

'The ſecond print introduces our hero into all the diſſipation of modiſh life. We became firſt acquainted with him, when a boy of eighteen. He is now of age; has entirely thrown off the clowniſh ſchool-boy; and aſſumes the man of faſhion. Inſtead of the country taylor, who took meaſure of him for his father's mourning, he is now attended by French barbers, French taylors, poets, milliners, jockies, bullies, and the whole retinue of a fine gentleman.—The *expreſſion*, in this print, is wonderfully great. The dauntleſs front of the bully; the keen eye, and elaſticity of the fencing-maſter, and the ſimpering importance of the dancing-maſter, are admirably expreſſed. The laſt is perhaps rather a little outré; and it may be added, but very indifferently drawn. The architect is a ſtrong copy from nature.—The *compoſition* ſeems to be entirely ſubſervient to the expreſſion. It appears, as if Hogarth had

ſketched

ſketched in his memorandum-book all the characters, which he has here introduced; but was at a loſs how to group them; and choſe rather to introduce them in detached figures, as he had ſketched them, than to loſe any part of the expreſſion by combining them.—The *light* is very ill diſtributed. It is ſpread indiſcriminately over the print: and deſtroys the *whole*.—We have no inſtance of *grace* in any of the figures. The principal figure is very deficient. There is no contraſt in the limbs; which is always attended with a degree of ungracefulneſs.—The *execution* is very good. It is elaborate, and yet free.—The ſatire on operas, though it may be well directed, is forced and unnatural.

'The third plate carries us ſtill deeper in the hiſtory. We meet our hero engaged in one of his evening-amuſements. This print, on the whole, is no very extraordinary effort of genius.—The *deſign* is good; and may be a very exact deſcription of the humours of a brothel.—The *compoſition* too is not amiſs. But we have few of thoſe maſterly ſtrokes, which diſtinguiſh the works of Hogarth. The whole is plain hiſtory. The lady ſetting the world on fire, is the beſt thought: and there is ſome humour in furniſhing the room with a ſet of Cæſars; and not placing them in order.—The *light* is ill-managed. By a few alterations, which are obvious, particularly by throwing the lady dreſſing, into the ſhade, the diſpoſition of it might have been tolerable. But ſtill we ſhould have had an abſurdity to anſwer, whence comes it? Here is light in abundance; but no viſible ſource.—*Expreſſion* we have very little through the whole print. The principal figure is the beſt. The ladies have all the air of their profeſſion; but no variety of character. Hogarth's women are, in general, very inferior to his men. For which reaſon I prefer the *Rake's Progreſs* to the *Harlot's*. The female face indeed has ſeldom ſtrength of feature enough to admit the ſtrong markings of expreſſion.

'Very diſagreeable accidents often befall gentlemen of pleaſure. An event of this kind is recorded in the fourth print; which is now before us. Our hero going, in full dreſs, to pay his compliments at court, on St. David's day, was accoſted in the rude manner which is here repreſented.—The *compoſition* is good. The form of the group, made up of the figures in action, the chair, and the lamp-lighter, is pleaſing. Only here we have an opportunity of remarking, that a group is diſguſting, when the extremities of it are heavy. A group in ſome reſpect ſhould reſemble a tree. The heavier part of the foliage, (the *cup*, as the landſkip painter calls it) is always near the middle: the outſide branches, which are relieved by the ſky, are light and airy. An inattention to this rule has given a heavineſs to the group before us. The two bailiffs, the woman, and the chairman are all huddled together in that part of the group, which ſhould have been the lighteſt; while the middle part, where the hand holds the door, wants ſtrength and conſiſtence. It may be added too, that the four heads, in the form of a diamond, make an unpleaſing ſhape. All regular figures ſhould ſtudiouſly be avoided.—The *light* would have been well diſtributed, if the bailiff holding the arreſt, and the chairman, had been a little lighter, and the woman darker. The glare of the white apron is diſagreeable.—We have, in this print, ſome beautiful inſtances of *expreſſion*. The ſurprize and terror of the poor gentleman is apparent in every limb, as far as is conſiſtent with the fear of diſcompoſing his dreſs. The inſolence of power

in

in one of the bailiffs, and the unfeeling heart in the other, which can jeſt with miſery, are ſtrongly marked. The ſelf-importance too of the honeſt Cambrian is not ill-portrayed; who is chiefly introduced to ſettle the chronology of the ſtory.—In point of *grace*, we have nothing ſtriking. Hogarth might have introduced a degree of it in the female figure; at leaſt he might have contrived to vary the diſagreeable, and heavy form of her drapery.—The *perſpective* is good, and makes an agreeable ſhape.—I cannot leave this print without remarking the *falling hand-box*. Such repreſentations of quick motion are very abſurd; and every moment the abſurdity grows ſtronger. You cannot deceive the eye. The falling body *muſt* appear *not* to fall. Objects of that kind are beyond the power of repreſentation.

'Difficulties croud ſo faſt upon our hero, that at the age of twenty-five, which he ſeems to have attained in the fifth plate, we find him driven to the neceſſity of marrying a woman, whom he deteſts, for her fortune. The *compoſition* here is very good; and yet we have a diſagreeable regularity in the climax of the three figures, the maid, the bride, and the bridegroom.—The *light* is not ill-diſtributed. The principal figure too is *graceful*; and there is ſtrong *expreſſion* in the ſeeming tranquillity of his features. He hides his contempt of the object before him, as well as he can; and yet he cannot do it. She too has as much meaning, as can appear through the deformity of her features. The clergyman's face we are well acquainted with, and alſo his wig; tho' we cannot pretend to ſay, where we have ſeen either. The clerk too is an admirable fellow.—The *perſpective* is well underſtood; but the church is too ſmall; and the wooden poſt, which ſeems to have no uſe, divides the picture very diſagreeably.—The creed loſt, the commandments broken, and the poor's box obſtructed by a cob-web, are all excellent ſtrokes of ſatirical humour.

'The fortune, which our adventurer has juſt received, enables him to make one puſh more at the gaming-table. He is exhibited in the ſixth print, venting curſes on his folly for having loſt his laſt ſtake.—This is upon the whole perhaps the beſt print of the ſet. The horrid ſcene it deſcribes, was never more inimitably drawn. The *compoſition* is artful, and natural. If the ſhape of the whole be not quite pleaſing, the figures are ſo well grouped, and with ſo much eaſe and variety, that you cannot take offence.—In point of *light*, it is more culpable. There is not ſhade enough among the figures to balance the glare. If the neck-cloth, and weepers of the gentleman in mourning had been removed, and his hands thrown into ſhade, even that alone would have improved the effect.—The *expreſſion*, in almoſt every figure, is admirable; and the whole is a ſtrong repreſentation of the human mind in a ſtorm. Three ſtages of that ſpecies of madneſs, which attends gaming, are here deſcribed. On the firſt ſhock, all is inward diſmay. The ruined gameſter is repreſented leaning againſt a wall, with his arms acroſs, loſt in an agony of horror. Perhaps never paſſion was deſcribed with ſo much force. In a ſhort time this horrible gloom burſts into a ſtorm of fury: he tears in pieces what comes next him; and kneeling down, invokes curſes upon himſelf. He next attacks others; every one in his turn whom he imagines to have been inſtrumental in his ruin.—The eager joy of the winning gameſters, the attention of the uſurer, the vehemence of the watchman, and the profound reverie of the highwayman,

wayman, are all admirably marked. There is great coolneſs too expreſſed in the little we ſee of the fat gentleman at the end of the table. The figure oppoſing the madman is bad: it has a drunken appearance; and drunkenneſs is not the vice of a gaming table.—The principal figure is *ill drawn*. The *perſpective* is formal; and the *execution* but indifferent: in heightening his expreſſion Hogarth has loſt his ſpirit.

'The ſeventh plate, which gives us the view of a jail, has very little in it. Many of the circumſtances, which may well be ſuppoſed to increaſe the miſery of a confined debtor, are well contrived; but the fruitful genius of Hogarth, I ſhould think, might have treated the ſubject in a more copious manner. The epiſode of the fainting woman might have given way to many circumſtances more proper to the occaſion. This is the ſame woman, whom the rake diſcards in the firſt print; by whom he is reſcued in the fourth; who is preſent at his marriage; who follows him into jail; and laſtly to Bedlam. The thought is rather unnatural, and the moral certainly culpable.—The *compoſition* is bad. The group of the woman fainting, is a round heavy maſs: and the other group is very ill ſhapen. The *light* could not be worſe managed; and, as the groups are contrived, can hardly be improved. —In the principal figure there is great *expreſſion*; and the fainting ſcene is well deſcribed.—A ſcheme to pay off the national debt by a man who cannot pay his own; and the attempt of a ſilly rake to retrieve his affairs by a work of genius, are admirable ſtrokes of humour.

'The eighth plate brings the fortunes of our hero to a concluſion. It is a very expreſſive repreſentation of the moſt horrid ſcene, which human nature can exhibit.—The *compoſition* is not bad. The group, in which the lunatic is chained, is well managed; and if it had been carried a little further towards the middle of the picture, and the two women (who ſeem very oddly introduced) had been removed, both the compoſition, and the diſtribution of light had been good.—The *drawing* of the principal figure is a more accurate piece of anatomy, than I ſhould have expected from Hogarth. The *expreſſion* of this figure is rather unmeaning; and very inferior to the ſtrong characters of all the other lunatics. The fertile genius of the artiſt has introduced as many of the cauſes of madneſs, as he could well have collected; though there is a little tautology. There are two religioniſts, and two aſtronomers. Yet there is variety in each; and ſtrong *expreſſion* in all the characters. The ſelf-ſatisfaction, and conviction of him, who has diſcovered the longitude, the mock majeſty of the monarch, the moody melancholy of the lover, and the ſuperſtitious horror of the popiſh devotée, are all admirable.—The *perſpective* is ſimple and proper.'

The fifth and laſt chapter contains a number of very uſeful cautions, neceſſary to be obſerved in collecting prints. But as we have already extended this article to a more than ordinary length, we muſt refer the Reader to the work itſelf, where he will meet with ſome remarks that well deſerve his attention.

B.

A Sentimental

A Sentimental Journey through France and Italy. By Mr. Yorick. 12mo. 2 Vols. 5s. ſew'd. Becket and Co.

OF all the various productions of the preſs, none are ſo eagerly received by us Reviewers, and other people who ſtay at home and mind our buſineſs, as the writings of travellers;—over whom, by the way, we readers have prodigious advantage; for *they* undergo the fatigue, inconvenience, and expence, while *we*, in all the plenitude of leiſure and an elbow-chair, enjoy the pleaſure and the profit, at ſo ſmall a charge as —the price of the book. Why here, now, we have many dozens of ſhrewd obſervations and choice ſentiments, the *ground-work* of which muſt have coſt our friend Yorick many a bright glittering guinea: all which our other friend, Becket, who is the moſt reaſonable of all human bookſellers,—is content to let us have at leſs than ſeven farthings a-piece!—Was ever any thing ſo *unreaſonably* reaſonable! the inoculation of wit—ſtill cheaper than that of the ſmall-pox, even at its reduced Northamptonſhire price, of five-and-three-pence a head.

Now of the *genus* of travellers, there are various *ſpecies*,—which the curious naturaliſt before us (who is a very Linnæus in his way) has more diſtinctly claſſed and arranged [illegible], than ever they were claſſed and arranged before, by any writer that we know of. The whole circle of travellers he reduces to the following heads:

'Idle Travellers,
'Inquiſitive Travellers,
'Lying Travellers,
'Proud Travellers,
'Vain Travellers,
'Splenetic Travellers.

'Then follow the Travellers of Neceſſity,
'The delinquent and felonious Traveller,
'The unfortunate and innocent Traveller,
'The ſimple Traveller,

'And laſt of all (if you pleaſe) The

'Sentimental Traveller (meaning thereby myſelf) who have travelled, and of which I am now ſitting down to give an account—as much out of *Neceſſity*, and the *beſoin de* Voyager, as any one in the claſs.'

Our Author's deſcriptions of theſe ſeveral ſorts of travellers are quite in his own way—diverting, edifying, and ſatirical. Of the edifying, take a ſpecimen, from what he ſays about travelling for improvement: 'Knowlege and improvement, quoth he, are to be got by ſailing and poſting for that purpoſe; but whether uſeful knowlege and real improvement, is all a lottery —and even where the adventurer is ſucceſsful, the acquired ſtock

ſtock muſt be uſed with caution and ſobriety to turn to any profit—but as the chances run prodigiouſly the other way both as to the acquiſition and application, I am of opinion, that a man would act as wiſely, if he could prevail upon himſelf, to live contented without foreign knowlege or foreign improvements, eſpecially if he lives in a country that has no abſolute want of either—and indeed, much grief of heart has it oft and many a time coſt me, when I have obſerved how many a foul ſtep the inquiſitive traveller has meaſured to ſee ſights and look into diſcoveries, all which, as Sancho Pança ſaid to Don Quixote, they might have ſeen dry-ſhod at home. It is an age ſo full of light, that there is ſcarce a country or corner of Europe whoſe beams are not croſſed and interchanged with others—Knowlege in moſt of its branches, and in moſt affairs, is like muſic in an Italian ſtreet, whereof thoſe may partake, who pay nothing—But there is no nation under heaven—and God is my record, (before whoſe tribunal I muſt one day come and give an account of this work) that I do not ſpeak it vauntingly—But there is no nation under heaven abounding with more variety of learning—where the ſciences may be more fitly woo'd, or more ſurely won than here—where art is encouraged, and will ſo ſoon riſe high—where Nature (take her all together) has ſo little to anſwer for—and, to cloſe all, where there is more wit and variety of character to feed the mind with.—Where then, my dear countrymen, are you going?'

Of the ſplenetic traveller he gives the following picture, from a well-known original:

'The learned Smelfungus travelled from Boulogne to Paris—from Paris to Rome—and ſo on—but he fell out with the ſpleen and jaundice, and every object he paſſed by was diſcoloured or diſtorted—He wrote an account of them, but 'twas nothing but an account of his miſerable feelings.

'I met Smelfungus in the grand portico of the Pantheon—he was juſt coming out of it—*'Tis nothing but a huge cock-pit*, ſaid he—I wiſh you had ſaid nothing worſe of the Venus of Medicis, replied I—for in paſſing through Florence, I had heard he had fallen foul upon the goddeſs, and uſed her worſe than a common ſtrumpet, without the leaſt provocation in nature.

'I popp'd upon Smelfungus again at Turin, in his return home; and a ſad tale of ſorrowful adventures had he to tell, "wherein he ſpoke of moving accidents by flood and field, and of the cannibals which each other eat: the Anthropophagi"—he had been flea'd alive, and bedevil'd, and uſed worſe than St. Bartholomew, at every ſtage he had come at—

'—I'll tell it, cried Smelfungus, to the world. You had better tell it, ſaid I, to your phyſician.'—Reader! didſt thou ever travel with our quondam brother, above-named? In ſuch humour

humour did he travel;—in ſuch mood did he *write* his travels!—and thus alſo, with the ſpleen and jaundice for his companions, did he, whilom, journey through the tortuous regions of *criticiſm:* damning and execrating all the way, as the anfractuous ſpirit impelled him along; and ſparing nor author, nor printer, nor bookſeller, nor bookſeller's wife!

With what difference of diſpoſition does the *ſentimental traveller* proceed on his journey! Take his own declaration for it: 'I pity, ſays the happy-tempered Yorick, the man who can travel from Dan to Beerſheba, and cry, *'Tis all-barren*—and ſo it is; and ſo is all the world to him who will not cultivate the fruits it offers. I declare, ſaid I, clapping my hands chearily together, that was I in a deſart, I would find out wherewith in it to call forth my affections—If I could not do better, I would faſten them upon ſome ſweet myrtle, or ſeek ſome melancholy cypreſs to connect myſelf to—I would court their ſhade, and greet them kindly for their protection—I would cut my name upon them, and ſwear they were the lovelieſt trees throughout the deſert: if their leaves wither'd, I would teach myſelf to mourn, and when they rejoiced, I would rejoice along with them.'

He points out another character, the *proud traveller*, we ſuppoſe,——though not expreſsly mentioned under that claſs: 'Mundungus, ſays he, with an immenſe fortune, made the whole tour; going on from Rome to Naples—from Naples to Venice—from Venice to Vienna—to Dreſden, to Berlin, without one generous connection or pleaſurable anecdote to tell of; but he had travell'd ſtraight on, looking neither to his right hand or his left, leſt Love or Pity ſhould ſeduce him out of his road.

'Peace be to them! if it is to be found; but heaven itſelf, was it poſſible to get there with ſuch tempers, would want objects to give it—Every gentle ſpirit would come flying upon the wings of Love to hail their arrival—Nothing would the ſouls of Smelfungus and Mundungus hear of, but freſh anthems of joy, freſh raptures of love, and freſh congratulations of their common felicity—I heartily pity them: they have brought up no faculties for this work; and was the happieſt manſion in heaven to be allotted to Smelfungus and Mundungus, they would be ſo far from being happy, that the ſouls of Smelfungus and Mundungus would do penance there to all eternity.'

The journey of our ſentimental traveller commences with his voyage to Calais; where his portmanteau, containing half a dozen ſhirts and 'a black pair of ſilk breeches,' furniſhes occaſion for ſome pathetic reflections on the *droits d'aubaine:*—by the way, though, couſin Yorick, a 'black pair'—is not quite ſo accurately expreſſed;—not that we ſhould have minded it, if you had not repeated the ſlip, more than once: and talked, moreover,

moreover, of a lady's 'black pair of ſilk gloves.'—But now, while the *feſcue* is pointed at this ſlip, we would juſt hint another correction, equally *important*—were we but ſure you would not miſtake the matter, and ſuppoſe we intended any thing like a *criticiſm*. You ſmile! thank you, Dear Coz. for the obliging *ſentiment* implied in that ſmile. Without further heſitation, then, take it:—Why will you deign to adopt the vulgariſms of a city *news-writer*? 'I *laid* at their mercy*;' laid *what*, an egg or a wager? 'a man who values a good night's reſt will not *lay* down [what? his pipe or his ſpectacles?] with enmity in his heart—†.' 'But Maria ſhould *lay* in my boſom‡:' our Readers may poſſibly conclude that Maria was the name of a favourite *pullet*; and the miſtake may be excuſable: for how can they ſuppoſe it poſſible for one of our firſt-rate pens, to write ſuch Engliſh?—But, away with theſe pitiful *minutiæ!*—Behold a nobler object. What an affecting, touching, maſterly picture is here! 'Tis *The monk-ſcene*,—Calais.

'A poor monk of the order of St. Francis came into the room, to beg ſomething for his convent.—I was pre-determined not to give him a ſingle ſous—button'd up my purſe, ſet myſelf a little more upon my centre, and advanced up gravely to him: there was ſomething, I fear, forbidding in my look: I have his figure this moment before my eyes, and think there was that in it which deſerved better.

'The monk, as I judged from the break in his tonſure, a few ſcatter'd white hairs upon his temples, being all that remained of it, might be about ſeventy—but from his eyes, and that ſort of fire which was in them, which ſeemed more temper'd by courteſy than years, could be no more than ſixty—Truth might lie between—He was certainly ſixty-five; and the general air of his countenance, notwithſtanding ſomething ſeem'd to have been planting wrinkles in it before their time, agreed to the account.

'It was one of thoſe heads, which Guido has often painted—mild, pale—penetrating, free from all common-place ideas of fat contented ignorance looking downwards upon the earth—it look'd forwards; but look'd, as if it look'd at ſomething beyond this world. How one of his order came by it, heaven above, who let it fall upon a monk's ſhoulders, beſt knows: but it would have ſuited a Bramin, and had I met it upon the plains of Indoſtan, I had reverenced it.

'The reſt of his outline may be given in a few ſtrokes; one might put it into the hands of any one to deſign, for 'twas neither elegant or otherwiſe, but as character and expreſſion made it ſo: it was a thin, ſpare form, ſomething above the common

* Vol. II. p. 62. † Ib. p. 115. ‡ Ib. p. 180.

ſize, if it loſt not the diſtinction by a bend forwards in the figure—but it was the attitude of intreaty; and as it now ſtands preſented to my imagination, it gain'd more than it loſt by it.

'When he had enter'd the room three paces, he ſtood ſtill; and laying his left hand upon his breaſt, (a ſlender white ſtaff with which he journey'd being in his right)—when I had got cloſe up to him, he introduced himſelf with the little ſtory of the wants of his convent, and the poverty of his order—and did it with ſo ſimple a grace—and ſuch an air of deprecation was there in the whole caſt of his look and figure—I was bewitch'd not to have been ſtruck with it—

'—A better reaſon was, I had predetermined not to give him a ſingle ſous.'

Are you ſtruck with this piece at the firſt glance, and before you have had a full view of it? We can aſſure you, gentlemen, it would have touched you more powerfully, had you ſeen it with its *companion**—which is not here at preſent. But look again: here are more circumſtances that merit your attention:

'—'Tis very true, ſaid I, replying to a caſt upwards with his eyes, with which he had concluded his addreſs—'tis very true—and heaven be their reſource who have no other but the charity of the world, the ſtock of which, I fear, is no way ſufficient for the many *great claims* which are hourly made upon it.

'As I pronounced the words *great claims*, he gave a ſlight glance with his eye downwards upon the ſleeve of his tunick—I felt the full force of the appeal—I acknowledge it, ſaid I—a coarſe habit, and that but once in three years, with meagre diet—are no great matters; and the true point of pity is, as they can be earn'd in the world with ſo little induſtry, that your order ſhould wiſh to procure them by preſſing upon a fund which is the property of the lame, the blind, the aged, and the infirm—the captive who lies down counting over and over again the days of his afflictions, languiſhes alſo for his ſhare of it; and had you been of the *order of mercy*, inſtead of the order of St. Francis, poor as I am, continued I, pointing at my portmanteau, full chearfully ſhould it have been open'd to you, for the ranſom of the unfortunate—The monk made me a bow—but of all others, reſumed I, the unfortunate of our own country, ſurely, have the firſt rights; and I have left thouſands in diſtreſs upon our own ſhore—The monk gave a cordial wave with his head—as much as to ſay, No doubt, there is miſery enough in every corner of the world, as well as within our convent—But we diſtinguiſh, ſaid I, laying my hand upon the

* The *chapter* immediately preceding *The Monk*; to which that chapter is an excellent introduction: and for want of which the piece ſuffers greatly in our unequal exhibition.

ſleeve

ſleeve of his tunick, in return for his appeal—we diſtinguiſh, my good Father! betwixt thoſe who wiſh only to eat the bread of their own labour—and thoſe who eat the bread of other people's, and have no other plan in life, but to get through it in ſloth and ignorance, *for the love of God.*

'The poor Franciſcan made no reply: a hectic of a moment paſs'd acroſs his cheek, but could not tarry—Nature ſeemed to have had done with her reſentments in him; he ſhewed none—but letting his ſtaff fall within his arm, he preſs'd both his hands with reſignation upon his breaſt, and retired.'

No wonder that the ſenſibility of our traveller was rouſed, and his ſoul melted down ~~at laſt~~. 'My heart ſmote me, ſaid Yorick, the moment the poor monk ſhut the door. Pſha! ſaid I with an air of careleſſneſs, three ſeveral times—but it would not do: every ungracious ſyllable I had utter'd, crouded back into my imagination: I reflected, I had no right over the poor Franciſcan, but to deny him; and that the puniſhment of that was enough to the diſappointed without the addition of unkind language—I conſider'd his grey hairs—his courteous figure ſeem'd to re-enter and gently aſk me what injury he had done me?—and why I uſed him thus—I would have given twenty livres for an advocate—I have behaved very ill, ſaid I within myſelf; but I have only juſt ſet out upon my travels; and ſhall learn better manners as I get along.'

If we are to ſtop, thus, at every affecting ſcene we meet with in theſe ſentimental travels, we ſhall not ſpeedily arrive at the end of our journey.—But we have not yet done with the good Franciſcan. A little onward, we meet with him again. Yorick, before he left Calais, had the good fortune to meet with a female traveller, an agreeable widow, who was going to Amiens, through which place *he* was to paſs, in his rout to Paris; and he was happily enjoying the converſation of this amiable creature, and, conſequently, in a more catholic frame of mind,—when the monk again approached. 'He was advancing towards us a little out of the line, as if uncertain whether he ſhould break in upon us or no.—He ſtopp'd, however, as ſoon as he came up to us, with a world of frankneſs; and having a horn ſnuff-box in his hand, he preſented it open to me—You ſhall taſte mine—ſaid I, pulling out my box (which was a ſmall tortoiſe one) and putting it into his hand—'Tis moſt excellent, ſaid the monk; Then do me the favour, I replied, to accept of the box and all, and when you take a pinch out of it, ſometimes recollect it was the peace-offering of a man who once uſed you unkindly, but not from his heart.

'The poor monk bluſh'd as red as ſcarlet. *Mon Dieu!* ſaid he, preſſing his hands together—you never uſed me unkindly.—I ſhould think, ſaid the lady, he is not likely. I bluſh'd in my

turn; but from what movements, I leave to the few who feel to analyſe—Excuſe me, Madame, replied I—I treated him moſt unkindly; and from no provocations—'Tis impoſſible, ſaid the lady.—My God! cried the monk, with a warmth of aſſeveration which ſeemed not to belong to him—the fault was in me, and in the indiſcretion of my zeal—the lady oppoſed it, and I joined with her in maintaining it was impoſſible, that a ſpirit ſo regulated as his, could give offence to any.

'I knew not that contention could be rendered ſo ſweet and pleaſurable a thing to the nerves as I then felt it.—We remained ſilent, without any ſenſation of that fooliſh pain which takes place, when in ſuch a circle you look for ten minutes in one another's faces without ſaying a word. Whilſt this laſted, the monk rubbed his horn box upon the ſleeve of his tunick; and as ſoon as it had acquired a little air of brightneſs by the friction—he made a low bow, and ſaid, 'twas too late to ſay whether it was the weakneſs or goodneſs of our tempers which had involved us in this conteſt—but be it as it would—he begg'd we might exchange boxes—In ſaying this, he preſented his to me with one hand, as he took mine from me in the other; and having kiſs'd it—with a ſtream of good nature in his eyes he put it into his boſom—and took his leave.

'I guard this box, as I would the inſtrumental parts of my religion, to help my mind on to ſomething better: in truth, I ſeldom go abroad without it; and oft and many a time have I called up by it the courteous ſpirit of its owner to regulate my own, in the juſtlings of the world; they had found full employment for his, as I learnt from his ſtory, till about the forty-fifth year of his age, when upon ſome military ſervices ill-requited, and meeting at the ſame time with a diſappointment in the tendereſt of paſſions, he abandon'd the ſword and the ſex together, and took ſanctuary, not ſo much in his convent as in himſelf.

'I feel a damp upon my ſpirits, as I am going to add, that in my laſt return through Calais, upon inquiring after Father Lorenzo, I heard he had been dead near three months, and was buried, not in his convent, but, according to his deſire, in a little cimetiery belonging to it, about two leagues off: I had a ſtrong deſire to ſee where they had laid him—when, upon pulling out his little horn box, as I ſat by his grave, and plucking up a nettle or two at the head of it, which had no buſineſs to grow there, they all ſtruck together ſo forcibly upon my affections, that I burſt into a flood of tears—but I am as weak as a woman; and I beg the world not to ſmile, but pity me.'

We muſt now introduce the honeſt, good-natured *La Fleur* to our Reader's acquaintance. La Fleur is no leſs a perſonage

that

than our couſin Yorick's *valet de chambre*. But no one can introduce him with ſo good a grace as his maſter;

'I am apt, ſays our kind-hearted Couſin, to be taken with all kinds of people at firſt ſight; but never more ſo, than when a poor devil comes to offer his ſervice to ſo poor a devil as myſelf; and as I know this weakneſs, I always ſuffer my judgment to draw back ſomething upon that very account—and this more or leſs, according to the mood I am in, and the caſe—and I may add the gender too, of the perſon I am to govern.

'When La Fleur enter'd the room, after every diſcount I could make for my ſoul, the genuine look and air of the fellow determined the matter at once in his favour; ſo I hired him firſt—and then began to inquire what he could do: but I ſhall find out his talents, quoth I, as I want them—beſides, a Frenchman can do every thing.

'Now poor La Fleur could do nothing in the world but beat a drum, and play a march or two upon the fife. I was determined to make his talents do; and can't ſay my weakneſs was ever ſo inſulted by my wiſdom, as in the attempt.

'La Fleur had ſet out early in life, as gallantly as moſt Frenchmen do, with *ſerving* for a few years; at the end of which, having ſatisfied the ſentiment, and found moreover, That the honour of beating a drum was likely to be its own reward, as it open'd no further track of glory to him—he retired *a ſes terres*, and lived *comme il plaiſoit a Dieu*—that is to ſay, upon nothing.

'—And ſo, quoth *Wiſdome*, you have hired a drummer to attend you in this tour of your's thro' France and Italy! Pſha! ſaid I, and do not one half of our gentry go with a hum-drum *compagnon du voiage* the ſame round, and have the piper and the devil and all to pay beſides? When man can extricate himſelf with an *equivoque* in ſuch an unequal match—he is not ill off—But you can do ſomething elſe, La Fleur? ſaid I—*O qu'oui*—he could make ſpatterdaſhes, and play a little upon the fiddle—Bravo! ſaid Wiſdome—Why, I play a baſs myſelf, ſaid I—we ſhall do very well.—You can ſhave, and dreſs a wig a little, La Fleur?—He had all the diſpoſitions in the world—It is enough for heaven! ſaid I, interrupting him—and ought to be enough for me—So ſupper coming in, and having a friſky Engliſh ſpaniel on one ſide of my chair, and a French valet, with as much hilarity in his countenance as ever nature painted in one, or the other—I was ſatisfied to my heart's content with my empire; and if monarchs knew what they would be at, they might be as ſatisfied as I was.'

And ſo they well might; but if monarchs are neceſſarily, *quatenus* monarchs, deprived of this ineſtimable branch of ſelf-knowlege, what man in his ſenſes would wiſh to bind his

temples with a diadem?—But what's in a diadem? the loftieſt head that wears one is not half ſo great a man as PASCAL PAOLI!—Let us now come down again to the worthy Being who could make ſpatterdaſhes.

'As La Fleur went the whole tour of France and Italy with me, and will be often upon the ſtage, I muſt intereſt the reader a little further in his behalf, by ſaying, that I had never leſs reaſon to repent of the impulſes which generally do determine me, than in regard to this fellow—he was a faithful, affectionate, ſimple ſoul as ever trudged after the heels of a philoſopher; and notwithſtanding his talents of drum-beating and ſpatterdaſh-making, which, though very good in themſelves, happen'd to be of no great ſervice to me, yet was I hourly recompenced by the feſtivity of his temper—it ſupplied all defects—I had a conſtant reſource in his looks in all difficulties and diſtreſſes of my own—I was going to have added, of his too; but La Fleur was out of the reach of every thing; for whether 'twas hunger or thirſt, or cold or nakedneſs, or watchings, or whatever ſtripes of ill luck La Fleur met with in our journeyings, there was no index in his phyſiognomy to point them out by—he was eternally the ſame; ſo that if I am a piece of a philoſopher, which Satan now and then puts it into my head I am—it always mortifies the pride of the conceit, by reflecting how much I owe to the complexional philoſophy of this poor fellow, for ſhaming me into one of a better kind. With all this, La Fleur had a ſmall caſt of the coxcomb—but he ſeemed at firſt ſight to be more a coxcomb of nature than of art; and before I had been three days in Paris with him—he ſeemed to be no coxcomb at all.'

In the *coxcomb of nature* our good-humoured Traveller perhaps intends a *compliment* to the whole nation of France. For, ſovereignly as every *true-born Engliſhman* may affect to deſpiſe the natives of 'Ape and Monkey land,'—it is, after all, no unhappy thing to be born a coxcomb. But here is more of La Fleur's felicity of complexion; and a word or two of his maſter's:

'The next morning La Fleur entering upon his employment, I delivered to him the key of my portmanteau with an inventory of my half a dozen ſhirts and ſilk pair of breeches; and bid him fatten all upon the chaiſe—get the horſes put to—and deſire the landlord to come in with his bill.

'*C'eſt un garçon de bonne fortune*, ſaid the landlord, pointing through the window to half a dozen wenches who had got round about La Fleur, and were moſt kindly taking their leave of him, as the poſtillion was leading out the horſes. La Fleur kiſſed all their hands round and round again, and thrice he wiped his eyes,

eyes, and thrice he promiſed he would bring them all pardons from Rome.

'The young fellow, ſaid the landlord, is beloved by all the town, and there is ſcarce a corner in Montriul where the want of him will not be felt: he has but one misfortune in the world, continued he, "He is always in love."—I am heartily glad of it, ſaid I,—'twill ſave me the trouble every night of putting my breeches under my head In ſaying this, I was making not ſo much La Fleur's eloge, as my own, having been in love with one princeſs or another almoſt all my life, and I hope I ſhall go on ſo, till I die, being firmly perſuaded, that if ever I do a mean action, it muſt be in ſome interval betwixt one paſſion and another: whilſt this interregnum laſts, I always perceive my heart locked up—I can ſcarce find in it, to give Miſery a ſixpence; and therefore I always get out of it as faſt as I can, and the moment I am rekindled, I am all generoſity and good-will again; and would do any thing in the world either for, or with any one, if they will but ſatisfy me there is no ſin in it.

'—But in ſaying this—ſurely I am commending the paſſion—not myſelf'—

And ſo you are, Couſin Yorick: and, to give you pleaſure, we will add, that, in our eſtimation, there never was a truly GREAT man who did not thus think of, and thus feel, the happy influence of the CORDIAL paſſion!

In the next chapter the heart of the humane reader will revel in all the luxury of benevolence:

'When all is ready, and every article is diſputed and paid for in the inn, unleſs you are a little four'd by the adventure, there is always a matter to compound at the door, before you can get into your chaiſe; and that is with the ſons and daughters of poverty, who ſurround you. Let no man ſay, "let them go to the devil"—'tis a cruel journey to ſend a few miſerables, and they have had ſufferings enow without it: I always think it better to take a few ſous out in my hand; and I would counſel every gentle traveller to do ſo likewiſe: he need not be ſo exact in ſetting down his motives for giving them—they will be regiſter'd elſewhere.

'For my own part, there is no man gives ſo little as I do; for few that I know have ſo little to give: but as this was the firſt public act of my charity in France, I took the more notice of it.

'A well-a-day! ſaid I. I have but eight ſous in the world, ſhewing them in my hand, and there are eight poor men and eight poor women for 'em.

'A poor tatter'd ſoul without a ſhirt on, inſtantly withdrew his claim, by retiring two ſteps out of the circle, and making a diſqualifying bow on his part. Had the whole parterre cried

out, *Place aux dames*, with one voice, it would not have conveyed the ſentiment of a deference for the ſex with half the effect.

'Juſt heaven! for what wiſe reaſons haſt thou order'd it, that beggary and urbanity, which are at ſuch variance in other countries, ſhould find a way to be at unity in this?

'—I inſiſted upon preſenting him with a ſingle ſous, merely for his *politeſſe*.

'A poor little dwarfiſh briſk fellow, who ſtood over-againſt me in the circle, putting ſomething firſt under his arm, which had once been a hat, took his ſnuff-box out of his pocket, and generouſly offer'd a pinch on both ſides of him: it was a gift of conſequence, and modeſtly declined—The poor little fellow preſs'd it upon them with a nod of welcomeneſs—*Prenez en—prenez*, ſaid he, looking another way; ſo they each took a pinch—Pity thy box ſhould ever want one! ſaid I to myſelf; ſo I put a couple of ſous into it—taking a ſmall pinch out of his box, to enhance their value, as I did it—He felt the weight of the ſecond obligation more than that of the firſt—'twas doing him an honour—the other was only doing him a charity—and he made me a bow down to the ground for it.

'—Here! ſaid I to an old ſoldier with one hand, who had been campaign'd and worn out to death in the ſervice—here's a couple of ſous for thee—*Vive le Roi!* ſaid the old ſoldier.

'I had then but three ſous left: ſo I gave one, ſimply *pour l'amour de Dieu*, which was the footing on which it was begg'd—The poor woman had a diſlocated hip; ſo it could not be well, upon any other motive.

'*Mon cher et tres charitable Monſieur*—There's no oppoſing this, ſaid I.

'*My Lord Anglois*—the very ſound was worth the money—ſo I gave *my laſt ſous for it*. But in the eagerneſs of giving, I had overlook'd a *pauvre honteux*, who had no one to aſk a ſous for him, and who, I believed, would have periſhed, ere he could have aſk'd one for himſelf: he ſtood by the chaiſe a little without the circle, and wiped a tear from a face which I thought had ſeen better days—Good God! ſaid I—and I have not one ſingle ſous left to give him—But you have a thouſand! cried all the powers of nature, ſtirring within me—ſo I gave him—no matter what—I am aſhamed to ſay *how much*, now—and was aſhamed to think, how little, then: ſo if the reader can form any conjecture of my diſpoſition, as theſe two fixed points are given him, he may judge within a livre or two what was the preciſe ſum.

'I could afford nothing for the reſt, but, *Dieu vous beniſſe—Et le bon Dieu vous beniſſe encore*—ſaid the old ſoldier, the dwarf, &c. The *pauvre honteux* could ſay nothing—he pull'd out a little

little handerchief, and wiped his face as he turned away—and I thought he thank'd me more than them all.'

Now, Reader, did we not tell thee, in a former Review, (ſomewhat leſs than half a century ago) that the higheſt excellence of this genuine, this legitimate ſon of humour, lies not in his humorous but in his pathetic vein?—If we have not already given proofs and ſpecimens enough, in ſupport of this opinion, from his *Shandy*, his *Sermons*, and theſe *Travels*, we could produce more from the little volume before us.—But we forbear, leſt our good Couſin ſhould think himſelf rather injured than ſerved by the meaſure of our commendation; and imagine that, at the rate we go on, we may happen to ſatisfy the public, by giving them a full meal, inſtead of whetting their appetites by *a taſte*.—Here, then, we cloſe the firſt volume: the ſecond is reſerved for our next month's entertainment.

☞ *Poor* YORICK *was living*, when this article was ſent to the preſs.

G

The Hiſtory of the Colony of Maſſachuſets-Bay, from the firſt Settlement thereof in 1628, *until its incorporation with the Colony of Plimouth, Province of Main, &c. by the Charter of King William and Queen Mary, in* 1691. By Mr. Hutchinſon, Lieutenant-Governor of the Maſſachuſets Province. 8vo. 6s. Richardſon, in Pater-noſter Row. 1760.

The ſame Work continued in a ſecond Volume, from the Charter of King William and Queen Mary, in 1691, *until the Year* 1750. 8vo. 6s. Kearſly, &c. 1767.

GOVERNOR Hutchinſon gives the following ſhort view of the colony of which he profeſſes to treat, in the preface to his firſt volume:

'The Maſſachuſets colony may be conſidered as the parent of all the other colonies of New-England. There was no importation of planters from England to any part of the continent, northward of Maryland, except to the Maſſachuſets, for more than fifty years after the colony began. In the firſt ten years, about twenty thouſand ſouls had arrived in the Maſſachuſets. Since then, it is ſuppoſed, more have gone from hence to England than have come from thence hither. Maſſachuſets-Bay, New-Hampſhire, Connecticut, and Rhode-Iſland, at this day, probably contain five hundred thouſand ſouls!

'Barbados and the Leeward Iſlands owed very much of their growth to the ſupplies of lumber, horſes and proviſions, with which they were furniſhed, at the beginning of their ſettlements, from this colony, in as great plenty as they deſired.

'The addition of wealth and power to Great Britain, in conſequence of this firſt emigration of our anceſtors, exceeds all expectation. They left their native country with the ſtrongeſt aſſurances that they and their

poſterity ſhould enjoy the privilege of free natural born Engliſh ſubjects. May the wealth and power of Britain ſtill increaſe, in proportion to the increaſe of her colonies; may thoſe privileges never be abuſed; may they be preſerved inviolate to the lateſt poſterity.'

Whatever may have been the ſecret ſprings of K. Henry's firſt renunciation of the papal ſupremacy, he could never have effectuated that ſalutary meaſure, had not a general dawn of reaſon, pervading the gloom of popiſh ignorance and oppreſſion, rendered the nation ripe for ſuch a daring revolt: and as the firſt exertion of the human powers was thus directed to the perception of religious truths, ſo in the proſecution of theſe inquiries, Imagination, taking the lead, prepared the way to all thoſe fanatical reveries which overſpread the nation for the remainder of that, and through the following century; until having been exhauſted, it ſubmitted to the correction of judgment; and a lenitive eſtabliſhment, with ſecurity to the rights of private opinion, took place of the conflict between arbitrary high church authority, and wild enthuſiaſm. Few will perhaps contend that Henry had any kind intentions in favour of his people, in tranſferring the ſupremacy from the pope to himſelf; and the confined ſpirit and views of the firſt reformers, will hardly be ſuppoſed very favourable to civil and religious liberty: yet ſo it fortunately turned out, that, as Mr. Hume ſomewhere remarks in his hiſtory, we owe theſe bleſſings primarily (as the human means) to the puritans.

It was to perſons of this claſs that we alſo owe the ſucceſsful planting of our American colonies. Mr. Hutchinſon remarks, that the firſt attempts toward ſettling the continent of America, from views of profit, were feeble and unſucceſsful; but, what proſpects of advantage could not accompliſh, the oppreſſive meaſures of a miſtaken ſyſtem of policy, at home, brought to paſs.

' Favourable accounts (continues Mr. H.) were publiſhed of the continent, by Capt. Smith and others; but who would remove, and ſettle in ſo remote and uncultivated a part of the globe, if he could live tolerably at home? The country would afford no immediate ſubſiſtance, and therefore was not fit for indigent perſons. Particular perſons or companies would have been diſcouraged from ſupporting a colony, by the long continued expence and outſet, without any return. No encouragement could be expected from the public. The advantages of commerce from the colonies were not then foreſeen, but have been ſince learned by experience. Virginia in its infancy was ſtruggling for life; and what its fate would have been, if the fathers of it in England had not ſeen the riſe and growth of other colonies near it, is uncertain. God in his providence bringeth good out of evil. Bigotry and blind zeal prevailed, among Chriſtians of every ſect or profeſſion. Each denied to the other, what all had a right to enjoy, liberty of conſcience. To this

this we muſt aſcribe, if not the ſettlement, yet at leaſt the preſent flouriſhing ſtate of North America.'

Strange to relate, refugees from oppreſſion, uniting to cultivate a remote ſpot, inſtead of improving their common intereſt with cordiality; weakly retarded it, and embarraſſed themſelves, by violent diſputes on mere points of opinion; ſuch as, having always wanted a criterion to be adjuſted by, mankind ſeem not to have the leaſt right to interfere in, or pretence to decide for each other!

'The town and country (ſay Mr. H.) were diſtracted with theſe ſubtletie, and every man and woman who had brains enough to form ſome imperfect conceptions of them, inferred and maintained ſome other point, ſuch as theſe; "a man is juſtified before he believes; faith is no cauſe of juſtification; and if faith be before juſtification, it is only a paſſive faith, an empty veſſel, &c. and aſſurance is by immediate revelation only." The fear of God and love of our neighbour ſeemed to be laid by and out of the queſtion.'

In this reſpect they acted like a brood of chickens, which all fly and huddle together for ſhelter, when ſcared by their common enemy the kite; but are no ſooner freed from the apprehenſions of him, than they fall to fighting among themſelves, and endeavour to pick each other's eyes out.

Other diſturbances equally important, continued to diſtract the Maſſachuſet coloniſts; among the reſt, the ungodly wearing of long hair became matter of ſore affliction. When Mr. Vane, afterwards the famous Sir Henry Vane, went over there, a long letter was wrote to him while on ſhipboard, by one of the paſſengers in the ſame ſhip, applauding him for honouring God ſo far as to *ſhorten his hair* on his arrival in England, from France; and urging a compleat reformation, by bringing it to the primitive length and form.

The proſecution of this ſalutary meaſure, ſometime afterward became the object of a ſerious aſſociation, which Mr. H. has preſerved, in the following terms:

"Forasmuch as the wearing of long-hair, after the manner of Ruffians and barbarous Indians, has begun to invade New-England, contrary to the rule of God's word, which ſays it is a ſhame for a man to wear long hair, as alſo the commendable cuſtom generally of all the godly of our nation, until within this few years.

"We the magiſtrates who have ſubſcribed this paper (for the ſhewing of our own innocency in this behalf) do declare and manifeſt our diſlike and deteſtation againſt the wearing of ſuch long hair, as againſt a thing uncivil and unmanly, whereby men doe deforme themſelves, and offend ſober and modeſt men, and doe corrupt good manners. We doe therefore earneſtly entreat all the elders of this juriſdiction (as often as they ſhall ſee cauſe to manifeſt their zeal againſt it in their publike adminiſtrations, and to take care that the members of their reſpective churches be not defiled therewith; that ſo, ſuch as ſhall prove obſtinate, and will

not

not reforme themſelves, may have God and man to witneſs againſt them. The third month 10th day 1649.

Jo. Endicott, governor
Tho. Dudley, dep. gov,
Rich, Bellingham
Richard Saltonſtall
Increaſe Nowell
William Hibbins
Thomas Flint
Rob, Bridges
Simon Bradſtreet."

(Harvard College Records.)

What muſt have been the ſorrow of theſe worthy magiſtrates, if, with the ſame diſpoſitions, they had lived in theſe *ruffainly* times!

When once a legiſlature undertakes to preſcribe how their ſubjects are to faſhion the furniture of the inſide, and the hair of the outſide, of their heads, they become very ſerious matters; and this hiſtory contains many curious anecdotes of the workings of the human mind under theſe circumſtances. The flames of perſecution went near to conſume a growing colony; until, as we all know, it even became criminal at laſt for old women to have warts, moles, or pimples, on any part of their body.

This early part of their hiſtory is the moſt curious and inſtructing to the contemplative reader; as containing the leſs known internal tranſactions, before the Maſſachuſet colony became of importance enough to attract much notice at home. Theſe are carefully related and authenticated; but muſt be referred to thoſe who chuſe to conſult the hiſtory itſelf. As a ſpecimen of the work, we ſhall preſent our Readers with the ingenious Writer's general reflexions on the firſt ſettlers, and the laws under which they governed themſelves.

'Let us conſider the character of our new planters, the ſtate and condition they were in before they left England, and after their arrival in America, and we ſhall ſee the ſource of the peculiarities in their laws and cuſtoms. It has been obſerved, that they were diſſatisfied not only with the ceremonies, but alſo with the rigid diſcipline, at that time, of the church of England: in this indeed they were not ſingular; the principal commoners, great part of the clergy, and many of the nobility, were of the ſame ſentiments. They muſt have had very tender and ſcrupulous minds, or they would not have baniſhed themſelves from their dear country, friends, and acquaintance, and launched into an unknown world, rather than ſubmit to any thing againſt their judgments and conſciences. They profeſſed a ſacred regard to the word of God, in the Old and New Teſtament, as a ſufficient rule of conduct, and that they were obliged to follow it. They looked upon the obſervation of the firſt, as well as ſecond table neceſſary to be enjoined; and, as the conſtitution of their churches would not admit of eccleſiaſtical courts, proviſion muſt be made for the puniſhment of many offences here, by the civil magiſtrate, which are not offences by the common law. Whether every breach of the laws of the firſt as well as ſecond table has not ſuch a tendency, by mere example, to diſturb the peace of civil ſociety, as that proviſion for the puniſhment thereof is neceſſary,

by

by ſome authority or other, I need not determine: they thought it had, and, upon this principle, they did not chooſe ſuch puniſhments for crimes, as were merely in proportion to their affecting the ſafety or peace of ſociety, a principle upon which the nations of Europe have been more and more modelling their criminal laws for ſeveral ages paſt, but annexed greater penalties to ſome immoralities and impieties than had been known in the country they left, determined many others to deſerve the notice of the civil magiſtrate, which would have eſcaped it in England, and perhaps judged ſome actions criminal, which to minds leſs ſcrupulous would have appeared indifferent*. The generality of the colony being very near upon a level, more than common proviſion was neceſſary to enforce a due obedience to the laws, and to eſtabliſh and preſerve the authority of the government; for, although ſome amongſt them had handſome fortunes, yet in general their eſtates were ſmall, barely ſufficient to provide them houſes and neceſſary accommodations; a contempt of authority was therefore next to a capital offence. The country being new and uncultivated, the utmoſt induſtry, oeconomy, and frugality were neceſſary to their ſubſiſtence, and laws, with heavy penalties, to enforce the obſervance of them. They were in the midſt of ſavages, whoſe numbers were much greater than their own, and were under continual alarms and apprehenſions of danger, and a ſtrict diſcipline could not be diſpenſed with. If we add, that they were at their full liberty, the troubles in England taking off, from the colonies, the attention of the ſeveral ſucceſſions of ſupreme power there, for near thirty years together; from all theſe circumſtances, we may pretty well account for all the peculiarities in the laws of the colony.

'In that branch of law, more eſpecially, which is diſtinguiſhed by the name of crown law, they profeſſed to have no regard to the rules of the common law of England. They intended to follow Moſes's plan, as has been obſerved, but no farther than it was of a moral nature†;

* 'The character, which the colony acquired by the ſtrictneſs and ſeverity of their laws, induced many perſons of pious minds to come over themſelves, and others to ſend their children for education, many of whom remained here. Pennſilvania, by a greater latitude in their ſyſtem, have drawn inhabitants in much greater proportion. Our anceſtors valued themſelves upon being a colony for religion. Penn had no other motive to found his colony than human policy.'

† 'They did not go the length of the Browniſts, who are ſaid to have held, "that no prince nor ſtate on the earth hath any legiſlative power, that God alone is the lawgiver, that the greateſt magiſtrate hath no other power but to execute the laws of God ſet down in ſcripture, that the judicial laws of Moſes bind at this day all the nations of the world, as much as ever they did the Jews." *Baylie.*

'Roger Williams ſaid, that "although they profeſſed to be bound by ſuch judicials only, as contained in them moral equity, yet they extended this moral equity to ſo many particulars, as to take in the whole judicial law, no leſs than the rigideſt Browniſts." *Idem.*

'Although they did not go to this extreme, it muſt be allowed they did not keep within the limits they profeſſed as their rule. They were charged with holding it to be the duty of the magiſtrate to kill all idolaters and hereticks, even whole cities, men, women, and children, from the command of the Iſraelites to root out the Canaanites. *Idem.*'

and

and obligatory upon all mankind, and perhaps they did not, in many inſtances, err in judgment upon the morality of actions, but their grand miſtake lay, in ſuppoſing certain natural puniſhments, in every ſtate, alike proportioned to this or that particular kind of offence, and which Moſes had obſerved; whereas ſuch puniſhments are and ought to be governed by the particular conſtitutions and circumſtances of the ſeveral kingdoms and ſtates where they are applied; and although they were undoubtedly well fitted to the ſtate of the ancient Iſraelites, and the great end of puniſhment, viz. the preventing the like offences, could not, it may be, have been otherwiſe ſo well affected, yet they were by no means obligatory upon other ſtates whoſe conſtitutions or circumſtances differed; and other ſtates have, therefore, continually more or leſs varied from them. Idolatry, was the ſin which eaſily beſet the Iſraelites, and it was neceſſary to make it a capital offence. Perhaps, if it ſhould be thought proper to prohibit idolatry in China, at this day, the ſame penalty might be neceſſary, and yet not ſo in New-England.

'Murder *, ſodomy, witchcraft, arſon, and rape of a child under ten years of age, were the only crimes made capital in the colony which were capital in England, and yet, from the miſtaken principle I have juſt mentioned, their laws were more ſanguinary than the Engliſh laws; for many offences were made capital here, which were not ſo there. The firſt in order, being a breach of the firſt command in the decalogue, was the worſhip of any other God beſides the Lord God. Perhaps a Roman catholic, for the adoration of the hoſt, might have come within this law. After the miſerable Indians ſubmitted to the Engliſh laws, ſpecial proviſion was made, by another law, that if any of them ſhould powow or perform outward worſhip to their falſe gods, the powower (who was their prieſt) ſhould be fined five pounds, and others preſent twenty ſhillings each. The Indians have been puniſhed, upon the latter law, but I never met with an inſtance of a proſecution of any Engliſhman, upon the former.

'To blaſpheme the holy name of God, Father, Son, or Holy Ghoſt, with direct, expreſs, preſumptuous, or high-handed blaſphemy, either by wilful or obſtinate denying the true God, or his creation or government of the world, curſing God, or reproaching the holy religion of God, as if it was a politic device to keep ignorant men in awe, or to utter any other kind of blaſphemy of the like nature and degree, was alſo made capital.

'Man-ſtealing, from Exodus xxi. 16. was alſo capital.

'So was adultery with a married woman, both to the man and woman, although the man was ſingle, and ſeveral have ſuffered death upon this law †. Male adultery with an unmarried woman, was not capital.

'He

* 'Homicide was either murder, excuſable homicide, or juſtifiable. They did not make the diſtinction of manſlaughter from murder. The benefit of the clergy was of popiſh extract, and burning in the hand with a cold iron appeared to them a ridiculous ceremony.

† 'Philo places the command againſt adultery before that againſt murder.—There was a pretty extraordinary inſtance of a proſecution for adultery in the year 1663. Mr. N. P. a young merchant, had been intimate

'He who was convicted of wilful perjury, with intent to take away the life of another, was to ſuffer death, from Deut. xix. 16. This crime may well enough be denominated murder, and yet, a wilful perjury, by which a man's life is in fact taken away, was never made capital in England. Many offences are made ſo, which ſeem to be inferior in their guilt and conſequences to the public. The difficulty of conviction may be one reaſon, and the diſcouragement, it would ſometimes be, to witneſſes to give their teſtimonies, another and ſtronger reaſon, in vindication of the common law. In this inſtance, the Maſſachuſets law agreed, I take it, with the civil law, the laws of Scotland at this day, and of many other ſtates in Europe.

'A child above ſixteen years of age, that curſed or ſmote his father or mother, unleſs provoked by cruelty and in its own defence, or unchriſtianly neglected in its education, and alſo a ſtubborn and rebellious ſon, according to Deut. xxi. 20. upon conviction, were to ſuffer death. There have been ſeveral trials upon this law. I have met with one conviction, but the offender was reſcued from the gallows by order of the king's commiſſioners in 1665 *.

'High

timate with a married lady of one of the firſt families in the country. After her huſband's death he married her. After they had lived together three or four years, a proſecution was begun againſt both of them, for adultery in the lifetime of the firſt huſband. They were both committed to priſon, and ſeparately brought upon trial for their lives. The court and jury were favourable to the huſband, and acquitted him of a capital offence, probably becauſe he was not at the time charged a married man. The wife likewiſe met with a favourable jury, and they found her alſo not guilty; but the court, who thought otherwiſe, refuſed the verdict, and the cauſe was carried before the general court, where ſhe very narrowly eſcaped, the whole court determining that there was proof of a crime which approached very near to adultery, but in favor of life ſhe was diſcharged.'

* 'In the firſt draught of the laws by Mr. Cotton, which I have ſeen corrected with Mr. Winthrop's hand, divers other offences were made capital, viz.

'Prophaning the Lord's day in a careleſs or ſcornful neglect or contempt thereof. Numbers xv. 30 to 36.

'Reviling the magiſtrates in higheſt rank, viz. the governor and council. Exod. xxii. 18. 1 Kings xxii. 8, 9, 44.

'Defiling a woman eſpouſed. Deut. xxii. 23 to 26.

'Inceſt within the Levitical degrees.

'The pollution mentioned in Levit. xx. 13 to 16.

'Lying with a maid in her father's houſe, and keeping it ſecret until ſhe was married to another. Exod. xxi. 16.

'The puniſhment by death, is eraſed from all theſe offences by Mr. Winthrop, and they are left to the diſcretion of the court to inflict other puniſhment ſhort of death.

'From the ſame prejudice in favour of Iſraelitiſh cuſtoms, a fondneſs aroſe, or at leaſt was increaſed, for ſignificant names for children. The three firſt that were baptized in Boſton church were, Joy, Recompence, and Pity. The humour ſpread. The town of Dorcheſter, in particular,

was

'High treaſon is not mentioned *. Before they had agreed upon the body of laws, the king's authority, in England, was at an end. Conſpiracy to invade their own commonwealth, or any treacherous perfidious attempt to alter and ſubvert, fundamentally, the frame of their polity and government was made a capital offence.

'Rape, it was left to the court to puniſh with death or other grievous puniſhment, at diſcretion †. No judge would deſire to have a capital puniſhment left to his diſcretion, and it may be doubted whether, in any caſe, it can be of public utility.

'Several offences were capital upon a ſecond conviction, as the returning of a Romiſh prieſt into the juriſdiction, after baniſhment upon the firſt conviction. The law was the ſame with reſpect to quakers alſo.

'The denial of either of the books of the Old and New Teſtament, which were all enumerated, to be the written and infallible word of God, was either baniſhment or death, for the ſecond offence, at the diſcretion of the court, and, what is very extraordinary, an inhabitant who was guilty of this offence upon the high ſeas, was made liable to the penalty.

'Burglary and theft, in a houſe or fields, on the Lord's day, were capital upon a third conviction. Theſe were all the offences which they made capital.

'Larceny or theft, was puniſhable by fine or whipping, and reſtitution of treble the value, and theft-boot, by a forfeiture of the value of the goods to the government.

'The penalty of drunkenneſs, was ten ſhillings, exceſſive drinking, three ſhillings and four pence, tippling above half an hour, half a crown, profane curſing and ſwearing, ten ſhillings, and if more than one oath at a time, twenty ſhillings.

'I have ſeen a letter, dated about the year 1660, wherein a gentleman writes to his friend in London, that "he had lived ſeveral years in the country, and never ſaw a perſon drunk, nor ever heard a profane oath."

'The penalty of profanation of the Sabbath, was ten ſhillings ‡.

'Fornication, might be puniſhed by enjoining marriage, by fine or corporal puniſhment; and a freeman, for this offence, might be diſfranchiſed upon conviction ||.

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was remarkable for ſuch names, Faith, Hope, Charity, Deliverance, Dependance, Preſerved, Content, Prudent, Patience, Thankful, Hateevil, Holdfaſt, &c. Many of which at this day are retained in families, in remembrance of their anceſtors.'

* 'In 1678, when complaints were made againſt the colony, it was by law made capital.'

† 'Rape was not capital by the Jewiſh law, and for that reaſon it was not ſo for many years by the colony law.'

‡ 'When exception was taken in England to the laws, that, relative to the Sabbath, reſtraining perſons from walking in the ſtreets or fields, was one; but although their charter was in danger, they refuſed to make any alteration in the law.'

|| 'Exodus xxii. 16, 17. cauſed ſome doubt whether fine or corporal puniſhment was to be inflicted for fornication. I have ſeveral manuſcripts on both ſides the queſtion.'

'Idleneſs,

'Idleneſs, was no ſmall offence; common fowlers, tobacco-takers, and all other perſons who could give no good account how they ſpent their time, the conſtables were required to preſent to the next magiſtrate, and the ſelectmen of every town were required to overſee the families, and to diſtribute the children into claſſes, and to take care that they were employed in ſpinning and other labour, according to their age and condition.

'Contempt of authority, was puniſhed with great ſeverity, by fine, impriſonment, or corporal puniſhment.

'Leſſer offences, as all breaches of the peace, and alſo every offence *contra bonos mores*, where there was no determinate penalty, the court, before which the offence was tried, puniſhed at diſcretion.

'They had a law againſt ſlavery, except priſoners taken in war. Negroes were brought in very early among them *. Some judicious perſons are of opinion, that the permiſſion of ſlavery has been a public miſchief.

'Their laws concerning marriage and divorce was ſomewhat ſingular. I ſuppoſe there had been no inſtance of a marriage, lawfully celebrated, by a layman in England, when they left it. I believe there was no inſtance of marriage by a clergyman after they arrived, during their charter, but it was always done by a magiſtrate, or by perſons ſpecially appointed for that purpoſe, who were confined to particular towns or diſtricts. If a miniſter happened to be preſent, he was deſired to pray. It is difficult to aſſign a reaſon for ſo ſudden a change, eſpecially as there was no eſtabliſhed form of the marriage covenant, and it muſt have been adminiſtred. many times, in the new plantations, by perſons not the moſt proper for that purpoſe, conſidering of what importance it is to ſociety, that a ſenſe of this ordinance, in ſome degree ſacred, ſhould be maintained and preſerved †. At this day, marriages are ſolemnized by the clergy, and although the law admits of its being done by a juſtice of peace, yet not one in many hundred is performed by them ‡.

'In

* 'Joſſelyn mentions three or four blacks in Mr. Maverick's family at Noddle's-Iſland in 1638.'

† 'The Scotch writers tell us, that by their laws it is not neceſſary marriages ſhould be celebrated by a clergyman, that the conſent of parties, ſignified before a magiſtrate, or only before two witneſſes, and without conſummation, will make a marriage valid.'

‡ 'The publication of the banns was very early required, and no magiſtrate, or other perſon ſpecially authorized to join perſons in marriage, had authority to do it before the parties had been publiſhed according to law. The ſame law was renewed under the province charter, and after more than a hundred years experience, has been found very beneficial; there have been inſtances, but they are rare, of young people going to New-Hampſhire, where licences to marry are granted by the governor. As theſe inſtances have been, many of them, not for the moſt reputable cauſes, their example has had but little influence. Perhaps, in a few years, the people of England will be equally well ſatisfied with the proviſion made by the late marriage act, and no body will be at the pains of a journey to Scotland, to avoid conformity to it.

'In matters of divorce, they left the rules of the canon law out of the queſtion; with reſpect to ſome of them prudently enough. I never heard of a ſeparation, under the firſt charter, *a menſa et thoro*. Where it is practiſed, the innocent party often ſuffers more than the guilty. In general, what would have been cauſe for ſuch a ſeparation in the ſpiritual courts, was ſufficient, with them, for a divorce *a vinculo*. Female adultery was never doubted to have been ſufficient cauſe; but male adultery, after ſome debate and conſultation with the elders, was judged not ſufficient. Deſertion a year or two, where there was evidence of a determined deſign not to return, was always good cauſe; ſo was cruel uſage of the huſband. Conſanguinity, they ſettled in the ſame degrees as it is ſettled in England, and in the Levitical laws. It is ſaid, a man may give his wife moderate correction without expoſing himſelf to any penalty in the law; our legiſlators had more tender ſentiments of this happy ſtate, and a man who ſtruck his wife was liable to a fine of ten pounds or corporal puniſhment: a woman who ſtruck her huſband, was liable to the ſame penalties *.

'In teſtamentary matters, the county courts had juriſdiction by law †. In the beginning, they ſo far followed the civil law, as to conſider real eſtates as mere *bona*, and they did not confine themſelves to any rules of diſtribution then in uſe in England, and which, afterwards, were more fully eſtabliſhed by the ſtatute of diſtributions. They conſidered the family and eſtate in all their circumſtances, and ſometimes aſſigned a greater portion to one branch than another; ſometimes they ſettled all upon the widow; in other caſes, aſſigned the whole eſtate to the adminiſtrators, or to any relation who would undertake to ſupport or provide for the family, and pay certain ſums to the children when they came to age or marriage. All this ſeems to be neceſſary in a new plantation, where moſt people ſoon ſpent what little perſonal eſtate they had, in improvement upon their lands. When they eſtabliſhed a general rule, they conformed very near to the rules reſpecting perſonal eſtate in England, only they gave the eldeſt ſon a double portion ‡, and in the real eſtate, the widow generally was conſidered for her dower only, but ſtill, according to the circumſtances of the eſtate and family, the court would conſider the widow, and allow her a greater or leſſer part, and enjoin her to take care of the children unable to provide for themſelves, in proportion to what ſhe received. They had no law for the diſtribution of the eſtates of perſons dying inſolvent; however, as

Upon Mr. Dudley's being appointed preſident of the colony, &c. in 1686, he publiſhed an order of council, authorizing and impowering miniſters and juſtices of the peace, the order ſays, "to conſummate marriages," after three ſeveral times publication or licence from the preſident or deputy.'

* 'This ſeems to leave the wife to the mercy of the huſband, who ordinarily muſt have paid the fine himſelf, or ſuffer her to be whipped.'

† 'In the reign of Henry the ſeventh, it was ſaid by Fineux, that the juriſdiction of the ſpiritual court in matters teſtamentary was but lately introduced by cuſtom.'

‡ 'From Deuteronomy xxi. 17. This law of Moſes extended as well to real as perſonal eſtate, and perhaps had as great weight as either the civil law, or the peculiar circumſtances of a new country.'

executors

executors and adminiſtrators were not held to prefer in payment one debt to another, whether by judgment, bond, or ſimple contract; the uſual way was, for a creditor of an inſolvent perſon to apply to the general court, to appoint commiſſioners to examine the claims, and alſo to diſcover the eſtate by examining upon oath, &c. and each creditor was paid in proportion *. The common law was altered with reſpect to fee-ſimple eſtates, and they deſcended to every child. It ſeems very natural to ſuppoſe, that eſtates in fee tail would deſcend in like manner, except ſo far as the entail limited or cut the fee, as in gavelkind all the ſons take as heir of the body. Notwithſtanding this, the conſtruction of a general tail was ſuch, that the heir at common law took as heir of the body, to the excluſion of the other children. Traitors and felons might diſpoſe of their eſtates, real and perſonal, by will, after ſentence, and if they died inteſtate, diſtribution was made as in other caſes, there being no forfeitures. They held their lands, as of the manor of Eaſt-Greenwich, in the county of Kent, in free and common ſocage, and not in capite, nor by knight ſervice. They ſtrangely ſuppoſed that ſocage-tenure included all the properties and cuſtoms of gavelkind, one of which is, "the father to the bough, the ſon to the plough †." God having forbad the alienation of lands from one tribe to another in the commonwealth of Iſrael, ſo among the firſt laws of the colony it was provided, "that no free inhabitant of any town ſhould ſell the lands allotted to him in the town, but to ſome one or other of the free inhabitants of that town, unleſs the town gave conſent, or refuſed to give what others offered without fraud." This law could not continue long in force. All the valuable ends were anſwered by making lands liable to pay taxes upon them to the town where they lay, though the lands be not the property of the inhabitants.

'They made proviſion, by temporary laws, for the charges of government. This was done for divers years in the moſt equitable way, by aſſeſſing every inhabitant in proportion to the profits of his whole eſtate real and perſonal, and his income by any ways and means whatſoever. This is practicable only in caſes where the taxes are not very heavy. By impoſts, exciſes, and other duties, taxes are inſenſibly paid, which if proportionably laid upon every individual, and paid in one ſum out of an annual income, would be thought intolerable. The clergy, at all times, have been exempt from all taxes for their perſons or eſtates under their own improvement, not merely becauſe this was agreeable to the Levitical law ‡, but becauſe they depended upon

* 'About the year 1680, a law was made to enable the county courts to appoint commiſſioners to examine claims to the eſtates of perſons dying inſolvent, and to diſtribute in proportion to the creditors.'

† "As to what is objected againſt perſons condemned making wills, &c. we conceive it to be according to our patent and its original, viz. that of Eaſt-Greenwich, according unto which, as we conceive, notwithſtanding the father's crime, yet the children are to poſſeſs the eſtate." *Maſſa. Records.*'

‡ 'Upon occaſion of ſome diſputes with the clergy at Rome, a memorial was preſented, in which was this maxim, "That the clergy ought to contribute to the ſupport of the ſtate, let the Old Teſtament ſay what it will." *Spirit of Laws.*'

the people from year to year for their ſupport, and whatever was added to their annual expence by a tax, ſo much muſt have been added by the people to enable their miniſters to pay it. After the year 1645, impoſts and exerciſes were introduced. Where the officers are annually elected by the people, one great objection againſt ſuch duties, viz. the influence ſuch officers may have upon the people's liberty, in other elections, can have no place.

'Their military laws, at firſt, were more ſevere, every perſon being required to appear in arms, in order for military exerciſe, once every month. Some few perſons in public office were, only, excepted. This was afterwards leſſened to eight times in a year, and at length to four. Every inhabitant was to be furniſhed with arms and ammunition. A few months actual ſervice againſt the Indian enemy in Philip's war, made better ſoldiers, than all their exerciſe at home had done in forty years.

'Upon the diviſion of the colony into regiments, colonels and lieut. colonels were appointed to each regiment. This laſted but a ſhort time; ever after they had one field officer only to every regiment, a ſerjeant major; and a major-general for the whole. He was choſen by the freemen. The officers of the ſeveral companies, ordinarily, were choſen by the companies reſpectively, and preſented to the general court for their approbation.'

The Author explains in a clear manner the following tranſactions of the colony, the objects of which enlarging, muſt be already known to thoſe who are converſant in Engliſh hiſtory: theſe therefore will prove moſt intereſting to the inhabitants of that colony, in a local view. The relations of their diſputes and wars with the Indians conſiſt, as uſual, of ſurprizes, houſe-burnings, and ſcalpings.

In the preface to this ſecond volume, Mr. H. complains of the late riots on account of the ſtamp-act; in which the populace broke into his houſe, deſtroying and ſcattering his furniture, books, and papers. The materials of this hiſtory, he informs us, lay abroad in the ſtreet and in the rain for ſeveral hours; and the moſt valuable were loſt: by which diſaſter, the latter part of this hiſtory was prevented from being ſo circumſtantial as was intended. If the hiſtory of ſo recent a period lay open to imperfection from the common accidents of life, we may conjecture what the records of remote ages muſt have ſuffered from the revolutions of human affairs, and the alternate changes of prevailing parties.

This ſecond volume is in a great meaſure occupied by the altercations between the governors and aſſemblies, on points of privilege, the ſettlement of the governor's ſalaries, and the more material object of paper currency; the injudicious extenſion of which occaſioned much apprehenſion for the conſequences. Mr. H. has likewiſe given an entertaining and circumſtantial account of the reduction of Louiſburgh, in 1745, which being the Dunkirk of North-America, had almoſt put a ſtop to the courſe

courſe of trade in thoſe parts. We have likewiſe a relation of a tumult at Boſton on account of ſome men impreſſed there by Commodore Knowles, then on that ſtation. If ſuch riots are illegal, preſſing is no more juſtifiable: the coloniſts in the end obtained a releaſe of the priſoners.

Mr. H. cloſes his hiſtory with the following judicious remarks on the preſent ſtate of the trade of Maſſachuſets-Bay:

'We ſhall finiſh this ſecond part of our hiſtory with a few remarks upon the trade of the province at this day, compared with its trade in 1692.

'The other governments of New-England, ſixty or ſeventy years ago, imported no Engliſh goods, or next to none, directly from England; they were ſupplied by the Maſſachuſets trader. Now although our trade with Great Britain, upon the whole, is ſuppoſed to cauſe no addition to our wealth, yet, at leaſt ſo far as we are the channel for conveying ſupplies of goods to the other colonies for their conſumption, a benefit undoubtedly accrues. New Hampſhire, by their convenient ſituation, were induced to become their own importers in a great meaſure ſome years before the alteration of our currency. They made their returns by ſhipping lumber, &c. eaſier than we did. At preſent, they probably import Engliſh goods equal to their conſumption. Connecticut, until we aboliſhed our bills of credit and theirs with them, continued their trade with us for Engliſh goods, but ſoon after turned great part of their trade to New-York, and ſome perſons became importers from England. They ſoon diſcovered their error. The produce of New-York is ſo much the ſame with that of Connecticut that the Maſſachuſets market will always be the beſt. The importer finds it more difficult to make his returns to England from Connecticut than from the Maſſachuſets. Connecticut trade therefore ſoon returned to the ſtate it had formerly been in.

'Rhode-Iſland, in part, became their own importers alſo, which they ſtill continue.

'For the other colonies on the continent. Between South-Carolina and the Maſſachuſets, there never has been any conſiderable trade. The chief benefit from that colony has been the affording freights for our ſhips in the European trade.

'North-Carolina, Virginia, Maryland, the Jerſeys and Penſylvania, until within 20 or 30 years, uſed to furniſh us with proviſions for which we paid them in Weſt-India and ſometimes Engliſh goods and with our own produce and manufactures. Philadelphia of late is become the mart for the grain of great part of Maryland, which they manufacture into flour and ſupply the Maſſachuſets, Rhode-Iſland and New-Hampſhire, and take little or no pay in return but money and bills of Exchange. It ſeems agreed that the ſouthern colonies as far as Virginia are deſigned by nature for grain countries. It behoves us therefore, either like the Dutch for the other nations in Europe, to become carriers for them with our ſhipping, or to contrive ſome articles of produce or manufacture for barter or exchange with them, rather than in vain to attempt raiſing to more advantage than they do, what nature has peculiarly formed them for.

'Our trade with the Weſt-India Iſlands was much more profitable to us, from the beginning of King William's to the end of Queen Anne's war with France, than at any time ſince. Ever ſince the peace of Utrecht it has been continually growing worſe. Barbados required then, more northern produce than it does now. The other iſlands, except Jamaica, have very little increaſed their demand. From the growth of the northern colonies and the new methods of living, the produce of the iſlands is more than double the price it uſed to be. Perhaps tea and coffee, alone, cauſe as great conſumption of ſugar as all other uſes, to which it was applied, did formerly. The produce of the northern colonies is as low in the iſlands as ever it was. Formerly their demand for northern produce not only afforded us in return, rum, ſugar and molaſſes ſufficient for our own conſumption, but left a ſurplus which, in war time eſpecially, every year gave freight to ſhips from Boſton to England, and paid our debts there or procured a ſupply of goods from thence, whereas, at this day, the whole ſupply of northern produce to the Britiſh iſlands will not pay for one half the Weſt-India goods conſumed or uſed in the northern colonies. The trade to the Dutch colonies, it is true, is ſince increaſed, and our goods from time to time find their way into the French iſlands, ſometimes through the Dutch, at other times, when French neceſſity calls for them, by permiſſion or other contrivances, and by this means we are able to procure the Weſt-India goods we want for our conſumption over and above what we can obtain in pay for our produce from our own iſlands. Britain herſelf ſuffers, with her northern colonies, and pays dearly by the advanced price of ſugar, rum, &c. The Weſt Indians, notwithſtanding, are continually endeavouring to reſtrain our trade with the foreign iſlands and colonies. If they could take of our produce as much as we have occaſion for of theirs it would appear leſs unreaſonable, or if, by our trade with the foreign colonies, the price of the produce of our own iſlands had fallen below the former rates they might have colour for complaint; but when the vent for northern produce by means of the great increaſe of the northern colonies, bears no proportion, from any one of them, to what it did formerly, and yet the produce of the iſlands is double the price it was formerly, and their eſtates raiſed to more than five times the value, it muſt be unreaſonable to burden not only the inhabitants of the northern colonies but of Great Britain alſo with a ſtill further advanced price of Weſt-India goods, and all to aggrandize the Weſt-India planters. Such a burden would infallibly be the effect of a rigid execution of the laws reſtraining or incumbering our trade with the French and Dutch colonies. But this is not all. If our trade with the foreign colonies be ſuppreſſed and our ſupplies of Weſt-India goods are confined to our own iſlands, the balance above what they require of our produce, muſt be paid them in ſilver and gold or exchange upon England, either of which muſt leſſen our returns to England, and will probably leſſen our conſumption of their manufactures. Charlevoix ſays the French of Canada live well if they can get fine cloaths, if not they retrench from the table to adorn the perſon. I think the Engliſh coloniſts would rather abate from their dreſs than from their punch, tea, coffee, &c.

'If the queſtion be, which is moſt for the intereſt of the Britiſh dominions in general, to reſtrain the French American trade or to give it all

all poſſible encouragement, it muſt be given in favour of encouragement. The ſpeedy ſettlement of this vaſt continent is generally ſuppoſed to be advantageous to Great-Britain. Every new houſe, new farm and new ſubject adds to the conſumption of Britiſh manufactures. Nothing more contributes to this ſpeedy ſettlement than a vent for the lumber, a great help in clearing the lands near the ſea and upon navigable rivers, and for proviſions the produce of ſettlements when made. But, on the other hand, admit that raiſing the price of Weſt-India produce tends to increaſe the number of plantations in the iſlands, yet thoſe plantations, although more valuable, will never bear any proportion in number to the plantations and ſettlements upon the continent, and the increaſe of white ſubjects will be ſtill leſs in proportion. Blacks eat and drink nothing and wear next to nothing of Britiſh manufacture.

'There has been a great alteration in our trade with Great Britain. At the beginning of this period, and till within 30 or 40 years paſt, merchants and manufacturers in England ſhipped goods upon their own accounts, which were ſold here upon commiſſion, and although there was appearance of profit from the ſales, yet, by the loſs upon returns, moſt adventurers in a courſe of years were great loſers. Diſcerning perſons in London, when they ſaw a man going deep into trade to the colonies, would pronounce him ſhort lived.

'The trade is now upon a more certain footing for the people of England. Few goods are ſent to be ſold upon commiſſion. The manufacturer depends upon the merchant in England for his pay. The merchant receives his commiſſion and generally agrees with his correſpondent, for whom he is in advance, in the colonies, that after ſix or nine months credit, if payment be not made, intereſt ſhall be allowed. Bad debts muſt be expected more or leſs upon all extenſive trade. Perhaps they are not more frequent in the colonies than among the like number of traders in England.

'The cod and whale fiſhery are in a more flouriſhing ſtate than formerly. The veſſels employed in cod fiſhing have been more numerous, but they were ſmall ſhallops and one of the ſchooners now employed in that fiſhery take as much fiſh in a ſeaſon as two ſhallops uſed to do.

'The French are ſuppoſed to maintain a fiſherman at leſs expence than the Engliſh. Be it ſo, the Engliſh catch and make their fiſh at leſs expence than the French notwithſtanding. Five or ſix well-fed Marblehead or Cape-Ann men catch as much fiſh as ten or twelve meagre French men in the ſame time. The French find their account in taking what they call their muid or mud-fiſh when the Engliſh cannot. This is owing to the vent which the French markets afford for that ſort of fiſh. In what they call a ſedentaire and we a ſhore fiſhery we ſhall always outdo them, unleſs the ports of the other nations in Europe as well as thoſe of the French ſhould be ſhut againſt us. If every family in Britain ſhould make one dinner in a week upon New-England cod fiſh it would cauſe an amazing increaſe of the conſumption of Britiſh manufactures.

'It is certain that before the war of 1744 the French fiſhery declined. They uſed to go from Louiſburgh to Canſo and buy the Engliſh fiſh for the French European markets, becauſe it came cheaper to them than they could catch and make it.

'The increaſe of the conſumption of oil by lamps as well as by divers manufactures in Europe has been no ſmall encouragement to our whale fiſhery. The flouriſhing ſtate of the iſland of Nantucket muſt be attributed to it. The cod and whale fiſhery, being the principal ſource of our returns to Great Britain, are therefore worthy not only of provincial but national attention.

'Formerly the trade to Newfoundland was valuable. The increaſe of the northern colonies has carried from us great part of the ſupplies we uſed to make. Our late-began commerce with Nova-Scotia is valuable, but will not compenſate for this loſs.

'The manufacture of pot-aſh promiſes great benefit to the colonies. It is to be wiſhed, they may meet with no diſcouragement. Frauds in package and adulteration cannot be of any long continuance. The leaſt that can be done by every government, where it is manufactured, is a law to compel every perſon to ſet his name and the name of the town where he lives upon the caſk in which he packs his pot-aſh. This will go a great way towards preventing fraud. Should the Ruſſia traders combine to underſell thoſe who import from America, yet it will be conſidered that the Ruſſia trade is drawing every year from the nation a large balance in bullion, whereas the increaſe of imports from the colonies only tends to an increaſe of national exports, and the body of the nation will combine againſt the Ruſſia traders.

'I remember one advantage from paper money. Upon the depreciation, from time to time, the wages of ſeamen and the rate at which coaſting veſſels and others were hired did not immediately riſe in proportion to the riſe of ſilver and exchange with London and other parts of the world. We were thus led to employ our veſſels as carriers to and from many parts of the continent, the Weſt-Indies and Europe, becauſe we let them upon cheaper freight and hire than any other colony would do. The war in 1744 gave a turn to this part of buſineſs, but we may learn from what happened then, without any premeditated plan or deſign, what we are capable of, viz. navigating our veſſels, eſpecially if further improvements be made in the conſtruction of them, with ſo little expence as, like the Dutch in Europe, to become carriers for America. The advantage, in this particular inſtance, of the reduction of the price of labour ſhews us what improvements might be made in other branches of trade and manufacture if ever it ſhould be reduced in proportion to the price in Europe, compared with the price of the neceſſaries of life.

'It was hard parting with a free open trade to all parts of the world which the Maſſachuſets carried on before the preſent charter. The principal acts of parliaments were made many years before, but there was no cuſtomhouſe eſtabliſhed in the colony, nor any authority anxious for carrying thoſe acts into execution. It was ſeveral years after the new charter, before it was generally obſerved. If we are under no other obligations, we certainly enjoy and cannot ſubſiſt without the protection of our mother country, over our trade at ſea, our perſonal eſtate aſhore, the territory itſelf, our liberties and lives. It is owing, in a great meaſure, to the taxes, duties and exciſes, the conſequences of an enormous load of debt, that the manufactures in England come dearer to us than thoſe of other countries. Great part of this debt was incurred by our immediate protection. Shall we think much of ſharing

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in the burden when we have been ſo great ſharers in the benefit? There is no way in which we can more effectually contribute to the national relief than by ſubmitting to regulation and reſtraints upon our trade, and yet no way in which ſhe ſhould be ſo little ſenſible of it.

'It has been the general voice that our trade to Great Britain ſhould be contracted, and that our inhabitants ſhould be employed in the ſame kind of manufactures we import from thence, the materials for moſt of which we have or may have within ourſelves.

'The great creator of the univerſe in infinite wiſdom has ſo formed the earth that different parts of it, from the ſoil, climate, &c. are adapted to different produce, and he ſo orders and diſpoſes the genius, temper, numbers and other circumſtances relative to the inhabitants as to render ſome employments peculiarly proper for one country, and others for another, and by this proviſion a mutual intercourſe is kept up between the different parts of the globe. It would be folly in a Virginian to attempt a plantation of rice for the ſake of having all he conſumes from the produce of his own labour, when South-Carolina, by nature, is peculiarly deſigned for rice, and capable of ſupplying one half the world. Old countries, ſtocked with people, are ordinarily beſt adapted to manufactures. Would it be the intereſt of New-England, whilſt thin of people, to turn their attention from the whale, cod, mackerel and herring fiſhery, their lumber trade and ſhip-building, which require but few hands compared with many other ſorts of buſineſs, to ſuch manufactures as are now imported from Great Britain, or to take their ſons from clearing the land and turning an uncultivated wilderneſs into pleaſant and profitable fields, and ſet them to ſpinning, weaving and the like employments? I do not mean to diſcourage any perſons who cannot improve their time to greater advantage from employing themſelves and families, in any branch of manufacture whatſoever. Idleneſs is the certain parent of vice. Induſtry, introduced, will ordinarily tend to produce a change of manners. A general philanthropy will induce us to delight in and contribute to the happineſs of every part of the human race, by which we ourſelves are no ſufferers; the ſtate from whence we ſprang and upon which we ſtill depend for protection, may juſtly expect to be diſtinguiſhed by us, and that we ſhould delight in and contribute to its proſperity, beyond all other parts of the globe.'

It is hoped our brethren on both ſides will co-operate in promoting that good underſtanding in which their mutual intereſts conſiſt; and which will always render them ſuperior to the attempts of their common enemies.

N.

A Second Letter to the Author of the Confeſſional: containing Remarks on the Five firſt Chapters of that Book. 8vo. 2s. 6d. Whiſton, &c.

THE ſame ſpirit and temper that appeared in the Firſt Letter, of which we gave an account in our laſt number, are very obſervable likewiſe in the Second. The Letter-writer frequently charges the author of the Confeſſional with wilful and deliberate

deliberate miſrepreſentation; nay, ſuch is the obliquity and perverſeneſs of his diſpoſition, if we believe this Author, that *he cannot write fairly.*

In regard to the point in diſpute, viz. whether ſubſcription to articles of religion, and the eſtabliſhment of confeſſions of faith and doctrines, in proteſtant churches, be juſtifiable or not, —though the Letter-writer, in our opinion, advances nothing that is ſatisfactory, yet what he ſays is often ſpecious and plauſible. It muſt be confeſſed likewiſe, and every impartial enquirer will readily allow it, that he has pointed out ſome miſtakes which the author of the Confeſſional has fallen into, in hiſtorical matters; and which, though they affect not the main queſtion, certainly deſerve his attention.

We ſhall lay before our *Readers* ſome of the Letter-writer's remarks, leaving *them* to judge of their weight and importance.

The author of the Confeſſional begins his ſecond chapter with conſidering *the claim of a right to eſtabliſh confeſſions as teſts of orthodoxy in proteſtant churches.* The Letter-writer obſerves, that he does not tell us what he means by theſe confeſſions eſtabliſhed as teſts of orthodoxy; whether the terms of admiſſion to communion with the church, or the terms of being admitted to officiate as miniſters in it: that he wanders from one to the other in great confuſion, by ſtudiouſly avoiding to diſtinguiſh the ſeveral relations in which every Chriſtian ſtands. With regard to that primary one which is betwixt Chriſt and a man's own conſcience, no power on earth hath naturally any thing to do. The intercourſe is purely ſpiritual; man cannot believe to ſalvation by proxy, nor can another's good works be made over to him. But then, man's ſalvation being the purchaſe of Chriſt, who hath commanded, as the ordinary means to be entitled to this ſalvation, that a man *believe and be baptized*, a ſecond relation, our Author ſays, riſes to every Chriſtian, betwixt himſelf and the church, by whoſe miniſtry he is to be taught the faith, and admitted to the privileges which Chriſt hath purchaſed, and united to the fellow-members of that body, of which Chriſt is the head. And as this Chriſtian ſociety muſt exiſt within the limits of ſome one or more ſtates, whether it be encouraged by them, or diſcouraged, every Chriſtian hath duties incumbent upon him with relation to that particular ſtate in which he lives: if perſecuted, he is commanded by the apoſtles, who were under theſe circumſtances, *to be ſubject to principalities and powers, to obey magiſtrates, &c.* if protected and encouraged by them in the profeſſion of the ſame faith, religion alters not civil relations; the ſame duties are required, nay, with a ſtronger obligation, *rather doing them ſervice, becauſe they are faithful.*

So

So that although a man muſt anſwer to God for his own faith, yet he muſt be ſubject to the judgment of the church, whether his faith is ſuch as will qualify him for admiſſion into it. And to infer that upon proteſtant principles *every man is a* CHURCH *to himſelf*, is abſurd; unleſs he is ſelf-ſufficient to teach himſelf, to baptize himſelf, to hold communication with himſelf, &c. &c.

'Every church, continues our Author, or number of perſons aſſembling for Chriſtian worſhip and diſcipline, hath a right to judge for itſelf, who are intitled, according to the rules of the goſpel, to communicate with it, and who not. It may judge wrong; but it hath a right to judge as well as it can: elſe heathens and Mahometans muſt be admitted, if they deſire it. This community, or they who are appointed to act in its name, may alſo lay down further rules, which expediency ſeems to require, and all her members think lawful. You think that their *previous conſent ſhould be had.* But as human nature is ſuch, that it will often be denied for ſlight reaſons, why may not their ſubſequent compliance be ſufficient? and why ſhould they deny it in ſuch a caſe? Cannot the time, the place, the office of worſhip, indifferent modes, rules of diſcipline for ſuſpenſion, excommunication, receiving penitents, be otherwiſe eſtabliſhed? How then will any of them ever be eſtabliſhed? If, of two perſons qualified for communion, one inſiſts on ſuch a thing being done at the communion, another on its being omitted, how is the church to behave? Muſt not the majority determine, and ought not the minority to ſubmit, as far as in conſcience they can? If any member change his mind, muſt the terms of communion be changed as often? But ſuppoſing the majority, with their guide or guides, think rules highly expedient, though not neceſſary, which a minority, diſpoſed to be members, think unlawful, what is to be done? In my opinion ſuch rules ought to be enacted, diſpenſed with, or laid aſide, according to the degree of benefit apprehended from them, or the number of perſons diſſatisfied with them, or various other circumſtances, which may incline prudent perſons one way or another. Here is much room to miſtake; and there ſhould be much charity and mildneſs on both ſides. And indeed, on whatever point the difference is, the diſſatisfied minority ſhould be allowed to form churches for themſelves in the beſt manner they can. And they, who cannot help eſteeming one another hereticks or ſchiſmaticks, (which opinion may be formed, whether juſtly, or wrongfully, without malevolence,) ſhould live together in neighbourly kindneſs, and as much mutual eſteem as they can.

'Further, under this ſecond relation, if any be deſirous of being a teacher in the church, he muſt be ſubject to the judgment of its governors, whether he be qualified for that office, *apt to teach.* Chriſtian aſſemblies ought to have ſuch miniſters as will inſtruct them ſuitably to what the people, with the advice of thoſe who are authorized to commiſſion their miniſters, take to be the neceſſary or important doctrines or duties of the Chriſtian profeſſion; to advance their progreſs in Chriſtian knowlege and practice, and to guard them by proper arguments and admonitions againſt the oppoſite errors and ſins. And therefore they have a right to be aſſured, by ſome fit method, as far as may be, that their miniſters are diſpoſed to inſtruct them in this manner. Elſe an epiſcopal proteſtant

proteſtant congregation might be obliged to have a quaker or a popiſh prieſt for its miniſter. And one fit method of giving ſuch aſſurance is, ſubſcribing articles or confeſſions containing ſuch doctrines and duties. So that to confound baptiſmal confeſſions and miniſterial examinations together, is to perplex the queſtion; unleſs *milk* and *ſtrong meat* are the ſame thing, and every Chriſtian, who hath faith enough for admiſſion into the church, hath therefore proficiency enough to be an inſtructor in it.

'Further yet, as this Chriſtian ſociety muſt exiſt within the limits of ſome one or more particular ſtate, it bears a third relation to that particular ſtate under which each Chriſtian ſociety ſhall live. If diſcouraged and perſecuted by it, ſtill the members of this ſociety are commanded to *obey the magiſtrates—ſuffer wrong—pray for them—and pay them tribute*: if protected by them, they are *rather to do them ſervice, becauſe they are faithful*; and in return to the ſtate for its protection and encouragement, the church, or that Chriſtian ſociety ſo protected and encouraged, ought particularly to inculcate ſuch goſpel truths as the ſtate thinks the occaſions and circumſtances of the times particularly require. But to infer from Chriſt's ſpiritual kingdom, that the civil magiſtrate hath no right to expect this ſervice from a church, or Chriſtian ſociety, protected by him; and that his Chriſtian ſubjects ought not to pay it, becauſe Chriſt is their only lawgiver, is to confound all the three relations; and to conclude from a man's being accountable to Chriſt only for his faith and obedience, that *therefore* we muſt not believe and practiſe ſome doctrines of Chriſt, *becauſe* the church recommends them when occaſions peculiarly call for our attention to them; and *leſt* ſuch belief and practice ſhould be of ſervice to the magiſtrate and the peace of the community. Surely thoſe who would ſubſcribe to the whole Bible, unleſs they meant by ſuch general ſubſcription to evade the doctrines taught in it, can have no objection to ſubſcribe any part of it.

'And when the ſtate is become Chriſtian, it may, on finding the generality of Chriſtian churches within it to be ſuch as it approves, and to be willing that the ſtate ſhould, for the ſake of order and uniformity, exerciſe in their behalf a proper ſhare of the powers which they had hitherto exerciſed ſeparately amongſt themſelves, it may form them into a national church, on nearly the ſame conditions of communion and miniſtry which they had practiſed before. And if it partly ſettles on the miniſters, and partly allows private perſons to ſettle on them, a competent allowance, where is the injury done? And why may not the whole body of the people be conſidered as conſenting to ſuch an eccleſiaſtical eſtabliſhment, as well as to the civil eſtabliſhment, though they may think that ſeveral things in both might be mended? If they think there are things in the former, with which they cannot in conſcience comply, they will ſtill be at liberty to diſſent from you. You have joined together, in one, two ſuppoſitions quite unconnected, as if they were inſeparable. *If*, ſay you, *the church of England hath a right to fix her own terms of communion, and in conſequence of that to ſecure the obedience of her members by temporal rewards and puniſhments*—But how can a right to the latter be a conſequence of a right to the former? The terms of communion with a national church may be fixed and eſtabliſhed by law: yet no perſon be rewarded for complying with them, or puniſhed for not complying with them, or ſubjected to any diſadvantages

vantages on account of them. By ſome of the payments made by diſſenters to the ſupport of our eſtabliſhed church, they are few or none of them ſufferers, becauſe they bought the eſtates, out of which they make thoſe payments, ſo much the cheaper; or if they were given them, they had no right to them without the burthen upon them. The legiſlature lays the reſt of the payment on them for what it not only takes to be beneficial, but what really is beneficial to the public; as undoubtedly ſo good an eſtabliſhed religion as ours will be owned to be on the whole, even by ſuch as in ſome points diſſent from it. If tribute, which includes the public charges of religion, was to be paid by Chriſtians to their pagan princes, will they refuſe it to Chriſtian princes for the ſervices of Chriſtian religion? They cannot expect the legiſlature to eſtabliſh any mode of it but what the community approves moſt: and therefore all ſhould not only acquieſce in the maintenance of it, but think it an advantage. It may alſo in ſome caſes, and in ours, be an advantage, not only to the public, but in the end to diſſenters themſelves, that they are reſtrained from public offices, to prevent the dangers of ſuch evils as have happened, of a much more grievous nature than this reſtraint can be. Or, ſuppoſing it a diſadvantage to them; yet many perſons are reſtrained in many caſes from what they have by nature an equal claim to with others, for the ſake of an apprehended greater good to the community, ariſing or expected from it. In all theſe caſes a legiſlature may miſtake; and ſo may they who think it miſtakes. When miſtakes are evidently diſcovered, they ſhould be rectified: but while a doubt remains, the preſumption lies on the ſide of the legiſlature. And ſuppoſing it to be wrong, perſons ought to be content with leſs than Utopian perfection.

'But it muſt be further obſerved, that ſuch reſtraints, even ſuppoſing them blameable, are no more puniſhments in eccleſiaſtical than in civil caſes. They are only precautions; and, with us, gentle ones, whether prudent or not. Precautions imply only a danger; puniſhments a crime. The former ought always to be moderate; the latter juſt. Puniſhing a perſon for acting according to the judgment of his conſcience, when he doth no injury, public or private, is unjuſt: and though it were not, yet puniſhing him for it, even when he doth injury, beyond the exigency of the caſe, would be unjuſt. It may be ſaid indeed, that if a man hath a right to do another any wrong, he hath an equal right to do him a greater; and ſubtle arguments may be brought to prove it. But plain common ſenſe will not readily admit ſuch a maxim: nor will human ſociety be in a better condition by eſtabliſhing it: for, in conſequence of it, the lawfulneſs of great ſeverities will be much oftener concluded from that of ſmall ones, than the unlawfulneſs of ſmall ones from that of great ones. And therefore it is not a diſcrete plea, that *if the church of England may ſecure herſelf by temporal penalties*, however ſlight, *the church of Portugal may ſecure herſelf by tortures and death.*

'But all that your wanderings have led and forced me to ſay concerning diſſenters from the communion of a church, is wide from the ſpecial point propoſed by you, the terms of admiſſion to the miniſtry in a church. To that therefore I return: and having already ſhewn, that there is a right of fixing theſe both in particular and national churches, I need only add, that excluding a man from being a miniſter in a con-

gregation, where he hath no right to be one, is *not puniſhing* him: for though he ſpent his time and his pains with a view to it, he knew all the while that his proſpect was but conditional. And though admitting him is indeed *rewarding* him, as the labourer is rewarded by his hire, ſurely it is not unequitable, that the people, or the public, ſhould give a recompence to one, who in their opinion promotes right notions and practice, while they refuſe it to one who in their opinion labours to miſlead them.'

The Author of the Confeſſional ſays, if the Church's authority were vigorouſly exerted and applied in all caſes, (as it ought to be if the authority be real) and if, on the other hand, the people be diligent and careful in ſearching the ſcriptures every one for himſelf, (as all proteſtants agree they ought to do) the conſequence would moſt probably be, that the far greater part of honeſt and ſenſible Chriſtians would be excluded from the communion of every church which has an eſtabliſhed confeſſion.

'The church's authority, of which you ſpeak, replies our Letter-writer, is that of *framing and ſettling confeſſions of faith and doctrine for all her members*; and inſtead of exerting and vigorouſly applying it in all caſes, ſhe ought to exert it in none where ſhe is not commiſſioned. There are numberleſs queſtions in which the church hath no right to decide, or give her judgment: but ſhe ought to give it, and act upon it, in caſes to which the ſcriptures direct, admiſſion to baptiſm, and commiſſion to teach: in theſe caſes ſhe thinks ſhe hath a right to exerciſe this authority; for Chriſt having commanded his apoſtles to *go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt**; and ſaid that *he that believeth and is baptized ſhall be ſaved*†; they infer that *belief* is a qualification for admiſſion to baptiſm; that the candidate for baptiſm, if a capable ſubject, is to give a ſatisfactory account of his faith before he can be admitted into the church, for which there muſt be ſome rule of judging; and that inſtruction in the neceſſary points muſt therefore ordinarily go before belief, though it be ſubmitted to the private judgment of the candidate; and then *if he believes, he may be baptized*‡. A ſcriptural right they alſo think they have, in trying the qualifications of every one who is a candidate for the paſtoral office, being directed to *lay hands ſuddenly on no man* ‖; to *prove* him whether he be *apt to teach, holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers* §. Of this therefore they who are to give the commiſſion are to judge. And if this be done in forms generally agreed on and publicly known, it is rather an exertion of *kindneſs* in the church than of *authority*, to which none are compelled to ſubſcribe; but ſuch as are convinced, and do it *willingly* and *ex animo*, are allowed to be qualified as teachers, and are not ſubjected to the arbitrary judgment or caprice of the examiner. Such church authority, in both inſtances, is only one motive to

* Matth. xxviii. 19. † Mark xvi. 16. ‡ Acts viii. 37. ‖ 1 Tim. iii. 1, 10. § Tit. i. 9.

believe

believe the doctrine which ſhe profeſſes; and each perſon will apply it to aſſiſt his own judgment, as far as he thinks it needful and right. And theſe eſtabliſhed confeſſions (of which the apoſtle's creed is one) muſt have been very unfortunately formed, if they would have excluded the far greater part of honeſt and ſenſible Chriſtians from the communion of every church in Chriſtendom. But I rather fear that many of thoſe whom you call *honeſt and ſenſible Chriſtians* would not have been deemed or thought Chriſtians at all, not having faith ſufficient to qualify them for baptiſm by the univerſal judgment of the whole church of Chriſt.

'You indeed *believe there is ſcarce one of theſe confeſſions, to which a knowing and a thinking Chriſtian can aſſent in all points* *. It is well that we are not bound to believe as you believe; for under the term *theſe confeſſions* the apoſtles creed muſt be comprehended, which ſhews that this combination is preſumptuous enough. And if you are one of theſe *honeſt and ſenſible, knowing and thinking* Chriſtians, as I ſuppoſe you conceive yourſelf to be, what but the ſpirit of contradiction, which ſo violently poſſeſſes you, could move you to be ſo angry with *a certain writer in the Daily Gazetter of Sept.* 30, 1766, *for pronouncing, that the author of the Confeſſional cannot, conſiſtent with his principles, be a member of any eſtabliſhed church* †. Methinks you ſhould rather have taken it for a compliment: though I by no means think it one. If this cenſure is falſe, how do you prove that you are, conſiſtent with your own principles, a member of any eſtabliſhed church? You do not attempt it: but labour to excuſe yourſelf for not being ſo. You ſpeak (preface, p. 1.) of a great prelate, as *vulnerable only in point of his conformity to the church of England.* You lay in your book, p. 244. that *conſiſtency requires the opponents of the high-churchmen to withdraw from the church of England, and bear their teſtimony againſt her in deeds, as well as words.* You endeavour to ſhew, throughout your whole book, that eſtabliſhed churches, as ſuch, are unlawful. Of which of them then can you, *conſiſtently* with your principles, be a member? And how is merely affirming that you cannot, a *fulminating cenſure?* But you are ſo apt to fulminate cenſures againſt others, that you fancy nobody can mean to treat you with mildneſs. On this occaſion you introduce (for what purpoſe I cannot ſee, unleſs it be to enable you to ſneer at a perſon of whom you know nothing) a ſaying of Lord Clarendon, "He who will profeſs all the opinions held by the moſt ancient fathers, and obſerve all that was practiſed in the primitive times, cannot be of the communion of any one church in the world." Eſſay, fol. 1727, p. 226. What his lordſhip particularly meant, or whether he ſaid true, or miſtook, is not worth inquiring. You are certainly ſecure from being excommunicated on the account which he mentions, and have not been threatened on any other. You go on to ſay that you *profeſs cordially to believe whatſoever the apoſtles taught, and are deſirous to obſerve whatever was practiſed in the firſt Chriſtian churches ſettled by them, ſo far as you can diſcover it in the ſcriptures.* So do we. Which underſtands them beſt, the reader muſt be left to judge. *They* required belief before baptiſm, and for that purpoſe interrogated the candidates: *they* required paſtors ſhould be *proved*, whether they were *apt to teach*,

* Confeſſ. p. 34. † Note at p. 32.

before

before they were commiſſioned to preach: *We* do the ſame. The particular forms of confeſſion, or probation, which they uſed, we know not; but we have taken care to preſerve thoſe which we can diſcover from the earlieſt antiquity, or, in imitation of the apoſtles, when new doubts aroſe, to determine them, not by private judgment ſingly, but in due conjunction with the deliberating judgment of the governors of the church. *You* deny that any confeſſion, or any determination ſhould be made, but every man be left to determine for himſelf; and on ſuch determination to claim baptiſm and orders. Who is the moſt apoſtolical?'

No church, ſays the author of the Confeſſional, can have a right to eſtabliſh any doctrines, but upon the ſuppoſition that they are true.—That is, replies the Letter-writer, in the judgment of the eſtabliſhers they muſt be ſuppoſed to be true; but from the fallibility of their judgment they may in fact be otherwiſe; yet this will not deſtroy their right to uſe their judgment in this caſe.

'If religion be neceſſary to a ſtate, ſays he, the rulers of the ſtate muſt give it public ſupport; but in ſuch manner as to injure no one. They can ſupport religion no otherwiſe than by ſupporting what they, in their reſpective ſtates, think the true one. If they miſtake which that is, they will make a wrong *exerciſe* of their right. In ſtrictneſs of ſpeech, no man hath a right to do wrong: yet a man, having a right to make a will, may *legally* make a very unreaſonable and blameable one. And a judge, having a right to paſs ſentence in a cauſe, may *legally* paſs a very erroneous one. He hath authority, and it is his duty to decree according to the beſt of his underſtanding. If he errs, it is a misfortune incident to the preſent ſtate of things: if he doth not decide according to the beſt of his ability, God will puniſh him. And the like is the caſe of rulers in regard to religion. They have no power to require from others the profeſſion of religious doctrines, which thoſe others do not believe. This would be invading the moſt ſacred of all privileges. But they have a rightful power to attract the notice of their ſubjects to ſuch doctrines as they think important to the public, by providing that they ſhall be publicly taught; and to ſee that the perſons whom they employ for teachers be, as far as can be known, really diſpoſed to teach them. Whether they aſſure themſelves of this, by ſubſcriptions to an eſtabliſhed form of words, or by declarations made by each of them in his own words, is not eſſentially different: though the former ſeems to be the more equal method, and leſs liable to abuſe, both on the ſide of candidates for orders or benefices, and of thoſe who admit them. The legiſlature doth not in either caſe *impoſe* a confeſſion of belief on the perſons concerned, as Dr. Stebbing hath long ago ſhewn, but only informs itſelf, ſo far as is needful, what their belief is, in order to know whether they are in that reſpect fit for the office to which they deſire to be admitted.'

Every party, in every proteſtant ſtate, ſays the author of the Confeſſional, has, by turns, made ſome attempts to have their religious tenets eſtabliſhed by public authority. In every ſtate ſome one party has ſucceeded; and having ſucceeded, impoſes its

its own confeſſion upon all the reſt; excluding all diſſenters from more or fewer of the common privileges of citizens.

'The common privileges of citizens, replies the Letter-writer, are protection of lives, liberties, and property; to places of truſt, influence, honour, and profit, none can be entitled, but upon the terms of the community.—If then (ſays he) there be a party attempting to have their religious tenets eſtabliſhed by public authority, who, although, *ex hypotheſi*, they do not condemn the confeſſion now eſtabliſhed, yet will never be contented, in the opinion of one of their own friends, (Rapin, in his Diſſertation on Whigs and Tories) till they have totally deſtroyed the whole church of England, and have given proof of it in their ſolemn league and covenant; all lovers of truth, peace, and religious liberty, muſt endeavour to reſtrain ſuch intolerant diſturbers of the public tranquillity, within ſuch bounds as not to leave them the power of trampling on the common rights of mankind, by deſtroying our preſent happy conſtitution. You acknowledge, (p. 55, in the note) that the Weſtminſter confeſſion, which hath all along been the favourite preſbyterian one, aſcribes the ſame authority to the church, that the firſt part of our 20th article doth. And though ſeveral of the diſſenting miniſters, in 1727, refuſed to ſubſcribe that confeſſion, it doth not appear that they ſcrupled this part of it. And therefore you have no right to *acquit* them, while you *condemn* us: but we have ground to apprehend, that had they power, we ſhould ſuffer at leaſt as much, perhaps a great deal more, from their exerciſe of church authority, than they do now from ours. You give us another inſtance of Calviniſtical intolerance, at the ſynod of Dort, in baniſhing the remonſtrants. This, however intended, is no cenſure on the church of England, which diſclaims their principles and their practice.'

The author of the Confeſſional blames the *trimming* meaſures of Tillotſon and Burnet in matters of religion, and aſks, when were they ever known to ſucceed? and where were they ever known to conciliate the mind of any one of thoſe unreaſonable zealots, to whoſe humour they were accommodated?

'I doubt not, replies the Letter-writer, but the minds of thouſands of zealots have been conciliated by the means of Tillotſon and Burnet. And it is evident to every one, except men deeply prejudiced, that the temper of the clergy of this generation is unſpeakably milder than of thoſe of the laſt. What would you wiſh thoſe two prelates had done? You are diſpleaſed at what they did: yet you acknowledge, in the next page, that doing more was impracticable, and ſome thought attempting it might have endangered the government. And very likely it would, as the friends of the late king were waiting to have this handle given them; and the aboliſhing epiſcopacy in Scotland by K. William, in favour of preſbytery, would have made the endeavours of thoſe prelates, of reforming the church, if imprudently perſiſted in, liable to miſinterpretation, as if their ſcheme was to undermine the church of England, and by degrees let in the preſbytery. That thoſe biſhops could not have been more oppoſed while they lived, or vilified ſince they died, if they had vigorouſly promoted, at all adventures, what you call a reformation, is notoriouſly falſe. They would have been much more oppoſed while they lived; and they are now, and have long been,

generally eſteemed: your being able to produce only two poor inſtances to the contrary is a ſtrong proof of it. But what would wiſe and good men have ſaid of them, if by attempting at all hazards, what *they had ſenſe enough to perceive was impracticable*, they had brought back ſlavery and popery?

'Here you honour Biſhop Burnet with a new note, added in your ſecond edition, in which you call him *a truly wiſe and good prelate*, after you had been deſcribing him as juſtifying ſubſcription againſt his own convictions, and deſerting the reformation, *which he was conſcious was very much wanted*, out of a *trimming complaiſance to the times*. Had this been intended, in your ſecond edition, as a kind of recantation of the injury you had done him in the firſt, I ſhould have applauded the ingenuouſneſs of it: but in that caſe you would have ſoftened your text, as well as added your note. And the note itſelf will open your deſign in writing it; not to do juſtice to Biſhop Burnet, but to renew your injuries againſt Archbiſhop Wake, which neither truth, time, nor the friendly admonition of the *learned and worthy perſon* you mention in your preface, hath been able to conquer. To this end you inform us, that Biſhop Burnet hoped King George I. would *complete the reformation, and eſtabliſh a confidence and correſpondence with the* PROTESTANT *and* REFORMED *churches abroad*. 'One reaſon of the diſappointment of theſe hopes you give, is, that, ſoon after, *Dr. William Wake was promoted to the ſee of Canterbury; and* HE *rather choſe to eſtabliſh a confidence and correſpondence with the* POPISH GALLICAN *church, than with the* PROTESTANT REFORMED *churches, either at home or abroad*. 'At the very time that he endeavoured to perſuade the *popiſh Gallican church* to break with the biſhop of Rome, and unite with us againſt popery, (which ſurely was no crime in a proteſtant archbiſhop,) there was an eſtabliſhed confidence and correſpondence between him and the reformed churches abroad, as appears by his letters to Le Clerc and Jablonſki. To the former, (in a letter dated April 1716.) he expreſſes very warmly his affections for them, his abhorrence of the thought of conſidering them as no churches, and his deſire of their union with the church of England; which he ſays he would purchaſe at any rate. . . That he muſt be blind who ſees not how much this would conduce to the ſecurity of our religion, and even to the converſion of the falſely called catholics of the Roman church. And at the concluſion of this topic he breaks off in this manner: "But this, to me, ever delightful ſubject, of union of the reformed churches among themſelves, carries me further than it ought." His letter to the other is dated May 1719. Jablonſki had conſulted him about treating with the papiſts for an union with them; which he diſſuades, as they will never yield it but on terms of ſubmiſſion to their tyranny; and ſays he, "God baniſh far from our minds ſo deſtructive and ſo ſcandalous a wickedneſs!" If you have any ſpark of ingenuouſneſs and candour, or love of truth and juſtice, in your nature, you muſt bluſh for your treatment of Archbiſhop Wake: and the reader muſt be convinced that no love of truth or reformation, but an implacable hatred and malice, has guided your pen in this performance. Miſtake calls for charity; malice for abhorrence.'

Thus have we given full ſcope and place to ſome of the principal arguments urged by this able Writer.—For ourſelves, we have not ſcrupled to declare our ſentiments in favour of the cauſe

cauſe eſpouſed by the author of the Confeſſional; but our private opinions are nothing to our Readers. They have a right to know what is advanced on the other ſide of the queſtion; and we deſire nothing more than to manifeſt our impartiality, by procuring, for each party, *as far as in us lies*, a fair and full hearing at the bar of the IMPARTIAL PUBLIC. R.

A new Introduction to the Study and Knowledge of the New Teſtament. By Edward Harwood. 8vo. 5s. Becket, &c. 1767.

THE ingenious Author of this Volume tells us in the *preface*, 'that after he had finiſhed a *tranſlation* of the New Teſtament, ſome of his learned friends judged, that *ſuch* a work as the *preſent*, might be very proper to introduce it to the world. In purſuance, he adds, of this repeated ſolicitation and advice, I digeſted into a regular ſeries, the obſervations I had made in the courſe of my ſtudies, and entreat the reader's favourable and candid acceptance of them.'

There have been ſeveral publications made, in different views and forms, to aſſiſt us in the ſtudy of the *ſcriptures*: ſome of theſe are too voluminous to be of uſe to the generality of Chriſtians; others are confined to one, or two, among the various ſubjects on which inſtruction is wanted, in order to attain the end propoſed. It appears, therefore, to us, that Mr. *Harwood* has done a piece of ſervice to the Chriſtian world, in the volume with which he here preſents us, and which he informs us will ſhortly be followed by another, conſiſting of critical obſervations, explanatory remarks, accounts of cuſtoms and uſages mentioned, or alluded to in the New Teſtament, with other uſeful topics. He acknowledges obligations to his father-in-law, the late Dr. Chandler, alſo to the late Rev. Mr. Alexander of Birmingham; but particularly to the learned Dr. Lardner, whoſe numerous writings upon theſe ſubjects plainly appear to have afforded him very conſiderable aſſiſtance.

The reader will here find ſeveral entertaining and important points, relative to the Scriptures, briefly treated upon; yet diſcuſſed in a clear and uſeful manner. The firſt *chapter*, which is divided into twenty *ſections*, is employed to ſhew the divine authority, credibility, and excellence, of the New Teſtament. This he ſets before us in various views, and eſtabliſhes by ſeveral arguments, which, though not *new*, (a thing indeed not to be expected) he illuſtrates in an agreeable and forcible manner.—For an idea of his manner and ſtyle we may give our readers an extract from the *firſt ſection*, which is intended to ſhew, *that there was ſuch a perſon as Jeſus Chriſt.*

'As certainly, ſays he, as Chriſtianity is *now* exiſting in

the world, ſo certainly did its founder and publiſher *ſome time* exiſt. The public monuments, which the renowned *heroes* of antiquity left behind, are long ſince periſhed: the magnificent palaces they built, the ſuperb ſtructures they reared, the grand temples and mauſoleums they erected, the opulent cities they founded, are now no more. Few *remaining* viſible traces are left of the battles they fought, the empires they eſtabliſhed, the ſyſtems of laws they compiled, and the univerſal devaſtation they once ſpread around them. The kingdoms, they once conquered, have, by the inſtability of the human condition, undergone many revolutions; have repeatedly loſt and repeatedly gained their liberty, and experienced all thoſe reverſes to which terreſtrial glory is ſubjected. The curious traveller explores large regions in ſearch of *ſtanding* records of the greatneſs of former princes; traverſes immenſe countries, *once* the ſeat of ſcience and liberty, *now* the abode of barbariſm and ſlavery; *once* ſwarming with inhabitants, and variegated with unnumbered towns and villages, *now* a dreary inhoſpitable ſolitude:—and even ſearches, but in vain, for cities, and temples and palaces, in the very ſituation where they once ſtood. *Babylon* is now fallen!—Perſepolis and Ecbatana are no more! and travellers have long diſputed, but not been able to aſcertain, the ſite of antient *Nineveh*, *that exceeding great city of three days journey*. *Few* are the *preſent* ſignatures in *Minor Aſia* and *India* of *Alexander*'s victorious arms—*few* are the ſtanding memorials in *Gaul* and *Britain* to evince, that there was ſuch a perſon as *Julius Cæſar*, who ſubdued the *one* and invaded the *other*. But that there was ſuch a perſon as *Jeſus Chriſt*, who lived, died and roſe again, and founded a *ſpiritual* empire of religion, the *preſent* ſtate of all the republics and kingdoms in *Europe* demonſtrates. The *cuſtoms* and *uſages*, that obtain in every nation, neceſſarily imply a *cauſe* and *reaſon*, to which they owe their *origin*, and ſuppoſe a *date*, from which they *commenced*. Religious inſtitutions univerſally regarded, religious ſolemnities univerſally celebrated, lead the enquiring mind through *paſt* ages to the period at which they *began*—to the perſon or perſons who eſtabliſhed them, and to the ſources from whence they flowed. All *national* uſages are public monuments of *facts*, and are *ſtanding* proofs, through all ſucceſſive times, that the perſons whoſe memory they thus embalm, and the events whoſe importance they thus record, *once* actually exiſted. We ſee great numbers of vaſt and populous kingdoms around us, all unanimouſly agreed in baptizing their offſpring in the name of the *Father*, *Son* and *Holy Spirit*, in commemorating the *author and finiſher of their faith* by the memorials of bread and wine—in worſhipping the deity through a mediator—in appropriating the *firſt day* of the week, to religious worſhip, and in ſolemnizing the *nativity*, *death*, *reſurrection*

ſurrection and *aſcenſion* of the author of their religion. How ſhall we account for inſtitutions and uſages, univerſally received in *Europe*, and univerſally practiſed by all the various *churches*, *ſects* and *denominations* every where exiſting? They were not inſtituted in the preſent age,—they did not commence in the times of our *immediate* anceſtors—we find we can follow the ſacred ſtream even *beyond* its ſource, into ages, when no ſuch cuſtoms prevailed, when there was no ſuch religion as *Chriſtianity*, and when *Pagan* idolatry and *Judaiſm*, univerſally reigned. As certainly, therefore, as the *preſent* ſtate of the *Jews*, their tenets, their ceremonious obſervances, their peculiar cuſtoms, their diſperſion into all the nations of the world, yet remaining a diſtinct, ſeparate body, through all the infinite changes and revolutions that affect kingdoms and communities, is an inconteſtible proof that there was ſuch a legiſlator as Moſes: ſo certain is the concluſion from the ſtated, ſolemn rites, that now univerſally obtain among all *Chriſtian* countries, that there once flouriſhed ſuch a lawgiver as *Jeſus Chriſt*, who founded that religion. ſo many nations have eſpouſed, and who inſtituted thoſe *ſolemnities* and *cuſtoms* we ſee univerſally obſerved by all who profeſs his goſpel.'

This is juſt and ſenſible, though ſomewhat florid and declamatory, for which the particular ſubject gave opportunity;—there are ſeveral other parts of the work, which appear to be very ſolid and judicious, and from which we might have given extracts, had we not been ſtraitned for want of room. Throughout the whole we meet with a great number of quotations, particularly from antient authors.

The ſecond chapter conſiders the ſtate of the world at Chriſt's appearance. The third is deſigned to ſhew, that in all points of doctrine and duty, the books of the New Teſtament have deſcended to us in their original integrity. In the fourth is given a general account of the ſacred authors of the *New Teſtament*, and the time in which their reſpective writings were publiſhed. There is nothing particularly ſtriking in theſe ſhort hiſtories of the apoſtles. In the account of St. *Paul*, Mr. Harwood, with great propriety, introduces a quotation from *Strabo*, who lived in *that* age. This ancient geographer gives the following account of *Tarſus*, the native place of our great apoſtle: 'The inhabitants of this place cheriſh ſuch a paſſion for philoſophy, and all the various branches of polite literature, that they have greatly excelled *Athens* and *Alexandria*, and every other place in which there are ſchools and academies for philoſophy and erudition. But *Tarſus* differs in this, that thoſe who here devote themſelves to the ſtudy of literature, are all *natives* of that country—there are not many from foreign parts who reſide here. Nor do the natives of the country continue here for

life, but they *go abroad* to finiſh their ſtudies, and when they have perfected themſelves, they chuſe to live in other places—there are but few who return home *.' From this paſſage of the *geographer*, Mr. Harwood ſays, it is obvious to remark, that St. *Paul*'s conduct illuſtrates the hiſtorian's obſervation.

The next chapter contains remarks on the diction, ſtyle and compoſition of the writers of the *New Teſtament*; in conſidering which, the author paraphraſes ſome parts of ſcripture, particularly the *parables* of the *prodigal ſon*, and of the *rich man and Lazarus*: but it is very difficult to do this, without ſinking below the beauty and force of the original, and of the literal tranſlation.

The ſixth chapter conſiders the various ſects and profeſſions mentioned in the *New Teſtament*; which is followed by a ſhort treatiſe on *Dæmoniacs*, ſo frequently ſpoken of in the goſpel hiſtory. Our author embraces the opinion of Dr. Sykes, Dr. Lardner and others, and concludes that all the caſes of *poſſeſſions* in the New Teſtament were either *madneſs* or *epilepſy*. Perhaps he oppoſes in too peremptory and ſupercilious a manner the ſentiment contrary to his; ſince, after all that is alledged, it muſt be allowed there is ſtill room for doubt and debate upon the ſubject.

The eighth and laſt chapter of this book, which is divided into eleven ſections, conſiſts of miſcellaneous obſervations; among the reſt one of theſe ſections is deſigned to ſhew, who is the perſon intended by that deſcription of St. *Paul*, (when writing to the *Epheſians*) *the prince of the power of the air*. Our author is peculiar, perhaps ingenious, when he ſuppoſes that this account does not mean the devil; but that the apoſtle certainly intended by it, *Jupiter*, the ſupreme God of the heathens; notwithſtanding, as this is almoſt wholly conjectural, many Chriſtians will ſtill be inclined to the former opinion, as at leaſt equally probable and uſeful. Mr. Harwood ſeems to underſtand, *that* part of the text which immediately follows the quotation above, as certainly ſignifying homage and worſhip paid to that Being, whoever he was, intended by the *prince of the power of the air*: for after the ſubſequent words, *the ſpirit that* NOW WORKETH *in the children* of diſobedience, he adds, but the *heathens* never worſhipped the *devil*: now it is not neceſſarily implied in the expreſſion, that the heathens did worſhip the *devil*; the phraſe will admit of, and ſeems at leaſt *as* naturally to lead to a different explication. We cannot but obſerve the manner in which he ſpeaks of Dr. Doddridge's paraphraſe of this paſſage, when he tells us that it is full of *ſhocking* ideas. There are many things dreadfully *ſhocking*, which are neverthe-

* Strabo, lib. xiv. p. 673. Caſaubon. Paris, 1620.

leſs

leſs certain facts; ſo that this cannot conclude againſt the truth of an aſſertion.

The volume concludes with ſome chronological tables, which may be uſeful to the careful reader of the ſcriptures.

H.

A liberal Tranſlation of the New Teſtament, being an Attempt to tranſlate the ſacred Writings with the ſame Freedom, Spirit and Elegance, with which other Engliſh Tranſlations from the Greek Claſſics have lately been executed: The Deſign and Scope of each Author being ſtrictly and impartially explored, the true Signification and Force of the Original critically obſerved, and as much as poſſible tranſfuſed into our Language, and the whole elucidated and explained upon a new and rational Plan: With ſelect Notes, critical and explanatory. By E. Harwood. 8vo. 2 Vols. 12 s. Becket and De Hondt, Johnſon, &c. 1768.

WE come now to the work, to which the volume conſidered in the preceding article, is intended as an introduction.

The diligent ſtudy of the ſacred writings is an employment highly ſuitable to the office of a Chriſtian Miniſter; Mr. Harwood's time has therefore been very worthily ſpent in an application to ſuch a purſuit: and he will no doubt reap great advantage from it, as to his own private improvement, whatever acceptance theſe volumes may find in the world. He declares it to be his *firſt* and *primary* deſign to exhibit the Chriſtian religion in its native purity and ſimplicity, unadulterated with human ſyſtems; and he earneſtly profeſſes, particularly in the introductory work, his moderation and charity towards all the different denominations and ſentiments of Chriſtians: yet, notwithſtanding theſe acknowledgments, we think we obſerve a certain air of pomp and importance in our Author's ſtyle and manner, together with ſomewhat like a contemptuous treatment of thoſe who differ from him, which certainly will not recommend theſe productions to the generality of readers.

With regard to the preſent performance, we are at ſome loſs whether to conſider it as a tranſlation, or as a paraphraſe; ſince it has too great a latitude of expreſſion for the *former*, and in general hardly ſufficient for the latter. As a *tranſlation*, a *liberal* tranſlation, however, the Author deſires it ſhould be conſidered; and, in his preface he condemns, in a very *authoritative* manner, the majority of critics, paraphraſts, illuſtrators and interpreters of the ſacred ſcriptures who have gone before him. He laments the general corruption of pure and primitive Chriſtianity,

ſtianity, and then proceeds, 'yet bleſſed be God, LIBERTY, RELIGIOUS LIBERTY, has ſtill a temple in the breaſt of thouſands; and the love of truth, as *it is in Jeſus*, and not in human creeds, is warm and vigorous in the boſoms of immenſe numbers of my happy countrymen! Many of theſe worthy ſouls have encouraged me. The thought of *them* and their *cauſe*, has ever inſpired me with ardor and animation in my ſtudies. For theſe I have tranſlated the *New Teſtament*. Theſe and theſe alone will be my Readers. The patronage and protection of theſe hath enabled me, and will ever enable me to look down upon the illiberal ſcurrility and impotent fury of the uncharitable bigot with *Chriſtian contempt*.' This is writing in a high ſtrain, and probably will appear to ſavour too much of that party ſpirit which he condemns, to gain the eſteem of ſenſible and candid readers. He afterwards greatly cenſures that *verſion* of the New Teſtament which is now in common uſe among us, and offers his own work as a means to free this part of the ſacred writings from thoſe falſe tranſlations, which, he ſays, 'at preſent deform it, and render it abſolutely unintelligible to all common readers.' Indeed one would almoſt ſuppoſe that Chriſtianity had been hardly ever underſtood, till this gentleman appeared to explain and reform it. A new Engliſh *verſion* of the Scriptures has often been wiſhed for, by the friends of truth and religion: at the ſame time impartial perſons have been ready to acknowledge that the tranſlation of the *New Teſtament* now in uſe among us is very valuable; that, though not by any means free from errors, yet it does, in the general, keep cloſe to the ſenſe of the original, and is more free from defects than was to be expected, eſpecially conſidering the time when it was executed. *This* we muſt ſay, whatever bias we may have to any of Mr. Harwood's particular ſentiments, that the common Engliſh Teſtament is more fitted for general uſe; and perhaps more agreeable to the principles of Chriſtian liberty, than that which is here preſented; for this reaſon, becauſe it is more *literal*. In *tranſlating* a work of this kind, which is eſteemed ſacred, and is intended for the direction and uſe of all people in their moſt important concerns, it is of great moment that there ſhould be an inviolable adherence to what the *original* declares, whatever opinions or diſtinctions that take place among mankind, it may favour or oppoſe. Pious and learned men may paraphraſe, explain, and criticize upon the ſacred text, but the text itſelf ought to be carefully maintained in agreement to the original. In this view, Dr. Doddridge's paraphraſe is excellent, becauſe he has all along interwoven, and diſtinguiſhed by *Italics*, a new verſion of the New Teſtament, in which he has endeavoured that the antient language of ſcripture ſhould be religiouſly adhered to. It were to be wiſhed

that

that our common bibles were publiſhed with a few, ſhort, ſententious notes in particular places by ſome able hand, (ſomething of which has been done in former times) which might render them yet more generally uſeful. Mr. Harwood has certainly corrected ſeveral errors which are to be found in the common verſion; has explained and illuſtrated ſeveral parts, and, conſidered as a paraphraſe, preſented them in an agreeable light. The Lord's Prayer might be mentioned in this view, with other paſſages, though it is to be doubted whether in that the ſpirit of the original is entirely preſerved. Our Author appears ſolicitous to give an *elegant*, or if the term may be allowed, *polite* tranſlation of the ſcripture; but the ſimplicity of ſtyle and manner attending theſe ſacred books has ever been regarded as an excellence and beauty; and perhaps the infuſion of *Hebrew* idioms and other peculiarities into our language is upon the whole an advantage.

Some of his readers, perhaps, may plead againſt our author the conceſſion and obſervations he himſelf makes in his introductory volume, where, ſpeaking of the diction of the ſacred writers, he ſays, 'Chriſtianity has nothing in it to ſoothe a vain imagination, and captivate *itching ears* by poliſhed diction and elaborate ſentences.' Again, 'the *ſingular magnificence* of the ſacred writings ariſes not from the *ſtyle* and *manner* of the authors, but from the *greatneſs* of the *diſcoveries* and *importance* of the *doctrines* they reveal.' Many obſervations he has of this nature, and he adds by way of quotation, 'For my own part, ſays a fine writer *, independent of all the prejudices of religion, I had rather ſee the life of Chriſt, in the beautiful ſimplicity of St. Luke or St. John, than in the elegant fluency of Livy or the pointed energy of Tacitus.' After this we are rather ſurpriſed that Mr. Harwood ſhould take pains to modernize expreſſions, and introduce what may be thought more poliſhed words and phraſes, but which ſometimes rather degrade than add any real grace or dignity to the ſtyle or ſentiment. We cannot think that he improves the text, when he ſays we ſhould *immolate*, inſtead of we ſhould *ſacrifice unto* God; or when he ſpeaks of a *certain opulent gentleman*, inſtead of a *certain rich man*, or a certain *Jewiſh clergyman*, inſtead of a *certain lawyer*. Such *polite* expreſſions may ſometimes expoſe him to ridicule. Many inſtances we think might be cited, in which the phraſes appear to be altered without any reaſon, but merely for the ſake of *alteration*; and ſometimes they are lowered by the change. Some allowance, indeed, is to be made for the prejudice which perſons may have in favour of the *expreſſions* in the vulgar edition of the Scriptures, which they have long been uſed to read

* Library, p. 62.

and

and conſider with a religious regard; at the ſame time, it muſt be owned, that there is often in *theſe* a ſimplicity together with a ſtrength, ſo long as they adhere to the original, which is greatly weakened, if not loſt, by what is called a more free and liberal tranſlation.

Beſides theſe obſervations we have already made, we think ourſelves obliged farther to take notice of that *inclination* to particular ſentiments and explications of Scripture, which appears throughout this work. Mr. Harwood publiſhes theſe *ſentiments* as *indiſputable* truths, while he interweaves them with the ſacred text, and makes his verſion of the New Teſtament, expreſly declare them. This appears to us a moſt unwarrantable and dangerous freedom. Any denomination of Chriſtians might in this manner bring the ſacred writings over to his ſide of the queſtion. Be the ſentiments juſt which this author eſpouſes, the Scripture muſt nevertheleſs be allowed to ſpeak its own language, and may afterwards, as we before obſerved, be explained and illuſtrated by learned men, in that manner which appears moſt agreeable to their ſpirit and intention. We have an inſtance of the liberty Mr. Harwood uſes in this reſpect ſoon after we enter upon the work. When he comes to ſpeak of our Saviour's temptations, he renders the firſt verſe of the third Chapter of St. Matthew in this manner; *Soon after this Jeſus was thrown into a prophetic trance, and was in a viſion tranſported into the wilderneſs to be tempted by the devil.* Now tho' a late ingenious writer has with great ſtrength and reaſon offered ſeveral conſiderations which make it probable that this ſcene might paſs in *viſion*, yet this is not ſo abſolutely inconteſtible, as to authorize any perſon, in making the very text of Scripture poſitively to aſſert that this was the caſe. Had it been ſo expreſly and clearly declared, as a common reader might ſuppoſe from our Author it is, there could have been no occaſion for a particular treatiſe to prove this to be the meaning of the paſſage. It ſeems to us too bold and daring to deal in this manner with the text of the Holy Scriptures. *Many* other inſtances of this kind we might lay before our readers, but ſhall leave them to their own obſervation, when they are conſulting this work at large.—The remarks we have offered are what we thought ourſelves obliged to make upon a ſubject of ſo great importance. We heartily wiſh that many perſons may be induced by Mr. Harwood's tranſlation, according to his profeſſed deſign, more diligently to read and ſtudy the ſacred writings; and we hope we ſhall not be thought to have been ſevere in what we have ſaid of his performance, which certainly has its merit and worth in ſeveral reſpects; although an air of affectation and partiality may ſeem to diminiſh the commendation it would otherwiſe deſerve.

We

We ſhall conclude with a ſpecimen or two from this work, for the farther information of our Readers; one from the firſt chapter of St. John's Goſpel, the other St. Paul's defence before Feſtus, from Acts, chap. xxvi.

St. John, Chap. I.

'1. Before the origin of this world exiſted the Logos—who was then with the Supreme God—and was himſelf a divine perſon.

'2. He exiſted with the Supreme Being, before the foundation of the earth was laid:

'3. For this moſt eminent perſonage did the Deity ſolely employ in the formation of this world, and of every thing it contains.

'4. This exalted ſpirit aſſumed human life—and from his incarnation the moſt pure and ſacred emanations of light were derived to illuminate mankind:

'5. This light ſhot its beams into a benighted world,—and conquered and diſpelled that gloomy darkneſs in which it was inveloped.

'6. To uſher this divine perſonage into the world, and to prepare men for his reception, God previouſly commiſſioned and ſent John the Baptiſt.

'7. This prophet came to give public notice that a glorious light would ſhortly appear—to excite all the Jews to credit and receive this great meſſenger of God.

'8. John himſelf openly diſavowed all pretenſions to this exalted character—declaring that *he* was only appointed of God to give public information of this illuſtrious perſonage.

'9. That divine perſon was the true light,—which with its ſacred rays illuminates every rational being.

'10. This exalted being formed the world—did afterwards make his public appearance in it—but it rejected him.

'11. He made his own public appearance among his own favourite nation the Jews—but his own favourite nation repulſed him.

'12. But thoſe of the Gentiles who embraced his doctrines, and were firmly perſuaded of the truth and authority of his religion, he inveſted with the diſtinguiſhed privilege of the ſons of God.

'13. This ſingular and ſacred privilege theſe heathen countries did not derive from any lineal deſcent, from any eminent piety or virtue of their progenitors, or from any efforts of human wiſdom or philoſophy—the benignity of God ſolely conferred it upon them.

'14. The Logos aſſumed human nature, and reſided among us—communicating to mankind the moſt ſacred and heavenly truths—and we were ſpectators of all the aſtoniſhing tranſactions of his life—by which he demonſtrated himſelf to us to be the diſtinguiſhed favourite of heaven.'

'Acts, Chap. XXVI.

'2. Diſtinguiſhed is my happineſs, O king Agrippa, that I am now favoured with an opportunity of publicly vindicating myſelf before ſo illuſtrious a perſonage from the various aſperſions that the Jews have caſt upon me.

'3. Eſpecially as I am pleaſingly conſcious that you are perfectly acquainted with the whole religious ſyſtem, and popular controverſies,

of

of the Jews.—This perſuaſion encourages me to ſolicit, that you would hear, what I have to offer in defence of the principles I have adopted, with lenity and candour.

'4. To my character and conduct in early life, which was ſpent among my own countrymen on the public theatre of Jeruſalem, all the Jews are no ſtrangers.

'5. They all know my life and the liberal education I received, if they were diſpoſed ingenuouſly to atteſt it.—They all know that I was educated in the ſtricteſt ſect of our religion, and that I embraced the principles of the Phariſees.

'6. And now I do ſtand at this tribunal for my firm and avowed belief in that tranſporting promiſe which God ſolemnly made to our illuſtrious foreſathers.

'7. A promiſe! after whoſe expected bleſſedneſs the whole community of Iſrael fervently aſpires—and to attain which all the twelve tribes day and night ſerve God with unremitted ardour of devotion—and yet becauſe I cheriſh this common hope, O king Agrippa, am I purſued by the whole body of the Jews, with unrelenting enmity and rage.

'8. What! is it a thing abſolutely incredible with you, that the great God is able to reanimate the dead!

'9. I once thought it my duty to do every thing in my power to cruſh the cauſe of Jeſus in its birth.

'10. Accordingly in Jeruſalem, I diſtinguiſhed myſelf by my zealous endeavours to ſuppreſs it.—Great numbers of the Chriſtians I confined in jails—to me the high prieſts granted their commiſſion to harraſs them—I ever gave a chearful ſufferage to thoſe who were reſolved to aſſaſſinate them.

'11. In every ſynagogue, by my orders, they were mangled with ſcourges, and puniſhed with extreme cruelty—by the tortures I inflicted I obliged them to calumniate and revile their leader—at laſt the exceſſes of my unbounded fury againſt them would not be circumſcribed within the narrow limits of Judæa—my madneſs inſtigated me to overleap its boundaries, and perſecute in foreign towns and cities.

'12. But as I was travelling to Damaſcus with an unlimited commiſſion from the high prieſts,

'13. On the public Road, about the middle of the day, I ſaw, O king Agrippa, from the parted clouds, all on a ſudden, an ineffable light, infinitely more dazling than all the effulgence of the ſun, dart and blaze about me and my companions.

'14. We were all inſtantly ſtruck to the earth—where as I lay proſtrate I heard the following words, in Hebrew, ſolemnly uttered—Saul, Saul, why doſt thou perſecute me?—It is madneſs for thee to contend with a ſuperior power!

'15. Trembling, I ſaid, Lord! who art thou?—The voice replied—I am Jeſus whom thou art perſecuting.

'16. But riſe—for I have now appeared to thee to conſtitute thee a miniſter and a witneſs of what thou haſt ſeen, and that thou mayſt publiſh to the world the truths I ſhall in future time reveal to thee.

'17. I will be thy guardian amidſt the rage of the Jews and the fury of the heathens—to whom I will depute thee,

'18. To

'18. To pour the light of truth upon the mental eye—to expel the gloomy darkneſs from their benighted ſouls—to reclaim them from the adoration of falſe, to the worſhip of the true God—that by embracing my religion they may obtain a total remiſſion of their paſt ſins, and finally ſecure a bleſſed immortality among the virtuous.

'19. To the ſolemn commands enjoined me by this heavenly viſion, O king Agrippa, I have not been diſobedient.

'20. But to the Jews in Damaſcus firſt—then to Jeruſalem—afterwards to all Judæa—at laſt to the heathen nations, have I publicly proclaimed the indiſpenſable neceſſity of repentance, and of a devout and holy life.

'21. It is for theſe principles, and for this conduct, that the Jews ſeized me in the temple, and violently attempted to murder me.

'22. But by the powerful interpoſition of my God I have been reſcued from every danger—and now ſtand before you this day a monument of the divine mercy—freely declaring to the noble and ignoble no other truths but what Moſes and the prophets have expreſsly aſſerted:

'23. For example, that the Meſſiah would be liable to ſufferings—that he was the firſt perſon who would be raiſed from the grave, to *abſolute* immortality—and that he would diffuſe a moſt glorious and ſacred light in the world, to illuminate both the Jews and the Gentiles without diſtinction.

'24. Here Feſtus interrupted his diſcourſe by ſuddenly exclaiming with a loud and vehement voice—Certainly Paul you are mad! your profound erudition hath diſordered your intellects!

'25. The apoſtle replied——My underſtanding, moſt illuſtrious Feſtus, is not diſordered—what I utter is the dictate of ſober truth and ſedate reflection.

'26. I appeal to the king, before whom I ſpeak with this freedom, for the truth of my declarations—*His majeſty*, I am perſuaded, is not ignorant of any part of theſe public tranſactions—theſe things were not done in ſome obſcure retreat.

'27. Do you believe, O king Agrippa, the predictions of the ancient prophets,—I am conſcious you believe them.

'28. Agrippa then ſaid to him—You almoſt induce me to turn Chriſtian.

'29. Would to God, the apoſtle replied, that all my preſent auditors, were not *almoſt*, but *altogether*, ſuch as I am—except in the ſingle circumſtance of theſe chains.'

Several obſervations might be made on the foregoing extracts; but we leave them to the critical reader, who may have leiſure to compare them with the original Greek, and with our common Engliſh tranſlation. **H.**

A Six Weeks Tour through the Southern Counties of England and Wales. Deſcribing particularly, I. The preſent State of Agriculture and Manufactures. II. The different Methods of cultivating the Soil. III. The Succeſs attending ſome late Experiments on various Graſſes, &c. IV. The various Prices of Labour

bour and Proviſions. V. The State of the working Poor in thoſe Counties, wherein the Riots were moſt remarkable. With Deſcriptions and Models of ſuch new invented Implements of Huſbandry as deſerve to be generally known: interſperſed with Accounts of the Seats of the Nobility and Gentry, and other Objects worthy of Notice. In ſeveral Letters to a Friend. By the Author of the Farmer's Letters *. 8vo. 5.s. Nicoll. 1768. By Arthur Young.

A Certain Engliſh nobleman, celebrated for his knowlege and taſte in architecture, is ſaid to have been ſhewn, in Italy, an interior view of the church of St. Stephen, Walbrook, in London, which he then knew nothing of; and to have been ſo ſtruck with the elegance of it, as to return home immediately, to ſee the building. It too often happens, that thoſe who are ſent to make the faſhionable tour of Europe, to enlarge their minds, as may be *ſuppoſed*, by a knowlege of the government, manners, and curioſities of foreign countries; not only ſet out from Weſtminſter ſchool, and other ſeminaries, quite raw and unacquainted with thoſe particulars of their own country, but return with as little *uſeful* information concerning the nations they have viſited. To inſiſt on the propriety of knowing our own country before we inquire after others, would be an inſult on common ſenſe; and if a gentleman can be ſuppoſed to have any views in travelling, beyond the mere amuſements of the journey, (in which latter caſe he would do his country a negative kind of credit by ſtaying at home) it may be doubted whether, taking all circumſtances together, he can travel over the extent of ground comprehended in this partial tour, now under our view, in any other land, Italy perhaps excepted, which would afford an equal degree of entertainment to an intelligent mind.

Our obſervant traveller extended his views to a variety of objects in thoſe places he viſited, as he has here exhibited them with great preciſion: it were however to be wiſhed, for the ſake of ſome of them, that his time had not been circumſcribed within ſuch narrow limits; as thoſe particulars for which he was forced to rely on information, might have been, perhaps, better aſcertained and authenticated.

Though our author's attention was principally directed to the important articles of agriculture, &c. yet he has ſhewn himſelf not unacquainted with, or rigidly inſenſible to, the more alluring objects of the polite arts. Accordingly he has not omitted to deſcribe the ſeveral manſions of the nobility and gentry he met with in his tour; particularly Holkam, Houghton-hall, Blenheim, Wilton, and Wanſtead-houſe.

* For an account of theſe Letters, ſee Review, Vol. 36. p. 417.

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As a ſpecimen of his taſte in building, and the arts dependent on it, we ſhall extract his deſcription of the celebrated palace of Blenheim.

'The front is a clutter of parts, ſo diſtinct, that a gothic church has as much unity; and, withal, a heavineſs in each part, which is infinitely diſguſting. You enter firſt the grand hall, which is the largeſt, and I think without compariſon, the fineſt I have ſeen in England: but in this room, as in moſt others, there is ſomething in the dimenſions which diſguſts at firſt ſight; they are 53 by 44, and 60 high: this vaſt height, beſides the diſagreeable effect it has, in itſelf, takes off prodigiouſly from the appearance of largeneſs in the area at bottom. The ſide againſt the ſaloon, enlarges itſelf conſiderably in the middle: in the center is the ſaloon door; and on each ſide ſome very large and magnificent corinthian pillars, in a good taſte and proportion; and over them a gallery, which is all done in a really grand ſtyle; and not a gallery ſtuck to the wall, like an overgrown ſhelf, as at Houghton and Wilton; or turned into the range of a bath, as at Holkam: it would take a cube of an hundred feet to have a gallery totally around a hall, in a juſt taſte, like this at Blenheim; and therefore it is infinitely preferable to add an additional ſpace to one ſide of the room, for a gallery, and the pillars to ſupport it, eſpecially as they have a very fine effect fronting, as you enter the hall. By means of its being in the nature of a receſs, and not projecting into the room, there is no abruptneſs or deficiency in its not being continued around the whole. Nothing offends in this room, but the exceſſive height.

'The ſaloon is 44 by 33, and 45 high; which is the largeſt I have ſeen: proportion is here again deſtroyed by height; otherwiſe, this room would, like the hall, be infinitely finer. The door-caſes are of marble, and exceedingly magnificent; but a ſtone floor for a ſaloon is manifeſtly improper. The ſuite of rooms to the left, are as follows:—Drawing-room, 28 ſquare, this is filled with pictures by Rubens:

'Holy Family.
'Roman Charity.
'Virgin and Child.
'Flight into Egypt.
'Offering of the wiſe-men; old mens' heads, exceeding fine.
'Lot driven out of Sodom.
'Our Saviour bleſſing the children.
'Paracelſus; amazingly fine.
'Pope Gregory.
'The breakfaſt-room, 24 ſquare: here we find Silenus, and Andromeda, two pictures, both by Rubens; and fine.
'Woman taken in adultery.

'Cir-

'Circumciſion.

'Old man; all three by Rembrandt, and very fine, eſpecially the firſt two.

'The Duke's dreſſing-room, 24 ſquare.

'The paſſage room.

'Beſides theſe apartments, others were occupied by the family, which we could not ſee; on the other ſide of the Saloon.

'A drawing-room, 35 by 25.

'Another 35 by 25.

'Another 25 ſquare: here is the death of Seneca, by Luca Giordano; without any expreſſion of character, or the leaſt trace of imagination.

'Edward VI. by Holbein.

'Deſtruction of Troy, by Brughil.

'The chimney-pieces and glaſs-frames in all the rooms hitherto mentioned, are in a very heavy taſte.

'The library 180 by 43 in the principal part, the middle; and 30 at each end. This is the nobleſt room applied to this uſe I ever ſaw: at one end is a very fine ſtatue of Queen Anne, in white marble, by Ryſbrack; the front drapery of which is exceeding good. The chimney-pieces are likewiſe in a better taſte than any in the houſe. The marble pilaſters around it, are by no means ornamented enough; not proportionally ſo with the other parts; they ſhould certainly have been corinthian pillars.

'The chapel is handſome, but has nothing ſtriking in it, except a very magnificent monument of the duke and ducheſs, and their two children.

'There are no bed-chambers on the firſt floor. I ſhould obſerve to you, that thoſe rooms in which I have not mentioned pictures, are hung with as fine Bruſſels tapeſtries, as you ever beheld; containing the hiſtory of the great duke's campaigns; and in deſign and colours are really admirable.

'Blenheim, upon the whole, can anſwer to none, who know it to be the monument of a nation's gratitude: a pile raiſed at the expence of the public, and meant to be great and magnificent, yet every thing that the occaſion called for, might, and would have been effected, had not the execution fell to ſuch a miſerable architect as Vanburgh; whoſe buildings are monuments of the vileſt taſte.

'The park is very extenſive, and well planted; the water exceedingly beautiful; but the Rialto, as it is called, over it, a moſt miſerably heavy, ungraceful piece of architecture. One circumſtance I ſhall not omit, which is, the exceſſive inſolence of the porters at the park-gate, and at that into the court-yard; for I was a witneſs to their abuſing a *ſingle* gentleman

tleman in a very ſcurrilous manner, for not ſeeing them after giving the houſe-porter half a crown for ſeeing it. The perſon abuſed complained aloud to ſeveral parties of this impudence, and obſerved that he had ſeen moſt of the great houſes in the kingdom, but never knew a park or a yard locked up by gentry who formed ſuch a gauntlet. Him in the court, aſſerted in an inſolent manner, that the gate was his living. I hint theſe circumſtances as a proof, that noblemen of the moſt amiable character, like the Duke of Marlborough, have, unknown to them, the real magnificence of their ſeats tarniſhed by the ſcoundrel inſolence of the loweſt of their ſervants. The vile cuſtom of not being able to view a houſe, without paying for the ſight, as if it was exhibited by a ſhowman, is deteſtable; but when it extends to double and quadruple the common fees and impudence, the exorbitancy calls aloud for that public notice to be taken of it, which its meanneſs ſo well deſerves.'

Blenheim-houſe was raiſed as a teſtimony of national thanks and gratitude to a favourite general, but when we conſider the auguſt manſions, ſuch as occur in this tour, and the Great are fond of diſtinguiſhing themſelves by, they appear rather in the light of proud ſtupendous toys, than as buildings of *uſe* to any one but the greedy *domeſtics*. We are led to this obſervation by a remark which our author makes in the following words:

'The country around Rainham, the ſeat of Lord Townſhend, is rich and finely cultivated, and the ſituation of the houſe, the park, the water, very deſirable: the building itſelf is rather in the ſtyle of an exceeding good habitable houſe, than a magnificent one.'—Now, notwithſtanding the drawback upon this faint praiſe, we cannot but conſider this houſe as the beſt that is mentioned in this tour; arguing no farther than from the deſcriptions themſelves.

The true purpoſe of architecture, it is apprehended, is to render ſtrength, convenience, and elegance, mutually ſubſervient to each other; in the unity of which conſiſts its higheſt poſſible effect: while too great a luſt for magnificence, only impoveriſhes fortunes to raiſe uſeleſs piles, and excite aſtoniſhment! Magnificence properly belongs to public buildings and regal palaces, in which the honour of a country is concerned; utility and elegance to private manſions: and proportions calculated for the latitude of Brobdingnag, are as unſuitable to men, as if they were proportioned for Lilliput. The ſtate apartments of our firſt-rate manſions, are decorated for admiring ſtrangers to gaze at, while the diminutive owners inhabit the cloſets.

While we continue in the cenſuring vein, it may be added, what ſome judicious architects have expreſſed themſelves ſenſible of, that the proportions and ſtyle of architecture, are not

univerſal and immutable in their application: but ought to admit of variations adapted to the diverſity of climates and ſituations. Art ſhould accommodate itſelf to nature; and the models of Greece, Aſia, and Rome, loſe their propriety and become leſs or more abſurd, when carried into execution in colder latitudes.

Having hazarded theſe tranſient remarks, we return to our author, who in his ſummary at the concluſion, after giving a table of the relative proportions of the apartments of thoſe principal ſeats above ſpecified, thus ſums up his judgment of them, in the following terms; the propriety of which muſt be determined by the critics in ſtone:

'As to the deficiencies of theſe houſes, they appear at one view in the table. But I muſt remark in general, that no houſe I have yet ſeen is perfect by many degrees. Suppoſe one was to be formed out of all theſe; take the ſhell of Holkam, and imagine it to contain Blenheim hall and library, Wilton ſaloon, Wanſtead ball-room and large dining-room; beſides every thing it has already, it would be infinitely finer than it is; but ſtill it would want a muſic-room and a picture-gallery. The laſt is an infinite addition to a great houſe, but the former is indiſpenſible: I cannot allow any to be nearly complete without one. Of all luxuries, none is more elegant than this charming art; pictures and ſtatues may be diſpoſed in any room; but muſic in perfection, muſt have one appropriated to it—nor can any furniture be more magnificent, than what ought to adorn ſuch a room. An organ is one ſtriking article.

'Upon the whole, Holkam is not only the largeſt, but undoubtedly the beſt houſe.'

After attending to our traveller in the capacity of a builder, before we quit him as a man of taſte, we ſhall entertain our Readers with one of his proſpects; in which his judgment will appear in a new point of view. Proſecuting his journey to Wales, he ſtopped at Chepſtow to view Mr. Morris's delightful place at Perſheld, which he deſcribes with a warmth that brings to mind the enchanting deſcriptions of John Buncle, of whimſical memory.

'If your purpoſe is ſeeing Perſfield, you go from Chepſtow up the Monmouth road, (unleſs you go by water, which is a pleaſant ſcheme enough) and paſs directly to the houſe: we were ſhewn to an adjoining part of the garden, which conſiſted of ſlopes and waving lawns, having ſhrubby trees ſcattered about them with great taſte, and ſtriking down a ſhort walk a little to the left, came at once to a little ſequeſtered ſpot, ſhaded by a fine beech tree, which commands a landſcape, too beautiful for ſuch a daubing pencil as mine to attempt to paint; Mr. Dodſley, with his dells and his dingells, *and ſuch expreſſive*

terms,

terms, might make amends for the want of a Claud Loraine; however, ſuch an idea as my plain language will give you, follows:—This little ſpot, over which the beech tree ſpreads, is levelled in the vaſt rock, which forms the ſhore of the river Wye, through Mr. Morris's ground; this rock, which is totally covered with a ſhrubby-underwood, is almoſt perpendicular from the water to the rail which encloſes the point of view. One of the ſweeteſt valleys ever beheld lies immediately beneath, but at ſuch a depth, that every object is diminiſhed, and appears in miniature. This valley conſiſts of a complete farm, of about forty incloſures, graſs and corn-fields, interſected by hedges, with many trees; it is a peninſula almoſt ſurrounded by the river, which winds directly beneath, in a manner wonderfully romantic; and what makes the whole picture perfect; is its being entirely ſurrounded by vaſt rocks and precipices, covered thick with wood, down to the very water's edge. The whole is an amphitheatre, which ſeems dropt from the clouds, complete in all its beauty.

'From thence we turned to the left, through a winding walk cut out of the rock; but with wood enough againſt the river to prevent the horrors, which would otherwiſe attend the walking on ſuch a precipice: after paſſing through a hay-field, the contraſt to the preceding views, we entered the woods again, and came to a bench incloſed with Chineſe rails in the rock, which commands the ſame valley and river all fringed with wood; ſome great rocks in front, and juſt above them the river Severn, appears, with a boundleſs proſpect beyond it.

'A little further we met with another bench incloſed with iron rails, on a point of the rock which here is pendent over the river, and may be truly called a ſituation full of the terrible ſublime: you look immediately down upon a vaſt hollow of wood, all ſurrounded by the woody precipices which have ſo fine an effect from all the points of view at Perſfield; in the midſt appears a ſmall, but neat building, the bathing-houſe, which, though none of the beſt, appears from this enormous heighth, but as a ſpot of white, in the midſt of the vaſt range of green: towards the right is ſeen the winding of the river.

'From this ſpot, which ſeems to be puſhed forward on to the rock by the bold hands of the genii of the place, you proceed to the temple, a ſmall neat building on the higheſt part of theſe grounds; and imagination cannot form an idea of any thing more beautiful than what appears full to your raviſhed ſight from this amazing point of view. You look down upon all the woody precipices, as if in another region, terminated by a wall of rocks; juſt above them appears the river Severn in ſo peculiar a manner, that you would ſwear it waſhed them,

and that nothing parted you from it but thoſe rocks, which are in reality four or five miles diſtant. This *deceptio viſus* is the moſt exquiſite I ever beheld, for viewing, firſt the river beneath you, then the vaſt rocks riſing in a ſhore of precipices, and immediately above them the noble river Severn, as if a part of the little world immediately before you: and laſtly, all the boundleſs proſpect over Glouceſterſhire and Somerſetſhire, are, together, ſuch a bewitching view, that nothing can exceed it, and contains more romantic variety, with ſuch an apparent junction of ſeparate parts, that imagination can ſcarcely conceive any thing equal to the amazing reality. The view of the right, over the park, and the winding valley at the bottom of it, would, from any other ſpot but this, be thought remarkably fine.

'The winding road down to the cold bath, is cool, ſequeſtered, and agreeable. The building itſelf is exceſſively neat, and well contrived, and the ſpring, which ſupplies it, plentiful and tranſparent. You wind from it up the rock; but here, I muſt be allowed juſt to hint a want, if any thing can be wanted in ſuch a ſpot as Persfield. This walk from the cold bath, is dark and rather gloomy, but breaks and objects are rather ſcarce in it; the trickling ſtream you have juſt left, puts one in mind of a caſcade, which would be here vaſtly beautiful, but does not appear throughout all the walks of Persfield. On the left, towards the valley, there is a prodigious hollow filled with a thick wood, which almoſt hangs beneath you; from the walk, an opening down through this wood might eaſily be made, with juſt light enough let in, to ſhew to advantage the guſh of a caſcade: to look backwards, aſlant upon ſuch an object, would be infinitely pictureſque amidſt the brownneſs of this hanging grove. I know not whether water could be brought there; but if it could, never was there a ſituation for viewing it to ſuch advantage.

'Paſſing on, there are two breaks from this walk, which opens to the valley in a very agreeable manner, and then leads through an extremely romantic cave, hollowed out of the rock, and opening to a fine point of view. At the mouth of this cave ſome ſwivel guns are planted; the firing of which occaſion a repeated echo from rock to rock in a moſt ſurprizing manner. Nor muſt you paſs through this walk without obſerving a remarkable phenomenon of a large oak, of great age, growing out of a cleft of the rock, without the leaſt appearance of any earth. Purſuing this walk, as it riſes up the rocks, and paſſes by the point of view firſt mentioned, you arrive at a bench, which commands a view delicious beyond all imagination: on the left appears the valley beneath you, with the river winding many

many hundred fathom perpendicular beneath, the whole ſurrounded by the vaſt amphitheatre of wooded rocks; and to the right you look full upon the town of Chepſtow; beyond it the vaſt Severn's windings, and a prodigious proſpect bounding the whole. Whenever you come to Persfield, reſt yourſelf ſome time at this bench, for believe me, it is a capital one.

'From thence an agreeable walk, ſhaded on one ſide with a great number of very fine ſpruce firs, leads you to an irregular junction of winding walks, with many large trees growing from the ſequeſtered lawn, in a manner pleaſing to any one of taſte, and figures in a very ſtriking manner, by contraſt to what preſently ſucceeds, which is a view—at the very idea of deſcribing which, my pen drops from my hand:—No, my good friend, the eyes of your imagination are not keen enough to take in this point, which the united talents of a Claud, a Pouſſin, a Vernet, and a Smith, would ſcarcely be able to ſketch. Full to the left, appears beneath you, the valley, in all its beautiful elegance, ſurrounded by the romantic rocky woods; which might be called (to uſe another's expreſſion) a coarſe ſelvage of canvas around a fine piece of lawn. In the front, riſes from the hollow of the river, a prodigious wall of formidable rocks, and immediately above them, in breaks, winds the Severn, as if parted from you only by them: on the right is ſeen the town and caſtle, amidſt a border of wood, with the Severn above them, and over the whole, as far as the eye can command, an immenſe proſpect of diſtant country. I leave your imagination to give the colours to this mere outline, which is all I can attempt.

'The ſloping walk of ever-greens, which leads from them, is remarkably beautiful in proſpect, for the town and the country above it appears perpetually varying as you move; each moment preſenting a freſh picture, till the whole is loſt by deſcending. You next meet with the grotto, a point of view exquiſitely beautiful; it is a ſmall cave in the rock, ſtuck with ſtones of various kinds; copper, and iron cinders, &c. You look from the ſeat in it immediately down a ſteep ſlope on to a hollow of wood, bounded in front by the craggy rocks, which ſeem to part you from the Severn in breaks; with the diſtant country, ſpotted with white buildings above all; forming a landſcape as truely pictureſque as any in the world. The winding walk, which leads from the grotto, varies from any of the former; for the town of Chepſtow, and the various neighbouring objects, break on you through the hedge, as you paſs along, in a manner very beautiful:—paſſing over a little bridge which is thrown acroſs a road in a hollow way through the wood, you come to a break upon a ſcoop of wood alone, which being different from the reſt, pleaſes as well by its novelty, as

its romantic variety. Further on, from the ſame walk, are two other breaks which let in rural pictures, greatly beautiful; the latter opens to you a hollow of wood, bounded by the wall of rocks, one way, and letting in a view of the town another, in a ſtate truly beautiful. The next opening in the hedge (I ſhould tell you, by the by, that theſe breaks and openings are all *natural*, none *ſlifly artificial)* gives you at one ſmall view, all the pictureſque beauties of a natural *camera obſcura*; you have a bench which is thickly ſhaded with trees, in a dark ſequeſtered ſpot, and from it you look aſide through the opening, on to a landſcape which ſeems formed by the happieſt hand of deſign, but is really nothing but catching a view of accidental objects. The town and caſtle of Chepſtow appear from one part of the bench, riſing from the romantic ſteps of wood, in a manner too beautiful to expreſs; a ſmall remove diſcovers the ſteeple ſo dropt in the preciſe point of taſte, that one can ſcarcely believe it a real ſteeple, and not an eye-trap. Soon after a large break opens a various view of the diſtant country; and not far from it another, which is much worthy of remark; you look down upon a fine bend of the river, winding to the caſtle, which appears here romantically ſituated; the oppoſite bank is a ſwelling hill, part overrun with gorſe and rubbiſh, and part cultivated incloſures; this difference in the ſame object, is here attended with emotions not conſonant; the wild part of the hill ſuits the reſt of the view, and agrees with it in the ſenſations it raiſes, but the cultivated part being incomplete, and unlike the beautiful farm, at the bottom of the before-mentioned amphitheatre, which is entire, has a bad effect. Was the whole well cultivated and lively, being rather diſtinct from the reſt of the landſcape, it would have a much better effect.

'The laſt point, and which perhaps is equal to moſt of the preceding, is the alcove. From this you look down perpendicularly on the river, with a finely cultivated ſlope on the other ſide. To the right is a prodigious ſteep ſhore of wood, winding to the caſtle, which appears in full view, and a part of the town. On the left appears a fine view of the river for ſome diſtance, the oppoſite ſhore of wild wood, with the rock appearing at places in riſing cliffs, and further on to the termination of the view that way, the vaſt wall of rocks ſo often mentioned, which are here ſeen in length, and have a ſtupendous effect. On the whole, this view is ſtriking and romantic.

'About a mile beyond theſe walks is a very romantic cliff, called the Wind Cliff, from which the extent of proſpect is prodigious; but it is moſt remarkable for the ſurprizing echo, on firing a piſtol or gun from it. The exploſion is repeated five times

times very diſtinctly from rock to rock, often ſeven; and if the calmneſs of the weather happens to be remarkably favourable, nine times. This echo is wonderfully curious. Beyond the cliff at ſome diſtance is the abbey, a venerable ruin, ſituated in a romantic hollow, belonging to the Duke of Beaufort, well worth your ſeeing; and this is the concluſion of the Persfield entertainment.

'Upon the whole, it exceeds any thing of the kind I ever ſaw. In point of ſtriking pictureſque views, in the romantic ſtyle, Persfield is exquiſite. The cultivated incloſures, at the bottom of the valley, with the river winding round it, and the vaſt amphitheatre of rocks and pendent woods which wall it in, to ſuch a ſtupendous height, is the capital beauty of the place, and Mr. Morris has fixed his benches, &c. in thoſe points of view which command it in the happieſt manner, with the utmoſt taſte: nor can any thing be more truly pictureſque, than the appearance which the Severn in many places takes, of being ſupported and bounded by the wall of rocks, though four miles diſtant; this effect is beyond all imagination beautifully pictureſque. In reſpect to the extenſive proſpects, the agreeable manner in which the town, caſtle, and ſteeple are caught, with the rocks, woods, and river taken in themſelves, other places are equal; but when they unite to form the landſcapes I have juſt mentioned, I believe they never were equalled.

Throughout the whole of theſe walks, it is evident, that Mr. Morris meant them merely as an aſſiſtance to view the beauties of nature, as a means of ſeeing what nature had already done to his hands, and without any idea of decoration or ornament. Every thing is in a juſt taſte; but as I have been particular in ſpeaking of all the beauties of Persfield, I muſt be allowed to hint a few circumſtances wanting to render it complete. But do not imagine I mean in the leaſt to diſapprove the taſte of the moſt ingenious owner; by no means; I am not certain that it would be poſſible to add what I am going to mention; but I minute them merely that your idea of Persfield may be exact; and that you may not miſtake any general exceptions I have made uſe of, to imply beauties which are not here.

'The river Wye, which runs at the bottom of the walks, is an infinite advantage; but it is by many degrees inferior in beauty to a freſh water one, which keeps a level, and does not diſplay a breadth of muddy bank at low water; and the colour is exceſſively bad; it has not that tranſparent darkneſs, that ſilver-ſhaded ſurface, which is, of itſelf, one of the greateſt beauties in nature, and would among theſe romantic objects give a luſtre inexpreſſibly beautiful.—Caſcades are likewiſe greatly wanting; in ſuch ſteeps of wood and embrowning hol-

lows which throw a pleaſing ſolemnity on the mind; nothing has ſo glorious an effect, as breaking unexpectedly upon a caſcade, guſhing from the rocks, and over-hung with wood: there are many ſpots in the Perſfield hollow woods, which point out in the ſtrongeſt manner the beauty of ſuch objects.—Laſtly, There is a want of contraſts; for the general emotions which ariſe on viewing the rocks, hanging woods, and deep precipices of Perſfield, are all thoſe of the *ſublime*; and when that is the caſe, *the beautiful* never appears in ſuch bewitching colours, as thoſe it receives from contraſt: to turn ſuddenly from one of theſe romantic walks, and break full upon a beautiful landſcape, without any intermixture of rocks, diſtant proſpect, or any object that was *great* or *terrible*, but on the contrary, *lively* and *agreeable*, would be a vaſt improvement here; and I venture the remark the rather, becauſe thoſe views at Perſfield, which *are* beautiful, are all intermixed with the ſublime; the farm beneath you, is ſuperlative ſo; but the precipice you look down from, the hanging woods, and the rocks, are totally different. The ſmall break, however, through the hedge, which catches the town and ſteeple, is in this taſte; but even here, ſome large rocks appear. Small elegant buildings, in a light and airy taſte, riſing from green and gently ſwelling ſlopes, with ſomething moving near them, and ſituated ſo as the ſun may ſhine full upon them, viewed ſuddenly from a dark romantic walk, have a charming effect: but it muſt ſtrike every one who walks over Perſfield, that the fineſt ſeats, &c. are ſeen rather too much before you ſtep into them; they do not break upon you unexpectedly enough: in many of them you ſee the rails, which incloſe them on the brink of the precipice, at a ſmall diſtance before you enter. What an effect would the view from the grotto, for inſtance, have, if you entered it from behind, through a dark zig-zag narrow walk!

'Excuſe theſe hints, which I throw out with great reluctance, for Perſfield, notwithſtanding theſe trifles, is a place full of wonders, and will yield you amazing entertainment; this I am ſure of, for I know your taſte. Before I finiſh this tedious deſcription, I cannot avoid mentioning the ſpirit with which Mr. Morris has his place ſhown; he has always people ready to attend whoever comes, to conduct them every where, and not one of them is ſuffered to take a farthing; yet they ſhew every thing with great readineſs and civility.'

Amidſt theſe agreeable objects, our Author is not inattentive to points of utility; but at proper ſtages gives a view of the ſtate of agriculture, prices of labour, and proviſions, with other matters of commercial import: but the particulars of theſe inquiries muſt be paſſed over, till we come to his laſt letter, which comprizes many uſeful obſervations, ſome of which we ſhall lay before

fore our Readers in a future Review. The modes of agriculture neceſſarily vary in different provinces, being dictated by the nature of the ſoil, and the articles of demand which the ſituation calls for: and the ſtate of theſe objects, accurately made, cannot but ſuggeſt improvement to the intelligent farmer, who is ſeldom without a variety of ſoil contained in the ſame farm.

With regard to the courſe of crops, our Author remarks, 'the article of cropping judiciouſly, is of infinite importance. How is it poſſible that any land, be it ever ſo well ploughed and manured, can ſupport *four* ſucceſſive crops of corn, upon the ſtrength of one fallow? According to the cuſtom about Cowbridge, in Glamorganſhire! It is abſolutely impoſſible that good crops can be gained by ſuch huſbandry; for the two laſt muſt be over-run with trumpery and weeds, without any ſtrength to get the better of them.

'No courſe can exceed that of turnips, barley, clover, wheat; when the land is ſo dry and ſound as to yield good turnips, and admit their being fed or carried off, and at the ſame time rich enough to produce wheat; which circumſtances I take to be of all others, the ſtrongeſt proofs of a good ſoil. But even this courſe has been found liable to objections: in the turnip and clover countries, the moſt ſenſible farmers are perſuaded their lands become ſurfeited with them; inſomuch, that after a long repetition of this courſe, ſcarce any turnips can be gained, without much dung on the ſame fields, which, at firſt, produced plentifully without any. And their clovers they find riſe thin, die in the winter, and wear out very ſoon. The remedy wanting in this caſe, is a ſubſtitute for each of theſe crops. In light ſoils none are comparable to carrots and potatoes, and I might obſerve, that they will grow in much heavier ones than commonly imagined. I have cultivated them myſelf, in no conſiderable quantities, on a good wheat ſoil, and with great ſucceſs; and in heavy lands, cabbages thrive, with proper management, in an extraordinary manner. Theſe crops would ſerve to vary the courſe inſtead of turnips, and the ground would bear the repetition of three much better than of one crop. Inſtead of clover, ſainfoine and lucerne ſhould be introduced; which would laſt in the ſoil five years, in perfect vigour, and form by that time a turf, the breaking up of which, would yield an extraordinary profit. I do not, by any means, recommend theſe plants to the excluſion of clover, for I am very ſenſible of its prodigious value; but only to introduce them in rounds, when the ſoil is tired of the latter.'

[*To be continued.*]

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The

The Origin and Structure of the Greek Tongue. In a Series of Letters addreſſed to a young Nobleman. By Gregory Sharpe, L. L. D. Maſter of the Temple, Chaplain in Ordinary to his Majeſty, and Fellow of the Royal and Antiquarian Societies. 8vo. 4 s. Dodſley, &c. 1767.

DR. Sharpe is ſo well known to the public, by his learned writings in general, and, eſpecially, by the proofs he hath given of his great knowlege in languages, that it cannot be doubted but that the preſent performance will be acceptable to a number of our Readers. There are, indeed, many obſervations contained in it which thoſe who are proficients in the Greek tongue will find worthy of attention; though our author's chief deſign is only to offer ſuch a grammar of the language as ſhall reduce it to more eaſy and compendious principles than hath uſually been attempted.

In order to animate the zeal, and fix the application, of his noble pupil, he ſets out with an encomium of the Grecian writers. 'The Greeks, ſays he, have left the moſt durable monuments of human wiſdom, fortitude, magnificence, and ingenuity, in their improvement of every art and ſcience, and in the fineſt writings upon every ſubject neceſſary, profitable, elegant or entertaining. The Greeks have furniſhed the brighteſt examples of every virtue and accompliſhment, natural or acquired, political, moral, military. They excelled in mathematics and philoſophy, in all the forms of government, in architecture, navigation, commerce, war. As orators, poets, and hiſtorians they ſtand as yet unrivalled, and are like to ſtand ſo for ever; nor are they leſs to be admired for the exerciſes and amuſements they invented and brought to perfection, in the inſtitution of their public games, their theatres and ſports.

'Let me further obſerve to your Lordſhip, that in vain you will look for theſe admired excellencies in any of the beſt tranſlations from the Greek. They may, indeed, communicate ſome knowlege of what the originals contain, they may preſent you with propoſitions, characters, and events: but, allowing them to be more faithful, more accurate than they really are, or can well be, ſtill they are no better than copies, in which the ſpirit and luſtre of the originals are almoſt totally loſt. The mind may be inſtructed, but will not be inchanted. The picture may bear ſome faint reſemblance, and, if painted by a maſterly hand, give pleaſure; but who would be ſatisfied with the canvas, when he may poſſeſs the real object? Who would prefer a piece of coloured glaſs to the diamond? It is not poſſible to preſerve the beauties of the original in a tranſlation.

tranſlation. The powers of the Greek are vaſtly beyond thoſe of any other tongue. Whatever the Aſiatics deſcribe is always felt and almoſt ſeen: motion and muſic are in every tone, and enthuſiaſm and inchantment poſſeſs the mind;

Graiis ingenium, graiis dedit ore rotundo
Muſa loqui. HOR.

Let us renew our acquaintance with the ſages of antiquity, with the writings of men who have done honour to human kind; to whom the world owes the moſt uſeful diſcoveries, and from whom poſterity may learn all that is elegant, magnificent, and glorious.

'But however beautiful and pleaſing the proſpect, the common way to it has been deemed ſo very rough and tedious, that many have been deterred hereby from undertaking the journey.' This difficulty will, we are told, it is hoped, be entirely removed by the letters before us, in which the road is made ſmooth and eaſy, and the traveller entertained and delighted at every ſtep he takes. Nay, Dr. Sharpe is really perſuaded that grammar, which before was undertaken with great labour and pain for ſeveral years, will have its difficulties ſubdued in a few weeks, and now be as pleaſing as any other application of the mind for the diſcovery of truth.

How far the preſent performance may correſpond to ſo deſirable a character, muſt, after all, be referred to experience, which is the only proper teſt in matters of this nature; though it is doing our learned Author no more than ſtrict juſtice, to acknowlege that the principles he goes upon are rational and eaſy. The grammatical varieties in nouns are made by adding the ſeveral parts of the ſubjunctive article, as terminations to the original theme or root: the verbs are conſtrued and varied by the addition and mixture of the aſſiſting verb. From the ſubjunctive article, therefore, and the aſſiſting verb, every declenſion of nouns and conjugation of verbs is here deduced; and in ſo doing Dr. Sharpe purſues the method he had formerly followed in his obſervations on the conſtruction of the Latin Tongue. The article and aſſiſting verb he would have carefully committed to memory; as then every other part of ſpeech will be eaſily acquired, and not eaſily forgotten. The conjugations, likewiſe, of verbs in the Greek language he reduces from thirteen to two; and obſerves that one of them differs only in the preſent and imperfect, and that merely by the inſertion of the ſervile letter, *my*, to prevent a concourſe of vowels in ſome verbs. All the poſſible ways of treating grammar are no more than three. The firſt is by ſhewing the cauſes of every variety of inflexion, by the analyſis and compoſition of all the ſeveral parts of which the Greek tongue is compounded. The ſecond is by paradigmata or examples. The third

third is, by ſhewing under every letter of the alphabet all the changes made by it in the Greek tongue. Each of theſe ways hath been taken in the treatiſe before us; and the author hath ſubjoined a diſſertation on the riſe and progreſs of the letters in the Greek alphabet. A few extracts from this part of the performance will probably be agreeable to our learned Readers in general.

'We are informed by Diodorus the Sicilian, that it was the opinion of ſome perſons that letters were invented by the Syrians, from whom the Phœnicians firſt learnt their uſe, and then communicated them to the Greeks.—Herodotus, declaring his own opinion, ſays, that the Phœnicians under Cadmus brought learning into Greece, and that the Greeks had not earlier the uſe of letters.

'This is contradicted by Diodorus, Pauſanias, Zenobius, and others. Diodorus informs us that Linus compoſed a book, upon the acts of the firſt Dionyſius, in Pelaſgic characters, and that the ſame were uſed by Orpheus and by Pronepides the preceptor of Homer. Zenobius ſays, that Cadmus ſlew Linus for teaching characters differing from his. And Pauſanias, in his Attics, aſſures us, that he himſelf ſaw an inſcription upon the tomb of Corœbus, who lived at the time when Crotopus, who was cotemporary with Deucalion, was King of the Argives. Letters, therefore, were in uſe among the Greeks long before the arrival of Cadmus.—

'Letters were firſt introduced into Greece and Italy by the Pelaſgi; they were afterwards ſubjected to ſome conſiderable alterations by Cadmus, and further ſtill by the Ionians. The Africans, Spaniards, Celts, and Etrurians, as well as the Inhabitants of Greece and Italy, all made uſe of Pelaſgic or Phœnician letters.

'The Greeks, at firſt, had no more than ſixteen: theſe, without the names of Alpha, Beta, &c. they received from the old Pelaſgi. When Cadmus entered Greece, he gave them the names, and added to the old characters three more letters, *Zeta*, *Eta*, *Chi*, and as many numeral characters, *Ban*, *Sampe*, *Koppa*; all which are taken from the Phœnician alphabet, as is evident from their names, their ſhape, and place and power. Theſe, with the Pelaſgic characters, complete the Phœnician alphabet. Some other change, alſo, it is probable, might have been made by Cadmus in the ſhape of ſome of the letters. That any of theſe characters were invented by Simonides or Palamedes, or any other Greek, is a fable that does not deſerve credit; ſince they are all exactly in their proper place, as in the Hebrew, Syriac, or Phœnician alphabet.

'The Ægyptians, Greeks, and Romans added ſeveral letters to the Phœnician alphabet. The preſent Greek alphabet is the Ionic, having five letters added to the end of that which they

they received from the Pelaſgi and Phœnicians. It was, at firſt, an Aſpirate, and by the Ionians, and all other Greeks after them, uſed for the long E. This improvement is aſcribed to Calliſtratus of Samos; but the time when it was introduced is uncertain.'

Dr. Sharpe, to illuſtrate in ſome meaſure, what he has ſaid on the riſe and progreſs of the letters of the alphabet, hath annexed, in a plate, taken from the moſt valuable ancient inſcriptions, a collection of alphabets; expreſſing the different forms they bore, in ſeveral different ages.

K. S.

Amabella, a Poem. 4to. 1s. Robſon.

THE ſtory on which this little poem is founded is of a very tender and intereſting nature. During the late war, a lady, who had conceived a regard for an officer, which was not agreeable to her friends, was privately married to him on the ſame day that he was obliged to ſet out to join his regiment abroad. He was unfortunately killed in an engagement, and the ſufferings and death of his affectionate Amabella are the ſubjects of this elegy. The poem is partly narrative, and partly in the form of dialogue. After deſcribing the unhappy effects of her concealed anguiſh, which at times had driven her to inſanity, the Poet introduces a truly poetical circumſtance which diſcovers to her father the cauſe of her diſtreſs. Amabella, as a penſive amuſement ſuitable to her melancholy circumſtances, employed many of her hours in the care of two turtle doves. At length the male dove dies, and this tender circumſtance, that bore ſome reſemblance to her misfortune, renewed her ſorrows:

While down her cheek compaſſion's ſhow'r diſtill'd,
She gently rais'd it to her anxious breaſt,
But Death's cold blaſt life's crimſon current chill'd,
And thus the fair her breathleſs bird addreſt.

" How ſilent is the voice, which void of art,
" Along the tender day was heard to coo!
" How ſtill, how frozen is the conſtant heart,
" Which to its dear companion beat ſo true!

" That dear companion, that now widow'd dove
" To ſcreen from every harm be mine the care;
" And while ſhe mourns her ne'er reviving love,
" Her grief to me the mourner will endear.

" Like thee, a widow too, condemn'd to mourn
" No more to me does life unfold its charms;
" Death, death forbids him ever to return."
She ſaid, and ſunk———

Her

Her ſwift relapſing to her former ſtate
With boding fears approach'd the ſerving train;
This ſcene's dread period tremblingly they wait,
Nor were their boding fears indulg'd in vain.

Awakening from her trance around ſhe threw,
Diſtreſsful fair, her much diſorder'd eyes,
And wildering ſaid, "Repeat that kind adieu!
"Ah no! from love to war, to death he flies.

"Did you not hear the claſh of hoſtile ſpears?
"Ah! mark ye not that breaſtplate ſtain'd with gore?
"What groan was that which pierc'd theſe fearful ears?
"He falls, he falls,—my warrior is no more.

"Nor was, oh Heav'n! his Amabella near,
"To ſooth his pain and echo ſigh to ſigh,
"Drop on the gaping wound a balmy tear,
"Kiſs his cold lip, and cloſe his fading eye."

Her father, whom the Poet calls Harmodius, appears at this alarming juncture; and the following moſt affecting dialogue enſues:

HARMODIUS.

"Say, what affliction has thy ſoul impreſs'd?
"Reveal what ſtorm thy boſom'd calmneſs breaks.
"Reveal, and thus relieve this anguiſh'd breaſt.
"The tender father to his daughter ſpeaks.

AMABELLA.

"Ah! what avails the praiſe the brave obtain!
"Thro' his white boſom ruſh'd the hoſtile ſteel:
"'Twas his to ſwell the number of the ſlain,
"And mine affliction's keeneſt point to feel.

HARMODIUS.

"Her roving thought no trace of reaſon bears;
"To her rack'd mind, oh Heav'n! thy peace impart:
"A loving parent bathes thy cheek with tears;
"Harmodius holds thee to his breaking heart.

AMABELLA.

"To thee I grateful kneel, O generous ſeer!
"Who doſt to one unknown thy care extend:
"Along thy path may peace her olives rear,
"And heaven in battle ſhield thy deareſt friend!

"For me, who droop beneath misfortune's ſhower,
"I had a father,—now, alas! a foe,—
"Thou'lt bluſh to hear—in ſorrow's darkeſt hour,
"He leaves his child abandon'd to her woe:

"But to thy heart, that's fram'd of ſofter mould,
"What can to thee a wretch like me endear?
"The ſpring, the motive of thy love unfold:
"Say, ſay for me why flows that friendly tear?

"Yet

" Yet ſoft a while—methinks that hoary brow—
" That plaintive voice—ah bear with my diſtreſs!
" Or much remembrance is effac'd, or now
" A tender father's tear-dew'd cheek I preſs.

HARMODIUS.

" On knees of gratitude I bleſs the ſkies
" That Amabella to herſelf reſtore.

AMABELLA.

" Ah wherefore doſt thou joy! thy daughter dies.
" Support me to yon couch—I can no more—

" I feel, I feel the pulſe of life retire!
" Ah deign to hear thy dying child reveal
" What, in rebellion to thy juſt deſire,
" Lock'd in her breaſt ſhe dar'd ſo long conceal:

" By thee unſanction'd did I plight my love,
" And all to thee unknown a bride became.

HARMODIUS.

" Harmodius will to both a father prove.

AMABELLA.

" To him thy pardon thou canſt ne'er proclaim:

" Three fleeting hours had ſcarcely call'd me bride,
" When he was ſummon'd to the martial plain:
" And there—forgive theſe tears—in beauty's pride,
" The much lamented, valiant youth was ſlain.

" What tho' unworthy of thy care I prove,
" To thy remembrance let thy child be dear;
" Thy kind compaſſion let thy daughter move,
" When this weak frame ſhall preſs th' untimely bier."

More wou'd ſhe ſay,—her voice began to fail,
From her faint eye life's ling'ring ſpark retir'd,
The rip'ning cherry on her lip grew pale,
She heav'd a ſigh, and in that ſigh expir'd.

Mr. Jerningham, the author of this pathetic poem, addreſſes it to Mrs. Montague, at whoſe ſuggeſtion it appears to have been written. L.

MONTHLY CATALOGUE,

For MARCH, 1768.

MISCELLANEOUS.

Art. 10. *The Temple of Gnidos, tranſlated a Second Time from the French of M. De Secondat, Baron De Monteſquieu.* 8vo. 1s. 6d. Kearſly.

THE Reader will find an account of this allegorical piece of Monteſquieu's in the twenty-ninth volume of our Review, p. 154. It is here ſaid to be tranſlated a ſecond time: it was, indeed, attempted before,

before, in a kind of blank verſe, but only a ſmall part of it was publiſhed by way of ſpecimen, which by no means met with our approbation. We adviſed the tranſlator to deſiſt, and have heard no more of it. It now makes its appearance in proſe, and may be thought tolerable at leaſt. The following character will ſhew the manner in which it is executed, and exhibit a ſlight ſketch of the pencil of Monteſquieu.

'Camilla is the daughter of a principal inhabitant of Gnidos. She is beautiful, and has a countenance that muſt ſtamp its image on every heart. The women beſeech the gods to endow them with the graces of Camilla. The men, who have once ſeen her, wiſh never to loſe her from their ſight.

'Her form is enchanting; her air a mixture of majeſty and mildneſs: her eyes ſparkle with innocent vivacity, yet prone to diſſolve the ſofter feelings: her features are in the happieſt manner adjuſted to each other. In ſhort, ſhe is formed to gain the ſovereignty of all hearts.

'Unambitious to avail herſelf of the ornaments of dreſs, yet no one ever appears dreſſed to ſo much advantage. She is perfectly miſtreſs of an art on which ſhe beſtows no application.

'She has one excellence that is almoſt peculiarly her own, and ſeldom, perhaps, falls to the lot of beauty. With a diſpoſition for gravity, ſhe is poſſeſt of the moſt exquiſite talent for ſprightlineſs and humour. Yet ſhe never aſſumes either but juſt as you could wiſh her, and as occaſions require: and whatever mood ſhe is in, it is ſure to appear the moſt natural and becoming to her. Reflection or archneſs equally befit her brow; and that lovely mouth from which ſentiment at one time flows ſo unaffectedly, can wear at another the frolic ſmile of the graces.'

Thoſe who can find amuſement in ſeeing the ſeveral circumſtances and ſituations of the paſſion of love delineated in a mythological form, will not fail to meet with it in this ingenious little work. L.

Art. 11. *The Modern Part of an Univerſal Hiſtory, from the earlieſt Accounts of Time.* Compiled from Original Writers. By the Authors of the Antient Part. Vol. 44th and laſt. 8vo. 9s. in Boards. Oſborn, &c. 1767.

In this concluding volume of the modern part of the Univerſal Hiſtory, the Authors have finiſhed their geographical view of the four quarters of the earth, began in the 43d volume, and they have compleated the whole with a very copious index; which indeed was indiſpenſibly neceſſary to ſo large and voluminous an undertaking. Of the merit of this vaſt compilement we have frequently ſpoken in our ſeveral articles relating to it, during the courſe of its periodical publication; and we ſhall now take leave of it in the words of the preface to this volume.

'They [the compilers of this work] are perhaps more ſenſible than the readers can be of its defects, but they plead in alleviation that the greateſt part of thoſe defects are ſuch as could not be remedied; nor was it even practicable to finiſh the work according to the letter of the plan on which it was undertaken. We will venture however to affirm, that this Modern Univerſal Hiſtory, with all its imperfections on its head, is by far the compleateſt work of the kind that ever was offered to the public in any nation or language.'

Art. 12.

Art. 12. *The Maps and Charts to the Modern Part of the Univerſal Hiſtory.* Folio. 12s. in Boards. Oſborn, &c. 1767.

We have only to obſerve, with reſpect to theſe maps, that they are engraved by Bowen and Kitchin; that they are thirty-ſeven in number; and that they are conſtructed on a ſcale equally adapted to both the octavo and folio editions of the Hiſtory.

Art. 13. *The Rhapſody, or Every Man his own Companion.* 12mo. 2s. 6d. Griffin.

A fooliſh collection of trite jokes and ſtale anecdotes, with here and there a paltry poem, and a piece of natural hiſtory. Some few things of better reputation are dragged from their proper places into this bad company. L

Art. 14. *The Art of Knowing Mankind.* 12mo. 3s. Wilkie.

One cannot doubt of the utility of ſuch an art, and it was, therefore, unneceſſary for the Author of this treatiſe to make any apology for it. It would have been more to his purpoſe to have defended himſelf from the inevitable imputation of miſanthropy. He has developed every figure of human virtue not to exhibit its beauty, but to expoſe its nakedneſs. The man who would gain from this book the art of knowing mankind, might juſtly exclaim upon the acquiſition, *Pol, me occidiſtis, amici! non ſervaſtis.* After all, of what ſervice can it be to depreciate the few poor virtues that diſtinguiſh the better part of mankind? Of what uſe is it to prove that many of them have their origin in vices or foibles?—It is of no better uſe than to ſhew that an author who thus employs his time is more concerned to give us a teſtimony of his ſagacity, than to increaſe the general happineſs by reconciling us to our ſpecies and to ourſelves.—With regard to the merit of this performance, it muſt be acknowledged that many of the obſervations are juſt; but they have little of novelty to recommend them: the ſtyle is plain and perſpicuous, but it is tame and ſpiritleſs. L

Art. 15. *The Caſe of Mr. James Gibſon, Attorney at Law.* 8vo. 1s. Lewis.

This unfortunate perſon lately publiſhed his caſe, in order to palliate his crime, and excite compaſſion. He was condemned at the Old Baily for a forgery, in January 1766; when a point of law ariſing, the verdict was *ſpecial.* Gibſon, therefore, remained in Newgate, till the opinion of the judges was given againſt him, a few weeks ago; and in purſuance thereof, he was hanged at Tyburn, in March 1768.—This is the ſevereſt account we have given of any author, for a long time paſt.

Art. 16. *Animadverſions on Mr. Colman's* True State, &c. *with ſome Remarks on his little ſerious Piece called* The Oxonian in Town. 4to. 6d. Walter, &c.

The animadverſions here made on Mr. Colman's *State of the differences, &c.* (ſee our laſt month's Catalogue) conſiſt chiefly of verbal criticiſm on ſome haſty and incorrect expreſſions in his pamphlet. The remarks are upon a dramatic entertainment not yet printed, but frequently acted at Covent-Garden theatre. This piece, the angry, anonymous Remarker, (who appears to be ſome author whom Mr. C. has grievouſly offended) repreſents as an indecent, immoral performance.

Of the juſtice of this charge, we can form no judgment, having never been preſent at its exhibition.

Art. 17. *A Tour through Part of France and Flanders. The whole intended as a Guide to the curious Traveller, and an inſtructive Amuſement to thoſe who have no Opportunity of viſiting the Places mentioned in this Work.* 12mo. 3s. 6d. Hopwood.

An ill-digeſted account of Calais and parts adjacent; interſperſed with the ceremonies in celebrating the principal Romiſh feſtivals, and the manner of taking the veil in the Dominican convents, &c. As the Writer profeſſes to have related nothing but from actual obſervation during a reſidence of nine months in the parts he deſcribes, aſſiſted by authentic information, the reader will be diſpoſed to confide in the intelligence he receives; and thoſe who have no opportunity, as the author remarks in his title-page, of viſiting the places mentioned in this work, may perhaps be amuſed. N.

Art. 18. *State of the Eaſt-India Company's Affairs, with a View to the intended Bill for regulating the Dividend, December* 1767. 8vo. 6d. No Publiſher's Name. Sold by Richardſon and Urquhart.

The reſult of the ſeveral repreſentations of the ſtate of the E. I. trade ſeems to prove the company which carries it on, to be able to make much greater dividends to the proprietors than they actually do. The queſtion then ſeems to be, whether the proprietors have a right to reap their advantages to the full extent; or whether the ſurplus profits ought to reſt with the direction; or, laſtly, be called in aid to lighten the public burdens? Another ſtate of the queſtion, naturally occurs; whether, in a national view, ſuch extenſive advantages ought to be reſtricted to an excluſive company, or be thrown open? Theſe queſtions include many nice circumſtances of moment; and as the ſtate of this trade is now more clearly underſtood than it uſed to be, and become an important object of legiſlative attention, we make no doubt the ſubject will, in the end, be determined with due wiſdom.

This State of the Company's Affairs undertakes to ſhew the impropriety of reſtricting their dividends. N.

Art. 19. *The Managers; a Comedy: as it is acted at the Theatre-Royal in Covent-Garden.* 4to. 1s. Nokes.

Rubbiſh.

Art. 20. *A Letter on the Behaviour of the Populace on a late Occaſion, in the Procedure againſt a noble Lord.* From a Gentleman to his Countryman abroad. 8vo. 6d. Bingley.

Written in behalf of Lord Ba——e: and printed in Italian and Engliſh; but, like the reſt of the pamphlets on this ſubject, it is *all awry*,—as Milton ſays.

Art. 21. *Rural Elegance diſplay'd, in a Deſcription of four weſtern Counties, Cornwall, Devonſhire, Dorſetſhire, and Somerſetſhire.* 12mo. 3s. 6d. Steare.

Written in the uſual ſtupid and tedious way of queſtion and anſwer, and adapted to the taſte and capacities of ſchool-boys.

Art. 22.

Art. 22. *An Epitome of Grammar.* By Philip Parſons, M. A. Maſter of the Grammar-ſchool at Wye, in Kent. 12mo. 1 s. Hawes, &c.

This is an abbreviation of the forms of grammar uſed in our great ſchools, which we cannot but recommend, becauſe, in our opinion, the leſs a young memory is burthened with theſe forms the better. L.

Art. 23. *Thoughts on the Death of an only Child.* 12mo. 1 s. Cadell.

Theſe thoughts appear to have been recorded by a father for his own conſolation,—they are the natural breathings of paternal affection and orthodox piety; but thoſe whoſe grief might require the aid of more than common ſentiments on ſuch tender occaſions, will find no relief from a work undignified by argument or philoſophy. Sulpicius's letter to Cicero would be found much more uſeful. L.

Art. 24. *The Moral and Entertaining Story-teller: being a Collection of the moſt genuine and inſtructive Tales of the moſt approved Authors, ancient and modern, calculated to promote Virtue in Youth, and render Vice hateful to it, by ſtriking Examples of their ſeveral Conſequences.* 12mo. 2 Volumes. 7 s. Williams.

A ſuitable addition to the kitchen library, contained in the drawer under the dreſſer; where lie already, we may ſuppoſe, a pack of cards and a cribbage-board, a prayer-book, a ſong-book, Joe Miller, an imperfect play book, a cookery-book, and Madam Johnſon's preſent; all bearing ſignificant marks of being honeſtly uſed in turn, and not diſpoſed with parade like the library above ſtairs.

Nevertheleſs, in juſtice to this collection it muſt be admitted, that many of the tales and ſtories are well choſen; and though they are not ſo *funny* as might be wiſhed by the uſual readers of ſtories, yet their morals will ſuffer leſs by the reading of theſe, than from moſt others of the kind. The inaccuracies in the printing will be no great prejudice to the narratives, as the readers of ſuch books generally overlook ſuch trifles. N.

POLITICAL and COMMERCIAL.

Art. 25. *A Letter to the Adminiſtration for the Time being.* By Titus Pomponius Atticus junior. 8vo. 1 s. Dilly, &c.

Mr. Titus Pomponius Atticus junior, appears to be a moderate, ſober well-wiſher to his country; who makes many ſenſible obſervations on the preſent popular ſubjects of political diſquiſition. N.

Art. 26. *An Addreſs to the Electors of Great Britain, on the Choice of Members to ſerve them in Parliament, ſo as to render the Nation that eſſential Service which its Diſtreſſes ſo greatly demand at this important Criſis. To which is added, the Teſt of Patriotiſm.* By a Lover of his King and Country. 8vo. 6 d. Lewis in Paternoſter-Row.

An earneſt diſſuaſive from bribery and corruption; which might poſſibly have ſome ſmall influence, did it not unluckily happen that the majority of Engliſh electors are people who never read. N.

Art. 27. *A Cautionary Addreſs to the Electors of England: being a Touchſtone between the Conſtituents and Candidates.* 8vo. 1s. Williams.

All declamation, in favour of Liberty and Wilkes.

Art. 28. *An Infallible Remedy for the High Price of Proviſions. Together with a Scheme for laying open the Trade to the Eaſt-Indies; with an Addreſs to the Electors of Great Britain.* 8vo. 1s. Bingley.

By the phyſical reaſonings of this INFALLIBLE *remedy*, the writer appears to be ſome noſtrum-monger. Whatever he may be in other reſpects, he is, however, a meer ſuperficial dogmatiſt in politics. N.

Art. 29. *Liberty's Offering to Britiſh Electors. Or, Cautions offered to the Conſideration of thoſe who are to chuſe Members to ſerve in the enſuing Parliament.* Written by a Noble Lord. 8vo. 1s. Williams.

Good advice to voters, in regard to the natural, moral, and political qualifications of candidates. We cannot gueſs at the Noble Lord ſaid in the title to be the author of theſe Cautions; but, from the ſtyle, we ſhould judge them to have been written about an hundred years ago.

DRAMATIC.

Art. 30. *Zenobia: a Tragedy. As it is performed at the Theatre-Royal in Drury-Lane.* By the Author of *The Orphan of China.* 8vo. 1s. 6d. Griffin.

We have, with delight, ſeen this play acted; and we have peruſed it with pleaſure. The Author has been obliged to France for the ground-work of this piece, as well as on former occaſions; and he has acknowledged it with modeſty, but with ſpirit too, in his prologue to Zenobia: take his own lines:

He brings a tale from a far diſtant age,
Ennobled by the grave hiſtoric page *!
Zenobia's woes have touch'd each poliſh'd ſtate;
The brighteſt eyes of France † have mourn'd her fate.
Harmonious Italy her tribute paid,
And ſung a dirge to her lamented ſhade.
Yet think not that we mean to mock the eye
With pilfer'd colours of a foreign dye.
Not to tranſlate our bard his pen doth dip;
He takes a play, as Britons take a ſhip;
They heave her down;—with many a ſturdy ſtroke
Repair her well, and build with heart of oak.
To every breeze ſet Britain's ſtreamers free,
NEW-MAN her, and away again to ſea.

We are glad to ſee that Mr. Murphy has not entirely abandoned the dramatic muſes:—which, indeed, it would be great ingratitude in him to do; as he has leſs reaſon than moſt of his cotemporaries to complain of their want of kindneſs to him.

* TACITUS, Ann. Lib. 12. Sect. 44, to the end of 51.

† This, we ſuppoſe, alludes to Crebillon's excellent tragedy on this ſubject.

Art. 31.

Art. 31. *Lionel and Clariſſa; a Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1 s. 6 d. Griffin.

The public are ſufficiently acquainted with the merits of Mr. Bickerſtaffe, in this faſhionable though odd kind of compoſition. The preſent opera is not the worſt of his pieces, in this way; though certainly inferior to his Love in a Village, and Maid of the Mill.

Art. 32. *The Hiſtory of King Lear. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1 s. Becket.

The admirers of Shakeſpeare are obliged to Mr. Colman for having refined the excellent 'tragedy of King Lear' from the alloy of Tate, which has ſo long been ſuffered to debaſe it.' There are, in our opinion, ſeveral very judicious alterations made, in this reviſal of one of our moſt capital dramas; though in ſome reſpects, perhaps, the critics may diffent from the judgment of this ingenious Editor; and it is alſo equally probable that no two of them will agree in their deciſions.

POETICAL.

Art. 33. *The Exile triumphant: or, Liberty appeaſed.* A Poem humbly inſcribed to the worthy Liverymen of the City of London. 4to. 1 s. Steare.

WILKES AND LIBERTY! jingled into rhyme, by the city bellman, and publiſhed during the late election for London. The weavers of verſes and the weavers of ribbons have fine times of it now; and much much good may it do them,—it comes but once in ſeven years!

Art. 34. *The Siege of the Caſtle of Æſculapius.* An heroic Comedy, as it is acted at the Theatre in Warwick-Lane. 8vo. 1 s. Bladon.

The late diſſentions among the medical gentlemen of Warwick-Lane have given riſe to ſeveral pieces of news-paper pleaſantry, and to ſome pamphlets *; and this before us is not the moſt contemptible effort that has been made to ridicule their proceedings. Their *military* operations are here celebrated in the true Hurlothrumbo-ſtyle; and the following ode concludes the whole:

ODE, *Sung by voices at a diſtance, during the deſcent of Hygeia.*

She comes, ſhe comes, the blooming goddeſs comes!
Peace, ye trumpets and ye drums.
Gently deſcending on a cloud,
She comes to quell your clamour loud.
'Tis young Hygeia from above,
'Tis fair Hygeia, queen of health.
A bleſſing greater than your wealth,
Sent by Olympian Jove.
Behold her clad in heavenly charms,
Hallow'd the day that gave her birth!
Receive her, mortals, with expanded arms.
Welcome, welcome her return to earth.

* See the account given in our laſt, of Mr. Thornton's *Battle of the Wigs.*

HYGEIA.

Doctors, attend! from the Olympian court,
I come to end your wars, and ſpoil your ſport.
Great Jove, offended at your fooliſh noiſe,
Better befitting termagants or boys,
Commands that now all civil diſcord ceaſe,
And that, henceforward, Doctors keep the peace.
Behold your Caſtle crumble into duſt:
It needs muſt fall, for Jove hath ſaid it muſt.
[*The Caſtle falls to the ground.*
Beſt ſource of pleaſure, fellowſhip and mirth,
I come, once more, to dwell with men on earth.
Farewell your occupation, and your wealth.
Now tremble, Doctors, for my name is HEALTH.
Put up your ſwords, obedient to the law;
Phyſicians ſwords were never meant to draw.

Art. 35. *Chobeleth, or the Royal Preacher, a Poem.* Moſt humbly inſcribed to the King. 4to. 6 s. in Boards. Johnſton.

This is a paraphraſe of the book of Eccleſiaſtes in blank verſe, and, like all other performances of the kind, infinitely more weak, more diffuſe and more unaffecting than the original. The verſe itſelf, indeed, is not the worſt; but the Author has ſhewn a miſerable want of taſte and judgment, when, in his addreſs to the king, he repreſents the ſcoffers at religion by a low ſimile of a dog's coming into a church, and being whipped out by the ſexton—at the ſame time he adviſes his majeſty to treat the irreligious in like manner, and exert the dignity of a dogwhipper. L.

Art. 36. *Appendix ad Opuſcula.* Odes in Imitation of Horace. Ode III. L. 1. *Ad Navem*, addreſſed to the Rev. Sir John Dolben, Bar. Prebendary of Durham, adviſed to go from Lynn towards Durham by Sea, on account of the Stone. Ode III. L. 2. *Ad Delium*, addreſſed to Sir John Turner, Bart ſucceeding his Uncle Sir Charles, in Title, Eſtate, and Parliament for the Borough of Lynn. Ode X. L. 1. *Ad Mercurium*, addreſſed to Anthony Aſkew, M. D. a celebrated Græcian: poſſeſſing the Gold-headed Cane of Dr. Radcliffe. Written when the Author was Preſident, and the Doctor Senior Cenſor of the College. By Sir William Browne, M. D. 4to. 1 s. Owen.

One might eaſily excuſe the harmleſs vanity and oſtentation of this pompous medical knight, while he only gratified himſelf at his own expence; but when he attempts to be witty at the expence of ſo reſpectable a character as Dr. Aſkew, by ridiculing him for his ill ſucceſs in Phyſic, one cannot ſo well digeſt an offenſive impertinence *. The ſecond of theſe odes we remember to have ſeen in a magazine more than twenty years ago, and the firſt is not worth notice. L.

* Nevertheleſs he takes care to inform us that he himſelf always practiſed phyſic with the greateſt ſucceſs. See Dedication.

Art. 37.

Art. 37. *The Ring.* An Epiſtle addreſſed to Mrs. L--------m. 4to. 1s. Wilkie.

A dull poem in praiſe of a pretty actreſs*, belonging to Covent-Garden theatre.

* Mrs. Leſſingham.

Art. 38. *Makarony Fables, with the new Fable of the Bees; in Two Cantos.* Addreſſed to the Society. By Coſmo, Mythogelaſtic Profeſſor, and F. M. S. 4to. 2s. 6d. Almon.

Though there is a kind of whimſical free maſonry in the title and preface to theſe little poems, and the ſame odd affectation of ſlyneſs and myſtery in the pieces themſelves, yet there is ſomething too that is eaſy, arch, and ſpirited in the execution of the greater part, which makes them go down.

The following fable, which the Author applies to himſelf, may, very probably, be applied by moſt of his readers:

Within a joyner's ſhop, upon a ſtool,
With countenance ſerene and grave;
A cat examin'd every tool
As nicely as Rouſſeau's élève.
A file that underſtood its trade,
Provok'd her ladyſhip paſt bearing;
Obſerving the great waſte it made
By clipping artfully and paring.
I'll ſerve you your own way, you knave,
For that, ſays puſs, let me alone;
I'll lick you with my tongue, you ſlave,
'Till I have lick'd you to the bone.
She lick'd till her whole tongue was flea'd,
And laugh'd to ſee the villain bleed;
With blood *he* was all over red;
Determining the file to kill,
The cat lick'd on, believing ſtill,
It was the file, and not her tongue that bled.
My gardener, my coachman John,
My groom, my butler, the whole corps
Are objects to vent ſpleen upon.
Whene'er the bilious pot boil o'er;
But I'll grow better when I'm able,
To fume and fret is not worth while;
I am the cat that bleeds in fable,
My family th' unfeeling file.

The application of the fable of the cook contains the ſtrongeſt and keeneſt political ſatire we have met with in modern times. L.

Art. 39. *The Birth of the Jeſuit, a Poem in Three Books.* By George Marriot. 4to. 2s. 6d. Flexney.

The wretched ſociety of Jeſus, perſecuted in almoſt every other country, might have hoped for milder treatment from the tolerating principles of Engliſhmen. But George Marriot has joined forces with the kings of France, Spain and Portugal, and is determined, if poſſible, to prevent thoſe exiles from paſſing weſtward.—We are apprehenſive, however, that his endeavours will prove ineffectual, and that many of thoſe

good fathers will viſit us, even though they ſhould hear of this publication.—Nay, ſhould they ſee it, it is more than poſſible that it would not deter them; for George is zealous without judgment, and violent without force. L.

Art. 40. *Liberty, a Poem.* By T. Underwood, late of St. Peter's College, Cambridge, Author of *The Impartialiſt*, &c. 4to. 2s. 6d. Bladon.

We have for ſome time eſcaped the mortification of reviewing the low productions of political rhymers, and were in hopes that the late hard ſeaſon had laid them aſleep, with their kindred flies, for the winter at leaſt: one of them, however, either by the ray of a watchman's lanthorn, or the more powerful fume of a link, penetrating, as it paſſed, through the chinks of his cell, has been rouſed untimely from his reſt, and become

Awake to buzz, but not alive to ſting. L.

Art. 41. *Poetical Juſtice; or the Trial of a Noble Lord in the High Court of Parnaſſus.* 4to. 1s. Murdoch.

One would think his Lordſhip had raviſhed all Grubſtreet,—there is ſuch a confounded clamour among its inhabitants.—Mandeville's maxim ſeems, however, to have been verified in this inſtance: *Private vices, public benefits.* How many poor hungry rhymers might have periſhed through the late inclemency of the weather, and the preſent ſcarcity of proviſions, had it not been for the lucky ſupply furniſhed by this ſeaſonable *ſcape*!—an event which theſe pains-taking paupers of Parnaſſus may, perhaps, (with the wreck-plunderers on our weſtern ſhore) gratefully term *a God-ſend.*

Art. 42. *Modern Chaſtity: or, the agreeable Rape; a Poem.* By a Young Gentleman of Sixteen. In Vindication of the Right Hon. Lord B———e. 4to. 1s. 6d. Bingley.

This forward youth, taking the *innocence* of his noble client for granted, falls upon the poor damſel moſt outrageouſly, and even indecently. The ſtyle of his lampoon is attempted in the manner of Churchill; and he lays about him like a fury. The *Methodiſts* come in for many a laſh; ſo do the printers of the news-papers for refuſing his choice compoſitions; and likewiſe thoſe horrible miſcreants, the critics and reviewers;—but, if we are not miſtaken, he has more to apprehend from the keepers of Bedlam than from the beadles of Parnaſſus.

NOVELS.

Art. 43. *The Vanity of Human Wiſhes; or the Hiſtory of Sir James Scudamore, Bart.* 12mo. 2 Vols. 6s. Robinſon and Co.

From ſome intereſting examples of the tranſitory nature of human happineſs, the author has deduced this moral concluſion:—'Let no man be too anxious about any thing in this world, but make the beſt of the ſituation in which Providence has placed him; enjoying the bleſſings with a grateful heart, and looking upon every diſappointment which he meets with to the mortification of his wiſhes, as a proper puniſhment for the vanity of them.' The ſtory is not ill written; ſome affecting ſituations are deſcribed; and we have little to object againſt the work, in any reſpect, except the main objection to which, perhaps, all performances of this kind are neceſſarily liable, viz. the romantic

improbability of ſome of the principal incidents; a fault from which none of our novels are entirely free. But whether they are the leſs entertaining, or even the leſs inſtructive on that account, is a queſtion that may require ſome conſideration, before we venture to decide it.——For the preſent, however, we leave it with our Readers.

Art. 44. *The unexpected Wedding, in a Series of Letters.* 12mo. 3s. Becket. By Miſs Minifie.

There is ſpirit in ſome, and pathos in others, of theſe letters; and the ſtory, of which they are the vehicle of conveyance, is not an unintereſting one. The ſcene lies chiefly in Scotland; and we ſuppoſe the Author to be of that country, from ſome peculiarities in the language,—though they are not, we imagine, of the ſort uſually termed *Scotticiſms*; for inſtance—'to *loll* out her days under a ſpreading tree,' is not Engliſh idiom; *to loll out her tongue* is.—But ſuch little ſlips are trifles, perhaps not worth mentioning. We have obſerved one of more ſerious import, and for which no writer whatever, who is guilty of it, ſhould eſcape reprehenſion. viz. the light and even prophane manner in which the exclamation, *My* God! is introduced, on many trivial occaſions; 'My God! I love Sir Harry Oſwall!'—'My God! in that alcove ſits Lady Edwin!" Surely, if this ingenious and ſprightly Writer had taken time to reflect, he, or ſhe [for it is poſſibly a lady] would not have thus irreverently treated the name of the SUPREME Being! The French, indeed, are ever ready with their *Mon Dieu!* on every frivolous occaſion,—the ſpilling of a pinch of ſnuff, or the wriggling of a monkey's tail:—but this ſeems leſs inconſiſtent with that levity which is one of their national characteriſtics, than with the ſober deportment of the more conſiderate Engliſh: who can never ſo effectually render themſelves ridiculous, as by condeſcending to mimic their friſky neighbours on the continent.

Art. 45. *The Adventures of Oxymel Claſſic Eſq; once an Oxford Scholar.* 12mo. 2 Vols. 6s. Flexney.

The firſt of theſe volumes is not unentertaining. There is an originality in ſeveral of the ſcenes and characters which appear to be drawn from the life; but in the ſecond volume, the Author becomes very low-ſpirited indeed.

Art. 46. *Memoirs of Lydia Tongue-pad and Juliana Clackit.* 12mo. 2s. 6d. Coote.

A ſort of converſation-piece, in the manner of *La Belle Aſſemblée*; with ſtories interwoven; and ſome judicious reflections interſperſed throughout the whole. But what could induce the Author or Editor to entitle the work Memoirs of Lydia Tongue-pad, we cannot imagine, as the book contains no ſuch memoirs: and we are equally at a loſs to account for the vile Billingſgate names of Tongue-pad and Clackit, which he has beſtowed upon his two fine ladies:—ladies endowed with every virtue, and every accompliſhment, that rank and education can give.—The Author had probably written two novels, on very oppoſite plans; and, by ſome miſtake of his, or the printer's, the St. Giles's title page has been put to the St. James's ſtory:—if ſo, we may, in due time *, expect to ſee the Ducheſs of Thames-ſtreet, and the Counteſs of Puddle-dock.

* Provided, after all, that this be not an old book, newly vamp'd; of which there is ſome reaſon for ſuſpicion.

MEDICAL.

MEDICAL.

Art. 47. *An Enquiry into the Origin and Nature of Magneſia Alba, and the Properties of Epſom Waters. Demonſtrating, that Magneſia made with thoſe Waters exceeds all others.* By D. Ingram, Profeſſor of Anatomy and Surgery, and Surgeon to Chriſt's Hoſpital. 8vo. 1 s. Owen.

Mr. D Ingram really makes ſome very *curious* obſervations on the Epſom Waters and Magneſia Alba.—'As an argument, ſays he, that theſe waters are nitrous, and nearly *a Magneſia in nature*, it may be obſerved, that when the earth about the inſide of the well is expoſed for ſome time to the open air, a white incruſtation appears, which is a true nitre.'—'Dr. Grew, Moult, and other judicious writers of the laſt century, confirm what Mr. Glaſs has advanced; for their experiments proved that theſe waters abounded with a bitter purgative ſalt, and have an alcaline baſis, which are the two principles of a natural Magneſia.'—'But let us proceed in our enquiry. It is evident by experiments formerly, as well as lately made, that there is leſs fixed earth and more nitrous principles in theſe waters than in moſt others, and no vitriolic acid abounding with ſulphur.'——Again;—'On theſe proofs, poſſibly, men of ſkill will admit this medicine to be in purity; and without any impropriety we may call it either a New or Epſom Magneſia, becauſe it certainly does abound with the ſame principles as Epſom waters; and if the waters ſhould be admitted an improvement or an addition to its medical qualities, it is what I have long been ſearching after.'—Without making any particular comment on this unchemical jargon, we ſhall inform Mr Ingram, that Magneſia is an earth *ſui generis*: that Epſom ſalts are a combination of the vitriolic acid with this peculiar earth: that Glauber's ſalts are a combination of the ſame acid with the foſſile alcali: and that Magneſia is obtained from Epſom ſalts, Epſom water, or any other ſalt in which it is a part of the compound, by the addition of an alcali; the alcali precipitates the Magneſia, and is itſelf united with the acid.

Mr. Ingram would do well to peruſe what Dr. Black, an excellent chemiſt, has publiſhed on this ſubject, in his Inaugural Diſſertation, and in a paper printed in the ſecond volume of the Edinburgh Eſſays and Obſervations, Phyſical and Literary.

In juſtice to Mr. Ingram, however, we ſhall give our Readers the characters of his Magneſia; for though he is no philoſophical chemiſt, he may prepare and ſell good Magneſia.

'1. A hollow cubic inch (made of tin) was filled with Magneſia *powdered*. It weighed only 21 grains.

'2. A *ſolid* cubic inch weighed 40 grains.

'3. An ounce pewter meaſure (apothecaries) weighed 40 grains in powder.

'4. A ſolid drachm put into ten drachms of water, floated fifteen minutes.

'5. A ſolid drachm in an ounce of rectified ſpirit of wine, floated.

'6 Ten grains were put in a phial, to which ſpirit of vitriol by drops were added, on which a briſk, ſmart ebullition enſued; the ſpirit on ſtanding became limpid, and the medicine almoſt entirely diſſolved, leaving at the bottom only little ſmall particles or atoms very white.

'7. Thirty

'7. Thirty drops of ſpirit of vitriol were mixed with a ſpoonful of water, to which five grains were put, which ſoon after abſorbed the acidity of the vitriol. In the two laſt experiments, no noxious blackiſh fumes aroſe, but a ſmall white ſmoak or vapour, without air-bubbles or dirty circles on the ſurface; no floating muddy clouds or opake yellow ſuſpenſions, nor tawney hue in the ſpirit.'

Many of our Readers, as well as ourſelves, may be at a loſs to know what our Author means by a *hollow* cubic inch, as diſtinguiſhed from a *ſolid* cubic inch.

N. B. MR. D. INGRAM, Profeſſor of Anatomy and Surgery, and Surgeon to Chriſt's Hoſpital, informs the Public, that the Epſom Waters and Magneſia, are ſold by DOCTOR INGRAM in Arundel-ſtreet.—— O rare Mr. Doctor! D

Art. 48. *A Review of the Venereal Diſeaſe, and its Remedies.* By William Fordyce, Surgeon. 8vo. 2s. Cadell.

Mr. Fordyce begins his review of the venereal diſeaſe with ſome judicious remarks on the practice of Sydenham, Boerhaave, and Aſtruc. He then proceeds to particulariſe the ſeveral ſtages of the diſeaſe, and to point out the method of cure.—He thinks that ſtrong purges frequently repeated in the gonorrhœa are very prejudicial. 'I muſt confeſs I know of no ſuch ſure method, either in delicate, or irritable habits, to keep up the cordee, to bring on ſtrangury and fever, or to produce ſwelled teſticles, as draſtic and daily purging.'—After laying down a more gentle proceſs, he adds, 'If inſtead of ſuch a courſe you purge daily, what is the conſequence? You keep up a continual irritation on the bladder, by the teneſmus attending frequent purging, and an inclination to make water, or a ſtimulus all along the urethra, where the diſeaſe firſt lodges; than which nothing is more likely to prolong the inflammation, or to provoke a gleet. Now all this is prevented by gentle phyſic, taken every ſecond or third day only.'

'During the whole courſe, he ſays, of a virulent gonorrhœa, there is danger of its being carried into the habit, by every thing that ſtops the diſcharge before the infection is removed. The diſcharge will be ſtopt by hurried walks, or violent exerciſe of any kind, eſpecially on horſeback; or by ſtrong and draſtic purges, whether common or mercurial, or by catching cold, or a fever fit, while under a purging courſe.'

He condemns univerſally the application of mercury to the diſeaſed part.—'Rubbing the mercurial ointment on the bubo itſelf, ſerves only to repel the diſeaſe into the habit, let the quantity rubbed on be ever ſo proper. Ulcers in the throat, or foul bones, are often the immediate conſequence. And here, once for all, I declare loudly againſt every mercurial application to the diſeaſed or ulcerated part, in every venereal caſe; till the general habit is thoroughly rectified by a proper courſe.'

Another general rule is, not to begin the mercurial courſe, till the inflammatory ſtage is either over or conſiderably abated.—With reſpect to this we muſt obſerve from our own experience, that there ſeems to be ſomething *ſpecific* in venereal inflammations: there are caſes in which the inflammation will not yield to the ſtricteſt antiphlogiſtic regimen, without the aſſiſtance of mercury.

Our Author's further obſervations are briefly theſe.—That the beſt preparation of mercury is the ointment; that this ſhould be made of

equal

equal parts of lard and quickſilver; that from two to ſix ounces ſhould be uſed, according to the different appearances in different caſes; that where there is a little ſorenèſs and heat in the gums, a more ſpeedy cure is to be expected, than where there is either none at all, or where there is a more copious ſalivation.—That in the confirmed lues, the quality of the conſtitution, the quantity of mercury requiſite, and the proper regimen are to be particularly attended to.—That in ſcorbutic, ſcrophulous or cancerous habits, the blood muſt be reſtored to its natural balſamic ſtate, before mercury can effect a cure: that this end is to be obtained by freſh air, fuller diet, abſtinence from mercurials, ſtrong decoctions of ſarſaparilla, the bark, and hemlock, applied both externally and internally.—That obſtinate ſchirroſities, of two or three years ſtanding, even when ulcerated, and where the ſchirrus had begun to be affected with pricking and lancing pains, had been cured by the uſe of hemlock, after a proper mercurial courſe had been ineffectual.

The laſt ſection is,

On the Preſent State of the Lues.

'It is a queſtion that has been much agitated, whether the diſeaſe of which we have been treating, is on the decline or not. I would anſwer it by aſking another queſtion, Is the paſſion for pleaſure on the decline?

'In fact, I believe that the diſeaſe is growing much more general, while the treatment of it is ſtill ſhamefully unequal.

'There has been an æra in its hiſtory, when it became milder. I allude to the firſt appearance of the gonorrhœa. But too many ſurgeons daily ſhut up that avenue to relief, by a variety of injections mercurial, balſamic, and aſtringent. I leave their patients to bear witneſs with what woful effects; amongſt others, ſwelled teſticles, unhappy wives, and a puny poſterity.

'Another principal ſource of the increaſe of this evil is the general ignorance with regard to the quantity of mercury requiſite, and to the manner of applying it, which changes totally the face and quality of the complaint.

'A third moſt material circumſtance to be reckoned here is that of the graſts from Africa, and both the Indies; where, the treatment being ſtill leſs underſtood, the diſeaſe has been ſuffered to lay deeper hold, and to produce more ſtubborn ſymptoms.

'The laſt cauſe that I ſhall mention, but not the leaſt, is the conſtitution of modern livers; where love of eaſe, love of pleaſure, continual watching, and anxious gaming, have miſerably enervated the poſterity of thoſe heroes who fought at Agincourt and Creſſy.'

Upon the whole, this Review contains many ſenſible and uſeful obſervations. The language however is often *pompous*, though the ſubject itſelf is not the moſt *dignified*.—'Dr Sydenham, ſays he, has juſtly acquired the higheſt rank in the profeſſion of phyſic; and to his capacity, equalled only by his candour, I bow with reſpect. But that great man, it is very certain, has advanced poſitions on this point, which do not well agree with our preſent knowlege of it. According to him, the cure of a clap,' &c.——An admirable aſſemblage!—Dr. Sydenham ſet out in all his dignity; Mr. William Fordyce, ſurgeon, bowing with reſpect; and the clap introduced, quite *a propos*, to make up the TRIO.

Art. 49. *Praxis Medica et Chirurgica Noſocomiorum Civitatis Londini. Cui additur Index Morborum et Remediorum.* 12mo. 3s. Crowder, &c.

Whatever advantage S. Crowder and Co. may derive from publiſhing the *Praxis Medica, &c.* the apothecaries* of the reſpective hoſpitals, we apprehend, will not be much obliged by the work.

* The ſupplying the hoſpital pupils with a MS. copy of the Pharmacopœia is a perquiſite to the apothecary. D.

RELIGIOUS *and* CONTROVERSIAL.

Art. 50. *A diſtinct and compleat View of the Revelation of St. John the Divine, evidencing in the cleareſt Manner, among other intereſting Particulars, the Riſe and Progreſs of Papal Tyranny, Superſtition, and Wickedneſs, together with the certain, total, and not far diſtant Deſtruction, Rome and its whole Antichriſtian Syſtem are, by irreverſible Decrees, doomed to undergo, to the full and univerſal Eſtabliſhment of reformed and unſullied Chriſtianity.* By Theodore Delafaye, A. M. Rector of the united Pariſhes of St. Mildred's and All-Saints, in the City of Canterbury. 4to. 2s. Bladon.

We are greatly miſtaſten if it may not be juſtly ſaid of all ſuch wonderful productions as the above, that they are more likely to *amaze* than *improve* the reader.

Art. 51. *The Dignity of the Chriſtian Prieſthood, or the Doctrine of the Church of England vindicated, and proved to be a true Part of the holy Catholic Church, and the Objections of the Roman Church to the Church of England anſwered, and her Errors refuted and corrected, concluding with an Exhortation to Piety and a godly Life.* By J. Bland, M. D. 8vo. 2s. Printed for the Author, at N°. 6. Charter-Houſe.

Dr. Bland, after ſpeaking a great deal in his dedication concerning the *divine attributes* of the Archbiſhop of Canterbury, fights moſt ingloriouſly through more than one hundred empty pages for the dignity of the Chriſtian prieſthood. L.

Art. 52. *An Expoſition of the Church Catechiſm in a new Method, adapted both to the young Perſon and the Adult; with Variety of original Notes: to which are added Four Sermons on Confirmation, Education, the Choice of a Wife and a Friend, with Morning and Evening Prayers.* By the Rev. James Penn, Vicar of Clavering cum Langley, in the County of Eſſex. 12mo. 3s. Printed for the Author, at N°. 129. Foreſtreet, and ſold by Wilkie, &c.

The church catechiſm may more properly be ſaid to be *expoſed* than expounded by what is here called a new method, but what is really nothing more than a trite, looſe, empty paraphraſe. The original notes are no leſs trifling than the original text: thus one of them begins, 'Atheiſm is a ſin ſo infamous, that it is matter of doubt whether an atheiſt ever exiſted.' This is perfectly abſurd. The ſermons annexed to this fooliſh rhapſody are mere ſchool boys exerciſes. L.

Art. 53.

Art. 53. *Five Letters on ſeveral Subjects, religious and hiſtorical: In which the injurious Complaints and Miſrepreſentations of the popiſh Writers (in a Book entitled,* A free Examination of the common Methods employed to prevent the Growth of Popery) *are occaſionally conſidered.* 8vo. 1s. 6d. Bathurſt.

The ſubjects of theſe Letters are,—the popular rumour, that has gained ſuch general credit, *of the extraordinary growth of popery in this kingdom*;—antichriſt;—the gun-powder plot;—the Iriſh maſſacre; and religious intolerance. In an appendix, we have a copy of a remarkable *breve*, ſent by Clement XI. to the Emperor Charles the Sixth, during the congreſs at Utrecht. This *breve* is publiſhed from the original impreſſion (printed at Rome in 1724) in the library at Lambeth, by permiſſion of his Grace the Archbiſhop of Canterbury. This *breve* ſhews clearly, what the Roman catholics now deny, that the doctrine of *keeping no faith with heretics* is ſtill a doctrine of the church of Rome, in the eighteenth century: ſhe expreſsly ſays, and confirms it by the mouth of her infallible oracle, the pope, that no ſtipulations in any wiſe detrimental to the authority of the Romiſh church, or that can be ſuppoſed or underſtood to be of the leaſt prejudice thereto, are *from the beginning* of any validity.

As to the Letters, they are ſenſible, ſpirited, and manly; the Author (Mr. Pye) is entitled to the thanks of every good proteſtant for them. We cannot help obſerving, however, that the preface to them contains ſome very illiberal ſtrictures on the author of the Confeſſional. —'May it not be poſſible, ſays he, that this angry recluſe, who hath written a ſatire againſt eſtabliſhed characters, and eſtabliſhed principles, from the dark corner of his library, which he hath brooded over for more than ten years paſt, may be ſomewhat miſtaken in his opinion of men, and of times; and not have fallen at laſt upon the fitteſt ſeaſon of communicating it to the world?'

This only ſhews that Mr. Pye is angry with the author of the Confeſſional, though he does not chuſe to attack him fairly and openly.

R.

CORRESPONDENCE.

WE have received a letter from Saliſbury, ſigned R. B. and containing animadverſions on a pamphlet, entitled, 'Thoughts* on the Cauſes and Conſequences of the preſent high Price of Proviſions;' ſee Review for December, 1767, p. 470. As our correſpondent deems this pamphlet a work of pernicious tendency, and as he ſuppoſes *we* have contributed to extend its circulation, by the notice taken of it in our Review, he thinks it incumbent on us to be particularly attentive to what may be offered in oppoſition to the ſentiments of that author. It is not, however, our province nor our deſire, to enter into any controverſy on this topic; and therefore we ſhall hold ourſelves excuſed from printing R. B.'s very long letter; but as the ſubject is of the utmoſt importance to the public, we ſhall briefly mention the principal points on which our correſpondent argues.

* Suppoſed to have been written by S——e J——s, Eſq;

He ſets out with ſeveral arguments to ſhew that Mr. J——s is totally miſtaken in ſuppoſing the preſent diſtreſſes of our poor are owing to the increaſe of money, the increaſe of the national debt, and the increaſe of luxury in conſequence of both. In oppoſition to the author's reaſoning on theſe heads, our correſpondent endeavours to ſhew, that the cauſes here aſſigned do not, naturally and neceſſarily, nor in part, produce the effects attributed to them by the writer of the pamphlet. What R. B. ſays, in particular, of luxury, is as follows:

'Luxury, ſays he, conſiſts either in dreſs and magnificence, or in the gratification of our appetites.' *We omit what he ſays of the former ſpecies; of the latter he obſerves, that* 'the object of the luxurious man is to procure the choiceſt and moſt delicate proviſions for himſelf and his friends. Fiſh, fowl, veniſon, and game of all kinds, make part of his daily food; and to obtain ſuch delicacies, he will ſpare neither coſt nor pains.—If the number of wealthy perſons of this luxurious turn, is of late greatly increaſed, it muſt unavoidably raiſe the price of ſuch faſhionable viands; but then theſe articles make no part of the poor man's diet, nor does the want of them in the leaſt affect his happineſs. If he has a ſufficiency of beef and cabbage, or pork and peaſe,—theſe amply ſupply his wants, and are to him a feaſt. But the luxurious man ſeldom ſtoops to ſuch ordinary fare; and, conſequently, the little conſumption he makes of ſuch articles cannot much tend to advance their price. As to wheat, in particular, it makes no part of the epicure's bill of fare. The more he indulges in delicacies, the leſs bread he conſumes; and therefore his luxury tends rather to ſink than to raiſe the price of wheat.—In ſhort, *theory* and *fact* concur to demonſtrate that luxury does not occaſion the high price of *wheat*, and *that* is the capital object under conſideration.'

What our correſpondent has ſaid of the increaſe of our money, taxes and national debt, is very ſenſible; but we have not room for particulars; nor for what he has advanced to ſhew that the price of labour, or the wages of the poor, are nearly the ſame that they were 30, 40, or even 50 years ago. It is of leſs conſequence to ſhew what *are not*, than what *are*, the real operating cauſes of the late enormous advance in the price of proviſions: and theſe, he contends, are as follow:

'1. The great exportation of corn in 1765.

'2. The ſcanty crops of wheat ſince the time of the above-mentioned exportation. Hence, ſays he, the high price of wheat, which has kept up that of all other grain; and this has ſuper-induced another cauſe, viz.

'3. The preventing the breeding and fattening of hogs, of which there uſed to be ſo general a conſumption among the poor; and the failure of which has unavoidably contributed to raiſe the price of all other ſorts of fleſh meat.

'4. The late increaſe of the breed of horſes for exportation, and to ſupply the conſumption by poſt-chaiſes and other carriages; which, together with the general diffuſe of oxen * among the farmers, muſt leſſen

* Our correſpondent farther obſerves on this head, that 'as the cuſtom of uſing horſes, inſtead of oxen, for the ſervice of huſbandry, has gradually increaſed for 30 or 40 years paſt, and the quantity of ox-fleſh has thereby gradually leſſened,—ſo the price of fleſh-meat, in general, has gradually riſen ever ſince that period, though at the ſame time grain, on an average, has been at a lower rate.'

the

the breed of horned cattle, in a great degree; and whatever leſſens the quantity, muſt proportionally enhance the price.'

Theſe, our correſpondent apprehends, 'are cauſes plain, obvious, and unqueſtionable; and theſe, he thinks, are ſufficient to account for the preſent ſcarcity of fleſh as well as grain:—without bewildering ourſelves with *remote* enquiries, which can anſwer no other end than to deprive the poor of the little comfort they may derive from the *hope of better times*.'

He concludes with the following deduction.—'If then it is a real ſcarcity of grain and fleſh which at preſent keeps up the price to ſo extravagant an height, nothing but plenty can ſink it. To procure that plenty, a free importation of corn from any part of the world, *for an unlimited time*, has the moſt direct tendency; and if a bounty were added, this means would be ſtill more effective.—To increaſe the quantity of fleſh-meat, let a law be made, either by taxing the horſes, or otherwiſe to oblige the farmers to go into the general uſe of oxen for the plough and cart; and while the ſtock is recruiting, let the importation of fleſh, living and dead, be permitted from any part of the world.—Theſe methods would certainly produce a plentiful ſupply; and plenty would as certainly reduce the market.'

Theſe, with ſome other co-operating cauſes (not inſiſted on by our correſpondent) of the general advanced prices of proviſions in this country, have been urged again and again, by many writers on this ſubject; whoſe arguments we have already noticed in our Review; and therefore there is the leſs occaſion for our enlarging on them at preſent. The news-papers, too, have been crowded with anſwers to Mr. J——s's pamphlet: which we are willing to *hope* has been ſolidly refuted; for if his view of our ſituation be not an unjuſt one, we muſt, alas! conclude with our correſpondent, that *there is nothing left for us but* DESPAIR.

☞ We are obliged to T. C. for his Letter concerning Dr. Smith's Diſſertation on the Nerves; but as we propoſe to do ourſelves the pleaſure of peruſing the Doctor's performance, we would not wiſh to give T. C. the trouble of writing a ſecond time on that ſubject.

ERRATA.

In the Review for January laſt, p. 51. l. 15. for *national religion*, read *rational religion*.

In the Review for the preſent month, p. 174. paragraph 2. l. 3. dele *them*.

☞ *The* SERMONS *in our next.*

THE

MONTHLY REVIEW,

For APRIL, 1768.

An Eſſay on Logarithms: deducing the whole Doctrine concerning them from pure Arithmetical Principles. In a Letter to John Gray, Eſq; Rector of the Mariſchall College, New Aberdeen, and F. R. S. By Andrew Reid, Eſq; 4to. 5s. Cadell. 1767.

THE doctrine of logarithms, ever ſince its invention by Baron Napier, has been juſtly conſidered as one of the moſt uſeful diſcoveries made in any age. Nor have the greateſt mathematicians been wanting to cultivate, explain, and facilitate, an invention of ſuch conſequence to mathematical computation.

The firſt tables of logarithms were publiſhed at Edinburgh by the inventor, in the year 1614; and ſoon after reduced to a better form by the inventor, aſſiſted by Mr. Henry Briggs, ſometime profeſſor of Geometry in Greſham College, and afterwards Savilian profeſſor of geometry at Oxford.

But the method made uſe of by the firſt computors, was ſo amazingly laborious, that it is ſurpriſing they ſhould ever be able to calculate the logarithmic tables ſtill extant in ſeveral performances, particularly in the *Trigonometria Britannica*, by Briggs and Gillibrand.

Perhaps it may not be amiſs to lay down the method made uſe of by the inventor, as it will tend to ſet the labours of ſeveral ingenious mathematicians, particularly the work before us, in a proper point of light; and to ſhew how beneficial their ſtudies have been to the public.

Logarithms are properly a ſeries of numbers in arithmetical progreſſion, fitted to a ſeries of numbers in geometrical progreſſion. That is, if to a ſeries of numbers in geometrical progreſſion, as

1, 2, 4, 8, 16, 32, 64, 128, 256, 512, &c.

we accommodate a ſeries of numbers in arithmetical progreſſion, as

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c.

the latter will be logarithms to the former.

For the addition or ſubtraction of the terms in the arithmetical progreſſion, anſwers exactly to the multiplication or diviſion of the correſpondent terms in the geometrical; which is the true nature of logarithms, and to perform which they were invented.

In order to render the above ſeries univerſal, let x be ſuppoſed $=2$, then it will ſtand thus,

$1, x, x^2, x^3, x^4, x^5, x^6, x^7, x^8, x^9$, &c.

and by putting $a=1$, the arithmetical ſeries will become,

$0, a, 2a, 3a, 4a, 5a, 6a, 7a, 8a, 9a$, &c.

And as the multiplication of any two terms in the geometrical ſeries, as x and x^2 produces the term x^3, which anſwers to the term $3a$ in the arithmetical ſeries, the ſum of the terms a and $2a$ in the ſame ſeries; and as the diviſion of any two terms in the firſt ſeries, as x^3 by x, produces x^2, which correſponds with the term $2a$ in the ſecond ſeries, the difference between the correſpondent terms $3a$ and a in the ſame ſeries: therefore the terms in the latter are logarithms to their correſpondent terms in the former. And becauſe the terms a and x may repreſent any numbers at pleaſure, ſo logarithms may be of as many different ſorts, as there can be aſſumed different values of the quantities x and a.

If there be inſerted a mean proportional, $\sqrt{x}$, between 1 and x in the geometrical ſeries, its index will be $\frac{1}{2}$, becauſe its diſtance from unity will be only one half of the diſtance of x from unity; and, conſequently, the root of x will be expreſſed by $\frac{1}{2}$: if, in like manner, we inſert a mean proportional between x and x^2, its index will be 1 and $\frac{1}{2}$, or $\frac{3}{2}$; becauſe its diſtance from unity is once and half the diſtance of x from the ſame place of unity.

If we purſue this method, and inſert between 1 and x two mean proportionals, the firſt of theſe will be the $\sqrt[3]{x}$ cube root of x, and its index will be $\frac{1}{3}$, becauſe its diſtance from the unit's place is only $\frac{1}{3}$ of the diſtance of x from unity; and conſequently the cube root of x will be expreſſed by $x^{\frac{1}{3}}$. In like manner, if between x and x^2 we inſert a mean proportional, its index will be 1 and $\frac{1}{2}$, or $\frac{3}{2}$, becauſe its diſtance is once and a half the diſtance of x from the ſame place of unity.

Now, as any number, or even an infinite number of proportionals may be inſerted between any two terms in the geometrical progreſſion, whoſe reſpective indices will become the logarithms of the reſpective terms to which they belong, we ſee the reaſon

reaſon for the ancient method of conſtructing logarithms, uſed by the inventor, which was, to extract the ſquare root out of the ſquare root, &c. of any number, in order to find out a ſeries of continual mean geometrical proportionals, till the number of cyphers contained between unity and the firſt ſignificant figure of the root was equal to the number of places that the intended logarithm ſhould conſiſt of, and at the ſame time to find out a large number of correſpondent arithmetical means, which would be the true logarithms of the geometrical means reſpectively.

But how laborious this method is, may be eaſily gueſſed at by any one who has been at the pains to extract the root of a large number; and may be gathered from this, that to find a logarithm to ſeven places only requires at leaſt 27 extractions of root out of root, the ſquare conſiſting of 16 figures at leaſt. At the ſame time it ſhould be remembered that if an error happens to creep into any one of the operations, the whole work muſt be repeated; and conſequently there is a neceſſity for proving every operation as the calculator proceeds in this arduous undertaking.

It is therefore no wonder that the moſt eminent mathematicians ſhould endeavour to find out more facile and expeditious methods of conſtructing theſe admirable numbers. They have happily ſucceeded; and, by the help of Sir Iſaac's binomial theorem, the doctrine of logarithms is rendered eaſy and familiar. Dr. Halley was the firſt who ſhewed how this might be effected by pure arithmetical principles; he was followed by the indefatigable Mr. Sharp, and the able Mr. Sympſon; but we have ſeen no treatiſe in which the genuine method of conſtructing logarithms from pure arithmetical principles, and wherein the whole doctrine is laid down in ſo plain, eaſy and intelligent a manner, as in the work before us. The ingenious author has removed every difficulty, and proceeded in ſo natural and eaſy a manner, that ~~every perſon who has the leaſt~~ notion of algebraical computation, will find no difficulty in becoming a maſter of this uſeful branch of mathematical learning: at the ſame time, thoſe who have made a very conſiderable progreſs in the abſtruſe parts of algebra, will find ſome things worthy their attention.—It is therefore with pleaſure we recommend this treatiſe to the peruſal of all who are lovers of mathematical computation; and are pleaſed to ſee ſome of the moſt curious particulars delivered with elegant brevity, conciſeneſs, and perſpicuity.

B.

The Method of dividing Aſtronomical Inſtruments. By John Bird, Mathematical Inſtrument-maker in the Strand. Publiſhed by Order of the Commiſſioners of Longitude. 4to. 1s. Nourſe. 1767.

THIS performance was publiſhed in conſequence of an agreement between the commiſſioners of longitude and the Author, who, in conſideration of receiving 500 l. from the ſaid commiſſioners, engaged to take an apprentice for ſeven years, and inſtruct him in the art and method of making aſtronomical inſtruments; and alſo to inſtruct in like manner ſuch other perſons as the ſaid commiſſioners ſhould from time to time direct: and further to deliver in writing, upon oath, to the ſaid commiſſioners, a full and complete deſcription of his manner and method of forming and graduating aſtronomical inſtruments, and particularly thoſe made by him for the royal obſervatory at Greenwich.

The work before us is therefore intended as a kind of ſupplement to the deſcription of thoſe celebrated inſtruments at Greenwich, intended to be publiſhed by Mr. Bird, and contains the method he made uſe of in graduating the limbs of thoſe accurate inſtruments.

'The requiſites, ſays Mr. Bird, for the performance of this work are as follow. A ſcale of equal parts, by which the radius may be meaſured to 0,001 of an inch, muſt be provided. My ſcale is 90 inches long, each inch divided into 10, contiguous to which are nonius diviſions, viz. 10.1 inches divided into 100 equal parts, ſhewing 0,001 of an inch; and by the aſſiſtance of a magnifying glaſs, of one inch focal length, a third of 0.001 may be taken off by eſtimation.

'Provide five beam compaſſes, to which magnifying glaſſes, of not more than one inch focal length, ſhould be applied. Let the longeſt beam be ſufficient to draw the arcs, and meaſure the radius: the 2d to meaſure the chord of 42° : 40′ : the 3d to meaſure the chord of 30° : the 4th 10° : 20′ : the 5th 4° : 40′ : and, if a 6th, to meaſure 15°, be made uſe of, ſo much the better.

'I have, for the ſake of a round number, mentioned above, that the radius of the mural arc, in the royal obſervatory at Greenwich, is 8 feet; but, as I ſhall here put down the lengths of the ſeveral chords made uſe of in the dividing, it will be neceſſary to note the exact radius in inches and decimal parts.

'The radius of the arc of 90°, at the points, =95,938 inches, from which the following numbers were computed, viz. 49,6615 inches= chord of 30°—25 0448 inches=chord of 15°—17,679047 inches= chord of 10° : 20′—7,81186 inches=chord of 4° : 40′ and 69,80318 inches=chord of 42° : 40′. Having drawn the ſeveral arcs, between which the diviſions were to be cut, the radius and the lengths of the above chords were taken by the beam compaſſes, which, together with the ſcale, were laid upon the quadrant, where they remained till the next morning; during which time the door of the room was kept locked.

locked. Before ſun-riſe I re-meaſured the radius, which required ſome correction; the beam being of white fir, and the ſcale of braſs, which probably contracted, while the beam remained unaltered: the other beam compaſſes alſo required correction.'

Mr. Bird then proceeds to explain the method more minutely by means of an accurate figure, for which the Reader muſt have recourſe to the work itſelf; but the following reaſons why this kind of management has ſucceeded better than any other yet known, muſt not be omitted.

'After I had found by experience, ſays our Author, that the expanſion of the inſtruments to be divided, occaſioned by the increaſing heat of the ſun, or a contraction, by a decreaſe thereof, was the grand difficulty with which I had to ſtruggle, eſpecially when two or three hours were required to lay off the principal points; I immediately ſet about contriving how to lay them off, in the leaſt time poſſible, i. e. before any expanſion, or contraction, could take place; and, as the heat of three or four perſons in the room may produce the ſame effect as the ſun, I never admit more than one, as an aſſiſtant: neither muſt any fire be ſuffered in the room, till the principal points are done.

'The above being underſtood, it was eaſy to conceive, that, having all the chords before-mentioned computed, and meaſured, the evening before they were to be laid off, I ſhould be enabled to perform in a few minutes, what by trials would require ſome hours; and, as too much caution cannot be uſed, it is proper to lay off the principal points before ſun-riſe, or elſe chuſe a cloudy morning.

'The method of cutting the diviſions, as deſcribed above, is to prevent any inequality that would ariſe from the expanſion of the beam compaſs by the heat of the hands, eſpecially if the beam be of metal: wooden beams will alſo alter, probably from a ſmall bending; but in this method, if the beam ſhould alter $\frac{1}{10}$ of an inch, or more, it would not cauſe any ſenſible inequality.

'As the points of the nonius diviſions cannot be divided upon the nonius plate, without inconvenience, it is beſt to uſe the method deſcribed in page [8], holding the beam compaſs a ſmall while in the hand, previous to the cutting. The points being but few in number, the diviſions may be cut, before any expanſion can ſenſibly take effect.

'Sextants, or octants, for obſerving the diſtance of the moon from the fixed ſtars, ſhould be divided by the foregoing method, great accuracy being required. If, inſtead of dividing ſextants to every 20′ upon the limb, as is commonly done, they ſhould be divided to 15′, a chord of 64° might be laid off, and divided by continual biſections; this would, in ſome meaſure, crowd the limb with diviſions; but it would ſhorten the nonius; for 15, inſtead of 20, would ſhew one minute.

'In dividing either arches or ſtrait lines, a number (which will divide continually by 2) greater than is required upon the arc or line, is the beſt to begin with, and may be uſed in dividing a circle, by laying off the chord of the difference: ſuppoſe it was required to divide a circle into 54 equal parts, it would be $64-54=10=10° : 30'$; the chord of which, laid off, muſt be added to 360°, and it will be $360° + 10° : 30'$, to be divided into 64 equal parts, 54 of which will

complete the circle.—If the arc of 10° 30′ be laid off from a dividing plate, it will anſwer the ſame purpoſe.

"Analagous to the foregoing method, my ſcale of equal parts was divided. I took $\frac{512}{1000}$ of an inch in a beam compaſs, laid the ſcale which I took it from, the braſs ſcale to be divided, and the beam compaſs, in a room facing the north, where they lay the whole night: early next morning, after correcting the lengths, the above $\frac{512}{1000}$ were laid off three times (the braſs being long enough to take it in); then, having in other compaſſes 256, 128, and 64, I biſected the three ſpaces of 512 with all the expedition I could: having now only 6,4 inches in the laſt beam compaſs, any partial or unequal expanſion was not to be feared; therefore worked by continual biſections, till I had done. The linear diviſions were cut from the points, with a beam compaſs, as before deſcribed.

'The nonius diviſions of this ſcale contain $\frac{1}{1000}$ of an inch, which were divided into 100 in the following manner. As 100 : 101 : 256 : 258,56 tenths of an inch, the integer in this caſe being $\frac{1}{1000}$. Suppoſe the ſcale to be numbered at every inch, from left to right; then exactly againſt $\frac{1}{1000}$, to the left of 0. was made a fine point; from which was laid off 258,56 to the right hand.—This was taken from a ſcale three feet in length, which was divided after the common method; but the error was ſo ſmall, as to vaniſh at the other extremity of the nonius, when divided continually by 2.

'Whoever undertakes to divide a ſcale of the above kind, not being furniſhed with one long enough to lay off 258,56 may take $\frac{1}{1000}$ from that before him, to which he may add 8,56 taken from a diagonal ſcale, that may be made at a ſmall expence.

'To prove the expedience of the above methods of dividing aſtronomical inſtruments, &c. I need only to mention the following particulars, taken from the Nautical Almanac for this preſent year 1767, page 152.

"Mr. Mayer made his obſervations with his ſix foot mural arch, from the year 1756 to the time of his deceaſe: with it he ſettled the mean obliquity of the ecliptic, to the beginning of the year 1756, at 23° : 28′ : 16″; which Dr. Bradley ſettled by his obſervations, made in the years 1750 and 1751, at 23° : 28′ : 18″. The difference is agreeable to what ought to ariſe from the gradual diminution of the obliquity of the ecliptic, at the rate of about ½ a ſecond in a year," &c. That two different obſervers, with inſtruments of different radii, and in different parts of Europe, ſhould ſo nearly agree, is matter of no ſmall aſtoniſhment; and ſufficiently proves, that a mean of ſeveral obſervations, made by good obſervers with accurate inſtruments, properly adjuſted, will always lead us either to the truth itſelf, or extremely near to it.'

Such is the method uſed by this ingenious mechanic in dividing aſtronomical inſtruments, and ſuch are the reaſons upon which it is founded. Experience has already demonſtrated the utility of the inſtruments made by Mr Bird; and there is reaſon to hope that other mathematical inſtrument-makers will profit from the inſtructions given in this performance.

B.

An

n Apology for the Catholics of Great Britain and Ireland, humbly offered to the Conſideration of the King's Moſt Excellent Majeſty, and both Houſes of Parliament. 12mo. 2s. 6d. Peat. 1768.

WE have many inſtances in our own, and every other language, of words which have, in a ſeries of years, een ſo perverted from their original meaning, as to ſtand for e direct contrary to what they at firſt ſignified. *Catholic* is ne of this ſort. According to its etymology it ſignifies *univerl, or whole* By the catholic church, therefore, was formerly eant, the *univerſal* or *whole church* of Chriſt. Muſt we not, ien, be greatly ſurpriſed that any one ſect, and eſpecially the oſt confined and narrow-minded ſect that ever appeared mongſt Chriſtians, ſhould have the inſolence to aſſume this ame to themſelves, excluſive of all others: yet *this* the gentlemen of Rome have done, without bluſhing At the time of the eformation they were not diſpleaſed to be called *papiſts*, that is, erſons profeſſing, and adhering to, the religion of the pope: but hat *name* becoming odious amongſt us, by their plots, their maſacres, and horrid attempts to overturn the reformed religion, hey thought fit to change it for that of *Roman catholics*: but his appearing to be groſs nonſenſe, and a downright contraiction, they now denote themſelves, and would have us to call hem, plain *catholics*. As this then is the ſame ſect which was ormerly known under the other recited names, we muſt remember that papiſts and catholics are now made to ſignify the ame perſons.

The Author of this Apology cannot help acknowledging in is preface, that 'there are *certain* reaſons for ſuppoſing them bnoxious to the preſent eſtabliſhment in church and ſtate; and herefore ſome perſons may be inclined to perſecute them.' But o prevent this, he has undertaken to ſtate the caſe of the catholics in the Britiſh dominions; and this he has done, he ſays, in ſo fair and impartial a manner, and with ſo much ſincerity nd truth, and without the *leaſt diſguiſe*, that he flatters himſelf, very diſpaſſionate proteſtant will entertain more favourable ſeniments of them.' How he has executed this deſign will appear n reviewing his work.

His firſt chapter is, Of perſecution in general; and at the ead of this he quotes *John* xvi. 1; 2, 3, 4. He begins with ome very proper obſervations upon perſecution, particularly hat which the primitive Chriſtians ſuffered from the Jews: but e ſays, 'If the goſpel inculcates that we ſhould conſider all nankind as our neighbours; that a friendly diſpoſition ſhould anifeſt itſelf in the whole conduct of our lives, that fraternal harity ſhould be, as it were, the moving force of our actions; nd that univerſal benevolence ſhould conſtantly inſpire our

hearts with the warmeſt affection for the welfare of our fellow-creatures; there will be no room left for imagining, that to chaſten with the rod of perſecution is doing God ſervice, much leſs, that it can be juſtified in his ſight.' And a little after he ſays, 'It is impoſſible for a man to be a good orthodox Chriſtian from mere compulſion. You muſt correct his heart, or convince his underſtanding. Tortures may extort a confeſſion from his lips, but how is his mind diſpoſed? Has he that has undertaken to reclaim him from error, or to make him return to the ways of righteouſneſs, prayed that the divine illumination might reſt upon his ſoul?—In ſhort, no ſacrifice is acceptable to God, but that which is perfectly voluntary; and if we ſerve him truly and unfeignedly, we muſt ſerve him with a love of choice and a love of *reaſon*.' Nothing can be more like a true Chriſtian than this. But, ſoon after, we ſee what it all ends in, by a diſtinction which the Author makes, *of a religious and a political perſecution*. 'Religious perſecution, he ſays, is influenced by the notion of doing God ſervice; and political perſecution ſeems to have in view, not ſo much the intention of doing God ſervice, as being of ſervice to the ſtate. Every government has adopted a favourite ſyſtem of religion, and wiſhes that all its members would indiſcriminately conform to it, in order to promote the purpoſes of unanimity, a thing very deſirable in a well policed ſtate. Hence the civil power *friendly conſpires* with thoſe to whom they have delegated the eccleſiaſtical power, to cheriſh and maintain in permanency this favourite religious ſyſtem. The latter are to take care that no attempt is formed which has a tendency to its abolition, either by the introduction of a new one, or by altering any material point with ſtrange gloſſes and interpretations. The former, upon a report made of the delinquent's offence, with the circumſtances aggravating or extenuating it, proceed to inflict on him ſuch pains and penalties, as the laws have, in ſuch caſe, provided.'

In this paragraph is the whole myſtery of popiſh perſecution contained. The church never inflicts corporal puniſhment on *heretics*. It only determines who are ſuch; and the civil magiſtrate inflicts the puniſhment; becauſe, forſooth, theſe heretics muſt be called criminals againſt the ſtate. Bleſſed effect of *alliance* between church and ſtate! How dexterouſly does the church thus clear herſelf of the charge of perſecution, and throw it entirely upon the civil magiſtrate for putting her own decrees in execution. But the Apologiſt has not acted like a thorough honeſt witneſs in this caſe: for, though he has told us ſo much of the truth as is abundantly ſufficient to alarm all proteſtants, yet he has not told the whole truth. We muſt therefore make up, in ſome meaſure, what he has been defective in.

The

The third general council of Lateran under Pope Alexander III. the fourth general council of Lateran under Innocent III. and the general council of Conſtance, decree that the goods of heretics ſhall be confiſcated. They decree that the temporal lords, being required by the inquiſitors, archbiſhops, biſhops, &c. ſhall, within their juriſdictions, without delay, impriſon heretics, and cauſe them to be kept in cloſe cuſtody, by putting them into fetters and iron chains, till the church hath paſſed ſentence upon them. They decree that the ſecular powers, what office ſoever they enjoy, ſhall be admoniſhed, and, if need be, *compelled*, by eccleſiaſtical cenſure, that, as they deſire to be reputed Chriſtians, ſo they will take an *oath* for the defence of the faith, and that they will honeſtly endeavour, with their whole power, to exterminate all *heretics*, condemned by the church, out of their territories. And it is declared that if any temporal lord ſhall neglect to act after this manner, that he ſhall forfeit all right to his dominion and lands, and the ſame ſhall be given to ſomebody that will. And it is to be obſerved, that both the councils of Conſtance and Baſil do reckon this Lateran among thoſe councils which all their popes muſt *ſwear* to maintain to the leaſt tittle, and to defend, even to blood. And the council of Trent has not only declared it to be a general council, but alſo affirms its definition to be the voice of the *whole* church. The general council of Conſtance decrees that all heretics, all followers and defenders of them, or partakers with them, tho' they ſhine in the dignity of patriarchs, archbiſhops, biſhops, kings, queens, dukes, or any other eccleſiaſtical or mundane title, ſhall be pronounced excommunicate in the preſence of the people every Sunday and holiday: and that the archbiſhops, biſhops, and inquiſitors, ſhall diligently enquire concerning them who hold, approve, defend, or receive ſuch hereſies or errors, as they before had mentioned, of what dignity, ſtate, pre-eminence, degree, order, or condition ſoever they are: and if they be found guilty or intamed, by their authority, ſhall proceed againſt them by the puniſhments of excommunication, ſuſpenſion, interdict; as alſo of deprivation of their dignities, offices and benefices eccleſiaſtical, and alſo of their ſecular dignities and honours; and by any other penalties, ſentences, eccleſiaſtical cenſures, ways or manners which they ſhall judge expedient, even by taking and impriſoning their perſons, and *executing upon them* any corporal puniſhments with which heretics uſe to be puniſhed, according to the canonical ſanctions.

And now what becomes of the Apologiſt's ingenious diſtinction between religious and political perſecution! To excuſe the church, and throw the blame on the magiſtrate, is altogether as abſurd, as for a man accuſed of ſtabbing another to the heart, to alledge, in his excuſe, that it was not he that committed the

the murder, but the ponyard in his hand. Is the magiſtrate here any other, than the inſtrument in the hand of the clergy to perpetrate their cruelties?

In his ſecond chapter the Apologiſt gives us an account, from two monkiſh writers, of the Albigenſes in France, and repreſents them as 'intolerable heretics, becauſe they acknowledged two principles, one good and one evil, they denied purgatory, the neceſſity of prayers for the dead, and treated as fabulous the belief of the catholics concerning hell; they condemned all the ſacraments of the church, rejecting baptiſm as uſeleſs, abhorring the Euchariſt, practiſing neither confeſſion nor penance, and believing marriage forbidden: to which may be added, their hatred againſt the miniſters of the church, and their contempt of images and relicks.—Theſe heretics multiplied greatly, and deſpiſed the anathemas of the church. The temporal power [but not their own prince, for he defended them] at length joined the ſpiritual, to exterminate them; a cruſade was promulgated and entered into againſt them in 1210; and it was not till after 18 years of a bloody war, [in which 50,000 of them were put to death] that, abandoned by the Counts of Thouloufe, their protectors, and weakened by the victories of Simon de Monfort, the Albigenſes, proſecuted in the eccleſiaſtical tribunals, and delivered over to the ſecular powers, were entirely deſtroyed. There are few proteſtants of our day but would renounce all affinity with ſuch peſts of ſociety, and would acknowledge that the inſtitution of the inquiſition againſt them was a neceſſary and a juſtifiable meaſure.' Surely this Writer knew very little of the principles of proteſtantiſm, or he would never have uttered ſo impious an aſſertion!

He ſays, the maſſacre of Paris was perpetrated by Queen Catherine of Medicis and Charles IX. to ſecure their authority, which they apprehended the Huguenots deſigned to wreſt out of their hands; and the maſſacre of the proteſtants in Ireland was occaſioned by the uſurpation and tyranny of the Engliſh and Scotch colonies there. As for the popiſh plots in England, he ſays, they were never properly aſcertained, and therefore none of theſe charges ſhould be laid to the account of the catholic religion. But all theſe things have been ſet in ſo clear a light by the moſt judicious and impartial hiſtorians, that we ſhall not take up the Reader's time to prove, that they proceeded from the *religion* of the popiſh party: it would be the ſame thing as to prove that the ſun ſhines at noon day. We ſhall only juſt obſerve, that as the pope's nuncio aſſumed the command of the army in the maſſacre and rebellion of Ireland, we ſuppoſe the Apologiſt will ſay, in excuſe of the church, that he did not put the proteſtants to death as the repreſentative of his holineſs, but as the general of the Iriſh army. He will not however make this

this flimsy distinction, if he gives himself the trouble to read the letter of his master, Pope Urban VIII. to the rebel O'Neal, Oct. 18, 1642, in which he justifies and approves all the barbarities and cruelties that the rebels had just committed in that kingdom: and in the same pope's bull, addressed to the popish clergy and nobles in February following, the rebels who engaged in this enormous and detestable wickedness, were promised to be publicly rewarded with a plenary indulgence and remission of all their sins.

The Apologist then proceeds to vindicate his catholics from the charge of uncharitableness. He acknowledges 'it is true, that the catholics say, there is no saving faith but their own; but they are far from confidently saying, that all out of the pale of their church are damned. They have substantial reason for believing that their church is the *only* one which has preserved the faith delivered by Christ to his apostles, and by them to their successors, entire and inviolated. If so, theirs is the saving faith; and if without faith it is impossible to please God, in consequence those who are destitute of faith are not in the way of salvation. There is nothing uncharitable in this belief. It is rather charity to warn a person of his danger.' But this is what every sect of Christians, that ever appeared in the world, say, and with as much confidence as the papists, in honour of their own party; and is as good an argument for the truth of their system, from the mouth of Zinzendorf or Whitefield, as from the pen of our Apologist.

He says, there is another charge brought against catholics, of not keeping faith with heretics. He finds no way of answering this, but by asserting that this is false, and utterly disclaimed by all catholics. But we need not observe any further upon this, than just to remind our Readers of the behaviour of the council of Constance to John Huss and Jerome of Prague.

The Apologist's third chapter is, 'Of the charge of persecution brought against protestants by catholics, with a short history of the reformation.' And indeed there is some truth in these historical accounts; that Luther, Calvin, Zuinglius, &c. advanced very different doctrines, and preached and wrote against each other, as well as against the catholics, their common enemy. 'Confessions upon confessions of faith were framed, but all to little purpose. There were still dissentients to claim the privilege of believing and worshipping as they pleased.' From this he concludes, that the perpetual disputes and disagreements of the Reformed amongst themselves are owing to nothing more than their asserting that the scriptures are the *only* rule of faith, as every private man may understand and interpret them. But in this he is grossly mistaken; for these disputes did not arise from this assertion, but from a direct contrary

trary cauſe, their not adhering to it: their aſſertion was right, and muſt for ever be the only foundation that truth can be built upon; but, alas! theſe very men who aſſerted this principle did not abide by it. They built up ſeveral ſyſtems of faith upon what they called the *authority* of their ſeveral churches, and ſo far became themſelves papiſts. Had it happened, as this Author ſuppoſes, that this principle would have produced as many religions as there were heads, where would have been the harm? O yes, great harm to the church of Rome. But we know that reaſon in different men, when left to itſelf, is ſo very like, and has ſuch a ſameneſs, that this principle univerſally allowed, would have united mankind much more effectually, than ever the deciſions of his infallible church have done; but being perverted by ſeveral factions, and by none ſo much as the Romaniſts, theſe ſad effects have been produced which we all ſo much lament and complain of.

In the fourth chapter our Apologiſt has a quotation from St. Auſtin, and many juſt thoughts of his own, againſt perſecution; and refers us to his diſtinction of religious and political perſecution, to prove that the church has never perſecuted: and then he gives us an hiſtory of the perſecutions committed by proteſtants in England, both againſt papiſts and other diſſenters from the eſtabliſhment. And here he introduces all the low ſcandalous ſtories which the popiſh writers have raked together of Henry VIII. and Queen Elizabeth. He is particularly diſpleaſed at that king for aſſuming the title of Supreme head of the church of England under Chriſt, and ſays, 'All Europe were aſtoniſhed at this unparalleled ambition, or rather preſumption. The catholics exclaimed againſt it, the reformers ſcoffed at it. Some inſinuated that he wanted to introduce Mohammedaniſm into England, and that, to ſhew himſelf the good muſſulman, and father of the faithful, he choſe to be a kaliph, or king and pontiff, dignified both by the crown and the tiara. Others were impatient to have the honour of ſeeing him celebrate his firſt maſs in pontificalibus, &c. The ridicule and abſurdity became greater, when the ſame title and power of Supreme Head of the Church under Chriſt devolved to his daughter Elizabeth: for, if the identity of a ſhe-pope or pope Joan among the catholics, remains a matter of doubt, and could never be proved, it is not ſo with the identity of a Pope Elizabeth, a Pope Mary II, and a Pope Anne, in England. Theſe were real popes in petticoats, and popes in their own right, unleſs we ſuppoſe the papacy ſuffered a ſubdiviſion between William III. and Mary II. and ſo became androgynous, partaking of both ſexes, till the death of Mary reinſtated it again in the powers of virility.' Thus do theſe catholics miſrepreſent our princes, even when they are writing apologies, and

ſeeking

ſeeking favours from the government. Beſides, the Author has a remarkable note at the bottom of this piece of merriment, 'Queen Elizabeth is ſaid to have impoſed her hands on Archbiſhop Whitgift, and others her biſhops, at the time of their conſecration. This ſtory, however, may deſerve a place in the Scandalous Chronicle.' If he thought ſo, why did he repeat it?

The papiſts, when they write againſt this title of our princes, *Supreme Head of the Church*, always repreſent them as aſſuming a power to officiate in holy things; whereas there is not the leaſt appearance of any one inſtance of this from Hen. VIII. till now. What our law means by this title, conferred on our princes by act of parliament, is, that they have the ſupreme power over eccleſiaſtics as well as laymen; that no man of any degree whatever in their dominions is exempt, on any pretence, from their juriſdiction; that churchmen ſhall not have power to aſſemble in ſynods, make canons, or execute any, without their expreſs approbation and conſent. This title therefore provokes the papiſts to the laſt degree, becauſe all the power formerly uſurped by the popes and other eccleſiaſtics, and which they aſſerted was independent on the crown and above it, is now taken from them, and reſtored to the prince, where it ought to be.

The Apologiſt has drawn very odious characters of King Henry VIII. and Queen Elizabeth. We will not undertake to vindicate them in every reſpect: but we cannot help obſerving, that in the ſeveral parts of the hiſtory which he gives us of Elizabeth, he aſſerts facts juſt as he has occaſion for them, by which means he hath contradicted himſelf in a moſt material point, that of Elizabeth's real religion. He ſays, when ſhe was confined as a priſoner in the tower by her good ſiſter Mary, 'it was fully reſolved by that queen and her council to put her to death, for being ſuſpected to countenance the doctrine of the reformers; and it was judged adviſeable to execute what they had reſolved, *by way of preventing any future miſchief to the eſtabliſhed* [popiſh] religion; but King Philip and his Spaniards, [from a mere political view] oppoſed this reſolution.' But he ſays, 'Elizabeth, in aſcending the throne of England, took an oath to defend and maintain the catholic religion as the only and truly eſtabliſhed religion of the ſtate;—and ſhe would, in conſequence of the intention of that oath, have preſerved and maintained this catholic religion, had not ſome things intervened which might have ruined her if ſhe did.' In this paragraph ſhe is ſuppoſed to be a real papiſt, and in the other, very near being made a martyr for the proteſtant religion. In the beginning of his Apology, our Author had repreſented his catholic church as only concerned in ſpiritual mat-

ters; but he is, in the courſe of Elizabeth's hiſtory, forced to acknowledge that the pope, after having excommunicated her, and abſolved her ſubjects from the oaths of allegiance, gave away her crown and kingdom to the Dauphin of France. But here it will be ſaid by all true catholics, 'this was done in order to preſerve the catholic religion, which it is the chief buſineſs of the pontiff to ſecure and maintain;' and this argument will indeed juſtify all the perſecutions, maſſacres and rebellions, which have been perpetrated by that party, for they were all done with a view to accompliſh the ſame glorious deſign: and thus he affords us another objection to that groundleſs diſtinction of *religious* and *political* perſecution; for we ſee that every political conſideration, even the rights of princes to their dominions, may be eaſily made the cauſe of religion, and put to that account. Poor religion! how art thou made to varniſh over the groſſeſt crimes, and juſtify the moſt villainous actions!

Now behold the repreſentation our Apologiſt makes of Elizabeth's reformation. 'She choſe a form of religion which made the leaſt deviation from that which ſhe found eſtabliſhed; ſo that it might ſeem, not ſo much to exclude the old one entirely, as to dreſs it up in a new garb; not ſo much to eradicate the old tree, as to graft on it a new *ſtock* *. The people did not miſs the pomp of the epiſcopal hierarchy, and moſt eccleſiaſtical functions were exerciſed according to the ceremonial of the former decorum. The doctrine and diſcipline of her brother proteſtants at Geneva were very little to her taſte; they claſhed with her headſhip of the proteſtant religion; they did not chime in with her imperial government and high notions of prerogative; they recommend the equality of mankind againſt the deſpotiſm of monarchs; and in other points of view they appeared to her crude, jejune, ſteril; yet replete with illiberal notions of the goodneſs of God, and the duties of his creatures. But by granting an unlimited toleration to theſe her proteſtant brethren, in the beginning of her reign, ſhe conjured up a ſpirit which ſhe was never afterwards able to lay. They were a perpetual thorn in her fleſh, and amidſt the pangs of anguiſh they gave her, ſhe was often heard to ſay, that ſhe knew very well what would content the catholics, but did not know what would content the puritans. Her ſaying was deemed prophetic in the next century, when they overthrew both church and ſtate. But the miſchief had been brooding ever ſince the year 1571, in the 23d year of her reign, when the church of England received its firſt conſiſtence by the publication of the 39 articles of its religion, and an injunction to

* By the bye, this gentleman underſtands very little about *grafting*.

ſubſcribe

ſubſcribe to them, as alſo to the queen's ſupremacy, and to the Book of Common Prayer.' So it ſeems all the miſchief *began* by enjoining ſubſcriptions to the 39 articles, &c. as indeed all the miſchiefs which Chriſtians have ever ſuffered from one another, have proceeded from like cauſes. And we will venture to ſay, that if our Apologiſt *could* lay aſide theſe 39 articles, he would ſubſtitute the creed of Pope Pius in their ſtead: and whether that has not already produced as much evil as the 39 articles, let the annals of Europe declare.

Afterwards he ſays, 'the catholics muſt have had a very bad opinion of Elizabeth's moral character in falſifying her oath to defend and maintain the catholic religion; and it is not to be queſtioned, if they had power to effect it, but they would have ſet up Mary Queen of Scots in her room, to be revenged of her perfidy.' A fair confeſſion of what princes are to expect, who ſet themſelves in oppoſition to this catholic faith!

The Author employs the reſt of the chapter in relating moſt abſurd ſtories of Elizabeth, and then adds, 'I am well aware that to ſoften theſe charges, it will be ſaid that the authors of them were catholics, and conſequently to be *ſuſpected* of *ſincerity* *; and that Parſons eſpecially, as a Jeſuit, would contrive any thing for the ſupport of his cauſe.' But ſuppoſing all theſe things to be true, proteſtants will aſk, how do they affect us? If vilifying perſons be vilifying a cauſe, ſurely they can fully retort upon the papiſts from their own authors who have wrote the lives of the popes. To draw general concluſions from particular premiſes the Author has acknowledged to be bad logic, therefore he ſhould not argue in ſo inconcluſive a manner. Proteſtants will tell him, their faith is not built upon Henry, Elizabeth, Luther, Calvin, Zuinglius, Cranmer, or any but the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

The Apologiſt comes, in his fifth chapter, to what he had principally in view, and to which all that precedes was only preparatory, viz. to conſider the penalties enacted by the parliament of England againſt catholics. And here, like all the reſt of the papiſts who write upon this ſubject, he repreſents the poor catholics as ſubjected to a thouſand inconveniences and oppreſſions, *entirely* on account of their religion: for adhering to this, it was, that Henry, Elizabeth, &c. perſecuted them ſo ſeverely: 'theſe princes therefore being the *delinquents*, the catholics, in ſlightly reſiſting them, did nothing more than their duty. But if they found themſelves reduced to the neceſſity of ſubmitting to the law of the ſtronger, that is no argument that their cauſe was bad, or that they had no right to complain.

* The Author, no doubt, means *inſincerity*.

They

They were no intruders upon any eſtabliſhment of religion before them, others were the intruders upon their eſtabliſhment; and becoming more potent and formidable by the favour of the prince, like bold invaders, they laid forcible hands on their right, and reſolved to maintain poſſeſſion.' Here the true catholic ſhews himſelf. In the beginning of his Apology he aſſerted 'that *every* government has adopted a favourite ſyſtem of religion, and wills that all its members ſhould conform to it; and if they do not, then the civil magiſtrate may proceed to inflict on the offenders ſuch pains and penalties as *the laws* have, in ſuch caſe, provided.' Now our princes have proceeded, according to his own account, upon his own principle, and have done nothing againſt the catholics, but what the laws have enacted, and thereby obliged them to do. And theſe catholics muſt acknowledge, that the executive power has never been exerted againſt them with half the rigour that the legiſlative intended. But we muſt ſay further, that whatever the catholics have ſuffered, has not been for non-conformity to the eſtabliſhed religion of their country, but for their plots and conſpiracies to deſtroy it, and with it the government that adopted and eſtabliſhed it: but 'in this, they think, they did no more than their duty. They were no intruders upon any eſtabliſhed religion before them: others were the intruders upon their eſtabliſhment.' And therefore we are to ſuppoſe, that all they did was only to recover their own rights, and that in this they did their duty. Truth will ſometimes force its way. Here is a fair acknowledgment of what has been, and ever will be, the ſpirit of theſe catholics. The recovery of all the riches and power which that ſect formerly poſſeſſed in England is what they have perpetually in view, and claim as their original right. They were no intruders upon any eſtabliſhed religion before them; others were intruders upon their eſtabliſhment. Therefore, &c. But this expreſſion affords occaſion for a review of the eſtabliſhments of religion which have been at ſeveral times in Great Britain. The firſt religious eſtabliſhment here was of the Druids, who worſhipped the ſun, moon, ſtars, &c. this gave place to that of the Romans, who introduced their Jupiter, Mercury, Apollo, &c. but theſe were driven out by Tueſco, Woden, Thor, &c. of the Saxons; and in their place came the ſuperſtition of the papiſts, which, in many reſpects, is more abſurd than any of the former, and has tenets more pernicious to mankind. All theſe religions had vaſt endowments for their ſupport, and that which came laſt always diſpoſſeſſed the former of them; ſo that popery hath only ſuffered what it made another eſtabliſhment ſuffer before, the loſs of the temporal revenue, which none of them could have any right to, farther than the civil government allowed. The prieſts of every ſort that

that were turned out, threatened the magiſtrate with the vengeance of heaven; but it ſeems they had not ſo much intereſt there as they imagined.

The Apologiſt makes a moſt moving repreſentation of the ſufferings of the catholics by the penal laws; and then ſays, 'All this they ſuffer not for any diſloyalty, conſpiracy, or for diſturbing the public peace; not for injuring our neighbour or fellow-ſubject; for nothing criminal by any law, moral or divine; but *only* for worſhipping God according to the light he has given us, in the beſt manner we can, and which after a ſerious enquiry, and upon conviction of conſcience, we apprehend to be acceptable to him.' If this were true, it would be a terrible charge indeed: but we ſhall examine that preſently. In the mean time we cannot but tranſcribe a very moving expoſtulation which he makes, upon very general principles;—'What can be ſaid in favour of the many teſts and oaths which muſt be taken for qualifications in church and ſtate? What can be more impious than to profane the holy ſacrament by expoſing it to ſo many indignities for the purpoſe of ſecular ends and deſigns?—Alas! into what devious paths will not the heart of man rove; in what inextricable labyrinths will he not puzzle himſelf, when he is intent on eſtabliſhing a ſyſtem of abſurdities.' But who would expect to hear a papiſt talk in the following manner? 'By the proteſtants rule of faith, the word of God, he cannot help thinking that he who believes according to the evidence of *his own reaſon*, is neceſſitated to that belief, and that to compel him againſt it, would be to compel him to renounce the moſt eſſential part of man, his reaſon. Force here is perſecution, and conſequently unjuſt; and perſecution for conſcience ſake, or to be driven from the evidence of conſcience by penalties and teſts, is an unwarrantable tyranny.'

In his ſixth chapter the Apologiſt ſays, the only objection to the catholics receiving any terms of accommodation from the Britiſh legiſlative powers lies in two capital points: firſt, that they are attached to the baniſhed Stuart family; ſecondly, that they acknowledge a power in the pope which is inconſiſtent with the laws of this realm. In order to obviate the firſt of theſe objections, the Author propoſes, inſtead of the legal oaths of allegiance and ſupremacy, that another be appointed, which he thinks all catholics will take without ſcruple. But this oath carries in it ſo much inſult upon our whole conſtitution, that it is quite amazing how any man could have the effrontery to propoſe it. It begins, 'I A. B. an unworthy member of the *One, Holy, Catholic and Apoſtolic Roman Church*—do ſwear,' &c. Now, as we believe that a law will hardly be made in this country which ſhall acknowledge this Roman church to be the One

Church of Chriſt, or to be Holy, Catholic or Apoſtolic, I ſhall take no further notice of it. But there is a more extraordinary propoſal made afterwards. 'There ſeems, he ſays, to be no probable means for the church of England to retrieve its honour, to revive the true ſpirit of Chriſtianity, to emerge out of lax diſcipline, and to acquire reſpect, conſiſtence, and ſtability, than to ſeek an union with a catholic church; and ſays, that, for this purpoſe, we ſhould refer the matter to the ſee of Rome; and then, as the church of England agrees in almoſt all the fundamentals and eſſentials of faith with the catholics; and as other points may be amicably adjuſted by the parties coming to a right underſtanding with each other, the negociation may proſper.' He ſays indeed, but we hope without any foundation, that Archbiſhop Wake had entertained a deſign of this ſort: but ſure he can have no expectations that the preſent archbiſhop, that ſteady and invariable friend to liberty civil and religious, will engage in ſuch a project. It is not to be ſuppoſed that we ſhall ever ſee another St. Thomas of Canterbury.

In his ſeventh chapter our Apologiſt endeavours to prove, by a long ſeries of arguments, which have been refuted a thouſand times, that 'Chriſt delegated his power to the apoſtles, and made Peter the head of them, and that all the biſhops of Rome, ſucceeding this head, have the ſame power which he had; and by the authority of this power the pope is the head of Chriſtians, the paſtor of the people, the father of kings, and God's vicegerent upon earth.' And in another place he ſays, 'The pope has a power over the conſciences of princes, but not over their ſtates.' This is a diſtinction without a difference: for, whoever has the guidance of a man's conſcience, as God's vicegerent, has the power over him to all intents and purpoſes. And if kings are thus ſubject to his holineſs, none of their ſubjects can expect to be exempt: all the clergy are obliged, at their ordination, to ſwear obedience to him: and thus he aſſumes a ſupreme authority, which indeed they call *ſpiritual*, but hath been fatally exerciſed over every king and kingdom in Europe, by turns, in matters that were purely civil: for affairs, of every kind, may be ſaid, ſome way, to *affect* religion, the church or churchmen; and then they aſſume the name of *ſpiritual*. And by theſe means, people have been excited, by the popes, to undertake cruſades, maſſacres, rebellions, conſpiracies, and every evil work. Would theſe prelates contain themſelves within the bounds of mere religion, their power would be of little conſequence to princes: but, under that pretence, they extend it to every object that will any way contribute to their own aggrandiſement. This indeed the Apologiſt acknowleges hath oftentimes been done; but, he ſays, the popes then exceeded their authority. But who ſhall judge

when

when they exceed, or controul them in the exceſs? for they alledge that they are the ſole judges of the exigencies of the church. Now is it poſſible, that any proteſtant prince can depend upon the fidelity of people, who profeſs to be ſubjects of this ſpiritual monarch, whoſe commands they look upon to be ſuperior and more binding than any human laws?

If any catholic ſhall ever read this paper, we would beg of him to conſider, that the ſufferings of the people of his profeſſion, in theſe kingdoms, are not inflicted on account of their religion; but it is for profeſſing an adherence to this foreign power, which has often exerted itſelf to the detriment of this country, and is quite incompatible with the independence and government of *any* free ſtate. Our king is the only ſupreme magiſtrate which our laws acknowlege. If the pope be ſaid to be ſuperior to him, though, you may call it, in ſpirituals, it takes away from the independence of our monarchs, and makes them vaſſals to HIS HOLINESS. Shake off then, and renounce, dear countrymen, this foreign ſlaviſh yoke, and we will venture to promiſe you as free a toleration and exerciſe of your religion, as you can deſire. You ſhall believe tranſubſtantiation, if you can, with all the other myſteries of your faith, and ſhall have the fulleſt liberty to practiſe every mode of worſhip that your breviary and miſſal direct, and be reſtored to all the priviledges of which you are now deprived: but while you own yourſelves to be in ſubjection to a foreign power, who is certainly no friend to our government, and who has the direction of your conſciences, pray, judge yourſelves, is it poſſible for our legiſlators to look upon you as they do upon other ſubjects who are under no ſuch tye or obligation. Aſſert the independence of your king, yourſelves, and your country. Commit the care of your ſouls to Jeſus Chriſt rather than to the pope; and be aſſured that Chriſt is, at leaſt, as powerful in Britain as the pope is at Rome.

The Author, to the ſecond edition of his Apology, has added what he calls *a juſtificative piece*, in which there is nothing new for his argument. It contains a vindication of himſelf in publiſhing this Apology for *noble* and other *great catholics*, without their privity and conſent; and aſſerts, with more confidence, that it is the duty and the intereſt of the catholics of Great Britain and Ireland to lay aſide all thoughts of the Stuart family, and ſubmit to the houſe of Hanover, which the parliament hath choſen to rule over us.

R—n.

A Six Weeks Tour through the Southern Counties of England and Wales,—concluded. See our laſt Month's Review.

THE modes of agriculture neceſſarily vary in different provinces, being dictated by the nature of the ſoil, and the articles of demand which the ſituation calls for: and the ſtate of theſe objects, accurately made, cannot but ſuggeſt improvement to the intelligent farmer, who is ſeldom without a variety of ſoil contained in the ſame farm.

With regard to the courſe of crops, our Author remarks,

'This article of cropping judiciouſly, is of infinite importance. How is it poſſible that any land, be it ever ſo well ploughed and manured, can ſupport *four* ſucceſſive crops of corn, upon the ſtrength of one fallow; according to the cuſtom about Cowbridge, in Glamorganſhire! It is abſolutely impoſſible that good crops can be gained by ſuch huſbandry; for the laſt two muſt be over-run with trumpery and weeds, without any ſtrength to get the better of them.

'No courſe can exceed that of turnips, barley, clover, wheat; when the land is ſo dry and ſound as to yield good turnips, and admit their being fed or carried off, and at the ſame time rich enough to produce wheat; which circumſtances I take to be of all others, the ſtrongeſt proofs of a good ſoil. But even this courſe has been found liable to objections: in the turnip and clover countries, the moſt ſenſible farmers are perſuaded their lands become ſurfeited with them; inſomuch, that after a long repetition of this courſe, ſcarce any turnips can be gained, without much dung on the ſame fields, which, at firſt, produced plentifully without any. And their clovers they find riſe thin, die in the winter, and wear out very ſoon. The remedy wanting in this caſe, is a ſubſtitute for each of theſe crops. In light ſoils, none are comparable to carrots and potatoes; and I might obſerve, that they will grow in much heavier ones than is commonly imagined. I have cultivated them myſelf, in no inconſiderable quantities, on a good wheat ſoil, and with great ſucceſs; and in heavy lands, cabbages thrive, with proper management, in an extraordinary manner. Theſe crops would ſerve to vary the courſe inſtead of turnips, and the ground would bear the repetition of three much better than of one crop. Inſtead of clover, ſainfoine and lucerne ſhould be introduced; which would laſt in the ſoil five years, in perfect vigour, and form by that time a turf, the breaking up of which, would yield an extraordinary profit. I do not, by any means, recommend theſe plants to the excluſion of clover, for I am very ſenſible of its prodigious value; but only to introduce them in rounds, when the ſoil is tired of the latter.'

Manure comes next into conſideration, under which head we find the following obſervations:

'The importance of manuring, I found in general better underſtood than I expected. Marling has been for many years, and is at preſent practiſed in the utmoſt perfection in Norfolk; where likewiſe the folding of ſheep is carried on very regularly, and oil cakes purchaſed, even from Holland, to enrich their wheat lands. The farmers indeed around Lynn have none of theſe ideas, or they would not let an hundred load of coal aſhes be waſhed every year into the river.

'About

'About Bury in Suffolk, they purchaſe manures ariſing in that town at a vaſt expence; and with ſuch eagerneſs, that were the town half as big as London, they would buy them all.

'Between Sudbury and Braintree in Eſſex, they are very careful in forming compoſts of chalk, dung, and turf.

'All round London, at a ſmall diſtance, they have a proper idea of bringing various ſorts of manures; but at the diſtance of 10, 12, and 18 miles, they do not by any means bring a twentieth part of the quantity which they ought; conſidering what rich ſorts they might procure at a ſmall expence.

'The uſe of lime is perfectly well known in the hundreds of Eſſex; and brought in waggons from a great diſtance, and at a vaſt expence; even to 10l. an acre. Liming is likewiſe the great manure in thoſe parts of Wales through which I paſſed. They have it amazingly cheap, and find the effects of it very beneficial. But the Welſh farmers are ſtrangely deficient in not folding their ſheep; many of them have tolerable flocks, but no ſuch things as a fold in all the country I ſaw.

'The manures ariſing in the farm yards, I found every where taken care of, and ſpread upon the fields. They were carrying it out in many places as I paſſed along. The mixing it likewiſe with turf dug in the high-way, I remarked was univerſal.

'The manure ariſing from burning the ſurface, I firſt met with in Glouceſterſhire: they find it extremely beneficial, if not practiſed too often; it cleans the ſoil greatly, and enriches it equally; nor do turnips, particularly, ever fail the year they pare and burn; and the expence, at which they have the operation performed, is very trifling, from 14s. to 20s. per acre. This method would anſwer greatly in many parts of the eaſtern counties, but they have no idea of it; except burning the ſedgy turf and ſtubble in the iſle of Ely. It is, beyond all doubt, the beſt way of breaking up old and bad paſtures, and fitting them for corn. It is a ridiculous notion, to ſuppoſe it fit only for wet lands, ſince in the parts of Glouceſterſhire and Wales through which I paſſed, they practiſe it to great profit on very dry ones.'

Tillage, another important article, affords our Author an opportunity (after giving a tabular view of it) for the following remarks on the different methods he ſaw practiſed.

'I ſhould remark to you, that in many places where only two horſes plough an acre a day, particularly in Suffolk and Eſſex, the ſoil is as the toil as heavy as in any of the other counties, wherein ſix and eight oxen are uſed: ſix horſes I have ſeen at plough, upon tilt turnip-land, which was level; where the hills are ſteep, one horſe or a yoak of oxen might reaſonably be added; but the farmers in thoſe parts uſe as many in a light level ſand, as in a ſtiff and hilly loam; and what is as ſtrange, do as little in a day.

'If the exceſs was only in oxen, the matter would not be of ſuch general bad conſequence; but to think of innumerable horſes being kept to ſtarve the people; which is literally the caſe, and merely in compliance with the obſtinacy of the low people, (for I believe the labourers are the great patrons of the practice, and will not touch a plough without the uſual number of beaſts in it) is a public misfortune: to ſee vaſt tracts of the kingdom cultivated, with ſuch uſeleſs numbers

of horſes, and at the ſame time worſe managed than other heavier parts, where not half the number are uſed, is a very melancholy ſight; and ought to influence the nobility and gentry, in thoſe miſtaken parts, to uſe all their power with their tenants, to make them break through ſuch vile cuſtoms.

'Even upon the hills, their method of ploughing is abſurd; for they generally cut their furrows up and down the ſide, inſtead of acroſs it; by which means, twice the ſtrength is neceſſary to plough;—the goodneſs of the land is waſhed out with haſty ſhowers;—and the crop damaged into the bargain. In more level countries, I have always obſerved the beſt huſbandmen, direct the ploughing acroſs the ſlope of an accidental hill they may have, for reaſons obvious enough amongſt them; but not ſo plain to idle fellows, in this indolent country, who like to go in poſſees of men and beaſts to their work; and who would inſiſt upon a driver for one horſe, if he was brought to uſe but one.

'In ſhort, I venture to aſſert, that, in *all* the tract of country, through which I paſſed, *one half*, at leaſt, of the draught cattle, taken at a medium, might be diſpenſed with; for though in many parts only two horſes are uſed, yet the more than double in others would allow of half the total being deducted. You will eaſily conceive what a public benefit this would be. If the clamours on account of the high price of proviſions have a juſt foundation, they ſhould induce theſe miſtaken people, who plough with five or ſix horſes, becauſe their fathers did, (and would with 15, had it heretofore been the cuſtom) to leſſen their teams one half, and apply half the land, on which they grow double the quantity of oats they want, to the culture of wheat; and the ground which ſupports them in ſummer, to the fatting of ſuch cattle as are food for *man*, inſtead of ſuch as come only to the *kennel*—I found the uſe of oxen rather wearing out. even in the ox counties.'

The argument in favour of oxen is thus farther urged with great propriety in a preceding place, founded on actual experiment.

'Three miles ſhort of Braintree is Goſfield, well noted for the ſeat of Lord Clare, who has an exceeding fine park: but I take the opportunity of mentioning him here, chiefly on account of a ſtroke in agriculture, moſt unuſual in Eſſex; which is the uſing oxen inſtead of horſes, for all the purpoſes of draught. His lordſhip, ſome years ago, keeping a farm in his hands, and making many improvements in his park, introduced this practice from Glouceſterſhire, by purchaſing a team of oxen, with all their geers, and hiring a driver in that country for the inſtruction of his own people; at the ſame time he took a plan of a very complete ox-houſe, with ſundry adjoining conveniencies, which he erected at Goſfield.

'This ſcheme you may be ſure was highly ridiculed by all the neighbouring farmers, who would as ſoon believe that an ox could ſpeak as draw; but experience and ocular demonſtration convinced them of the contrary; and in one inſtance remarkably, for a waggon with horſes being *ſtuck* in the village, and the ox-team paſſing by accidentally, the horſes were taken off, after much rallying, and the oxen clapt-to; who, to the amazement of the beholders, drew it out in triumph.

'His lordſhip uſed them for the culture of his farm, as long as he kept it in his hands; and had once near 30 in conſtant work: he has ever

ever ſince done all his buſineſs with them; ſuch as carting in his park and plantations, carrying timber, and bringing coals, &c. from Colcheſter for his family. By very exact compariſons between the expences of his oxen and the horſes which he formerly kept for the ſame purpoſes, he clearly found there was a vaſt ſaving by uſing the firſt. Their food has conſtantly been hay in winter, and good graſs in ſummer, without any oats. But notwithſtanding the clear ſuperiority, none of the farmers have followed the example; although a number of boys in the pariſh, and many labourers, have gained a full knowlege of their management; and are as expert in driving them and breaking young beaſts to the yoak, as any of their men can be with their horſes.'

It is apprehended nothing need be added to ſtrengthen theſe facts.

The natural fertility of land, as our Writer juſtly obſerves, occaſions rents to be high; in ſuch places therefore, the lands are in general over-cropped, and the farmer does not exert himſelf in tillage and manuring with equal induſtry with thoſe who ſit at eaſier rents on poorer land: and of conſequence a more vigorous cultivation and improvement obtains in the latter.

A traveller is led unavoidably to remark the nature of the roads he paſſes through, and they cannot be ſuppoſed to have eſcaped one of our Writer's ſpeculative turn of mind. Beſides ſeveral incidental remarks on the nature and difference of the roads, he has, in his concluding letter, offered ſome hints concerning timber.

'Before I finiſh theſe points, you muſt allow me to mention two things more; the roads, and the management of timber. As to the firſt, I chiefly travelled upon turnpikes; of all which, that from Saliſbury, to four miles the other ſide of Rumſey, towards Wincheſter, is, without exception, the fineſt I ever ſaw. The truſtees of that road, highly deſerve all the praiſe that can be given, by every one who travels it, for their excellent management: to management the goodneſs of that road muſt be owing; for fine as their materials are, yet I have in other roads met with as fine; but never with any that were ſo firmly united, and kept ſo totally free from looſe ſtones, ruts and water; and, when I add water, let me obſerve, that it is not by that vile cuſtom of cutting grips for it to run off, to the diſlocation of one's bones in croſſing them, and to the utter deſtruction of all common beauty reſulting from levelneſs; but by rendering the ſurface ſo immoveably firm, that carriages make no holes for it to ſettle in; and having every where a gentle fall, it runs immediately off. To conclude the whole, it is every where broad enough for three carriages to paſs each other; and lying in ſtraight lines, with an even edge of graſs the whole way, it has more the appearance of an elegant gravel walk, than of an high-road.

'Next to this uncommon road, the great north one to Barnet, I think, muſt be ranked. Then the Kentiſh one; and the others to Chelmsford and Uxbridge ſucceed. Next I rank the 18 miles of finiſhed road, from Cowbridge in Glamorganſhire, to ſix miles this ſide of Cardiff. As to all the reſt, it is a proſtitution of language to call them turnpikes; I rank them nearly in the ſame claſs, with the dark lanes

from Bellericay to Tilbury fort. Among the bad ones, however, ſome parts of the Road from Tetsford to Glouceſter, are much better than the unmended parts from Glouceſter to the good road above mentioned, on this ſide of Cardiff. The latter is all terrible; but then it is a great extenuation, to obſerve that they have been at work but two years. Much more to be condemned, is the execrable muddy road from Bury to Sudbury in Suffolk; in which I was forced to move as ſlow as in any unmended lane in Wales: for ponds of liquid dirt, and a ſcattering of looſe flints, juſt ſufficient to lame every horſe that moves near them, with the addition of cutting vile grips acroſs the road, under pretence of letting water off, but without the effect, all together render, at leaſt, 12 out of theſe 16 miles, as infamous a turnpike as ever was travelled.—— The road likewiſe from Chelmsford to Hedingham, though not ſo bad, is ſomething in the ſame ſtile; which is the more diſagreeable, as it uſed to be much better. As to Norfolk and her *natural roads*, the boaſt of the inhabitants, who repeat with vanity, the ſaying of Charles IId; all I have to remark is, that I know not one mile of excellent road in the whole county. One furlong upon the Saliſbury turnpike, above mentioned, is worth all that nature or art has done for travellers, in the whole county of Norfolk. Bad, however, as all natural roads are, part of the Norfolk ones, it muſt be allowed, exceed the Suffolk Turnpike.

'As to the management of timber, I have only to ſay, that from Graveſend, in Kent, acroſs the kingdom, and down to Bridgend, in Glamorganſhire, and then back again to London and Chemsford, the trees are all (with ſome few exceptions in Hampſhire) ſtripped up like may-poles, which they nearly reſemble, when freſh ſtripped, with only a little tuft of leaves on the top. This is a moſt barbarous cuſtom; deſtroys the beauty of the country, and is abſolutely ruinous to timber. Norfolk, Suffolk, and a part of Eſſex, are, however, exempt from this deteſtable practice.'

Good roads are undoubtedly one of the greateſt advantages to a country, notwithſtanding the following remark:

'I found all the ſenſible people attributed the dearneſs of their country to the turnpike roads; and reaſon ſpeaks the truth of their opinion. I can imagine many tracts of country, and there are certainly ſuch in this kingdom, wherein proviſions cannot be dear. The inhabitants of thoſe tracts, are in the right to keep their ſecret; make but a turnpike-road through their country, and all the cheapneſs vaniſhes at once.'

What this ſecret may be it is perhaps of little importance to enquire; but the price of proviſions being low, in reſpect to the common average, will hardly perhaps be produced as a deſirable circumſtance for the natives, who are to earn thoſe proviſions proportionably: and when the avenues through a country are opened, and trade improves, and a briſk circulation takes place, the riſe of proviſions will ſcarcely be conſidered as a misfortune.

We cannot quit this agreeable and uſeful miſcellany, without attending to what the intelligent Writer has to ſay on the late riots on account of proviſions; which being founded on actual information at the places where they happened, may perchance help to rectify the notions of thoſe who, living at eaſe in the metropolis,

metropolis, abet and vindicate violences and diſtreſſes, they neither feel nor underſtand.

'In the Weſt of England, the late riots on account of the high prices of proviſions, ran higher and were more violent than in any part of the kingdom. As I paſſed through theſe parts, I made many inquiries concerning the rioters, and found that they in general conſiſted of manufacturers;—that the labourers among them were inſtigated by the manufacturers, who were not only infinitely the moſt numerous, but were thoſe who *began*.

'I was not at all ſurprized at this information; which, from its generality, I have great reaſon to believe true. In the South of England likewiſe, about the above-named manufacturing towns, was much rioting; and alſo by manufacturers, few labourers among them. In the Eaſt too, was a riot, particularly at Long Melford, &c. between Sudbury and Lavenham; this was compoſed of labourers, remarkably ſo; for they gathered like a ſnow-ball, at almoſt every farm-yard they came to.

'Now, Sir, remark the compariſons above drawn up, between the manufacturer's and labourer's pay;—there you will find that in the Weſt and South of England, the manufacturers earn nine and eleven ſhillings; the labourers five and ſix ſhillings. The former were thoſe who rioted.

'In the Eaſt the manufacturers earn 6 s. 6 d. the labourers 8 s. The latter were thoſe who rioted.

'Very far is it from my thoughts, to aſſert or hint, that our poor are too well paid—I am ſenſible that there is much wretchedneſs amongſt ſome of them, which ought to be alleviated; but I muſt at the ſame time aſſert, riots and public diſturbances form no juſt rules to judge by. If the above ſtate of the caſe, candidly drawn up, from the beſt information I could get, does not at leaſt prove this; I am ſure it proves nothing.

'It was always my opinion, and experience confirms it; that ſober and induſtrious workmen, of any ſort, *never* riot. In all occupations, there will be idle, drunken, unſettled, and diſorderly perſons; a few of theſe getting together, and talking over the *dearneſs of proviſions*, (which preſently becomes a cant term amongſt them) inflame each other, and all of their own ſtamp; they know a riot is their beſt diverſion; to ſtroll in a party about the country, eating and drinking at free coſt, and having no work to do but miſchief, ſuits ſuch geniuſes to a hair: and one riot is no ſooner kicked up, than the news occaſions many others. But what are the effects of all this?—Why the price of proviſions is a topic bandied about, from one ſide of the kingdom to the other; with abundance of rhetorical flouriſhes, on the diſtreſſes of the poor rioters, until, at laſt, the reality of their complaints is taken for granted; they are pitied in proportion to the degree of their plundering and burning; and our ſtateſmen are clamoured into meaſures.—But let me avoid ſliding into the myſterious region of politics: I mean to deal in facts alone; happy when I can diſcover them pure and unalloyed with prejudice.

'Whatever may be your opinion of this point, *the price of proviſions*, let me requeſt that you would not give any credit to the pleas of rioters. You may have good reaſons for thinking either way; but let not theſe lawleſs plunderers, who are univerſally the very ſcum, and

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riff raff of their neighbourhood, have the leaſt effect upon your opinions. The more ſuch fellows earn, the more ſucceeding time and money they have for the alehouſe and diſorderly meetings; and of courſe more in their power to do miſchief.'

We will not injure theſe facts and obſervations by endeavouring to ſtrengthen them; but ſhall only hint, that however clamorous want and diſtreſs may be, faction and idleneſs is always more riotous.

But it is time to cloſe an article which we have been tempted to extend to an unuſual length, from the review of a performance ſo pregnant with intereſting matter, that it was not eaſy to overlook any part of it. On the whole, we cannot help recommending the work, and the views with which the Writer travelled: and if the ſame, or any other intelligent perſon, would make the northerly and more remote parts of the iſland the objects of a like tour, it would be as amuſing and far more uſeful, than the common idle trips to the continent.

N.

Obſervations on the Firſt Book of Samuel, Chap. vi. *Verſe* 19. By Benj. Kennicott, D. D. F. R. S. Member of the Royal Society of Sciences, at Goettingen; the Theodore-palatine Academy, at Manheim; the Royal Academy of Inſcriptions, &c. at Paris; and Keeper of the Radcliffe Library, in Oxford. 8vo. 1 s. Dodſley, &c. 1768.

IT can ſcarce be unknown to any of our Readers, that the learned Dr. Kennicott hath been for ſome years engaged in collating the Hebrew manuſcripts of the Old Teſtament. Tho' it had long been allowed that the collation of manuſcripts was extremely uſeful with regard to all the profane writers of antiquity, and with regard to the New Teſtament; a ſtrange notion did, nevertheleſs, prevail, that the ſame procedure was needleſs in reſpect to the Jewiſh ſcriptures. An opinion was generally adopted of what has been called the integrity of the printed text, and it was ſuppoſed that the copies it was taken from were uniformly ſimilar. This ſuppoſition was juſtly called in queſtion by Dr. Kennicott, and he found, upon an enquiry into the fact, that it was abſolutely groundleſs. A multitude of various readings have been collected by him, in the courſe of his grand undertaking; and there is reaſon to believe, from the nature and importance of ſome of them, that they will tend to rectify many places of the Bible, which appear, at preſent, obſcure and corrupted. This the Doctor hath formerly ſhewn in ſeveral inſtances, and it is a very remarkable one which he hath diſplayed to his readers, in the obſervations before us.

The place in queſtion is, 1 Sam. vi. 19. *And he ſmote the men of Beth-Shemeſh, becauſe they had looked into the ark of the Lord, even*

A Nevertheleſs, we are not to forget that the author of the foregoing obſervations is himſelf a Farmer.

even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the Lord had ſmitten many *of the people with a great ſlaughter.*

'It is impoſſible, ſays our learned Author, for ſerious readers not to feel ſurprize and concern, at the account of ſo vaſt a multitude thus deſtroyed; a multitude of more than 50,000 men, belonging to one ſingle town or village, on the extremity of their country: for we read only of the men of *Bethſhemeſh*, and of them as *in the fields at harveſt.*

'And if this text has given ſurprize and concern to many of thoſe, who take every circumſtance, as it ſtands in the preſent copies of their Bible, to be true; it muſt have furniſhed pleaſure to thoſe, who diſbelieve the authority of the whole. For the men, who are called *unbelievers*, fond of every argument at all favourable to their diſbelief of revelation, have not failed to lay hold of this among other inſtances to prove that there are in the Bible accounts of things to them quite incredible; inconſiſtent with what they themſelves ſee of men and the world, and with the beſt ideas of the divine attributes.

'But indeed, in this inſtance, the deiſts ſtand not alone; Jews as well as Chriſtians, and ſome of the moſt learned among both, having expreſſed their diſbelief as to this ſlaughter of 50,070 men.' The opinions and explications of Rabbi Salomon Jarchi, Bochart, Le Clerk, Biſhop Patrick, the anonymous author of Scripture Vindicated, and Pere Houbigant, upon the ſubject, are produced by Dr. Kennicott; and then he goes on to obſerve, that 'the text before us, thus diſtinguiſhed by the inſult of deiſts as being indefenſible, does in fact appear to very little advantage after the various explanations of it attempted by learned Chriſtians. Indeed ſo indifferent and contradictory, ſo numerous yet unſatisfactory, have theſe explanations been; that one is at laſt led to ſuppoſe, there muſt be *ſome general miſtake* at the bottom —And what is ſo likely to be this general miſtake, as that, which has very long obtained to the diſadvantage of many other paſſages of ſcripture; namely, the notion of the abſolute genuineneſs of what we now read in every part of our printed Hebrew Bible.

'This notion has of late years been much on the decline; and it is now given up by moſt of the learned. And yet the belief of corruptions, in particular places, has not had time to operate ſo far as could be wiſhed; nor with ſuch ſucceſs, as may be expected: nor have the endeavours of able men been, as yet, much employed this way, for want of that aſſiſtance from manuſcripts, which they hope ſoon to enjoy.—I have now ſeen, and examined in a multitude of paſſages, above *two hundred* manuſcripts of the whole or parts of the Hebrew Bible; and do therefore judge myſelf ſufficiently qualified to determine the following

following points;—that our common *printed* Hebrew Bible agree moſt with the lateſt manuſcripts; and not only, that the older the manuſcripts are, the more they vary from our printed copies, but alſo, that they vary in general for the better: reading more agreeably to the context, more agreeably to the Greek and other ancient verſions, and more agreeably to the New Teſtament.'

Our Author takes notice that there muſt be the faireſt ſuſpicion of a corruption in a place, *when it is impoſſible to make ſenſe of the words as now printed, without offering violence to the nature and genius of the Hebrew language.* Now, this he ſhews to be evidently the caſe with regard to the text in queſtion, and, at the ſame time, rationally accounts for the manner in which the corrupted reading might be introduced. But, leſt ſome perſons ſhould ſtill doubt the poſſibility of ſuch accidents, Dr. Kennicott proves the poſſibility of an interpolation in the paſſage before us, from the actual exiſtence of interpolations elſewhere. That there were interpolations in other places, he hath manifeſted by irrefragable inſtances; ſo that we might, upon the conſiderations already ſtated, conclude without raſhneſs that one of the numbers in 1 Samuel vi. 19. has been taken into the text from the margin; and if one of the two, the larger much more probably than the ſmaller.

'As to the number 50,000; many are the reaſons, which render it difficult, if not impoſſible, to be here allowed. But there are good reaſons for admitting, that 70 of theſe men might, with honour to the divine juſtice, be deſtroyed upon this occaſion. The deſtruction even of 70 perſons, being a large part of the inhabitants of one ſmall town, was certainly (according to the words of the text) *a great ſlaughter.* Nor can the equity of their puniſhment be doubted, if men conſider well the *nature* of the offence, and the *quality* of the offenders.' Our learned Author enters into a curious diſcuſſion of theſe two points; from whence he concludes, that it may naturally be ſuppoſed that the Almighty would judge it peculiarly neceſſary to puniſh ſuch offenders *at ſuch a time.* 'For he had, juſt before, with an high hand, exacted reverence towards the ark even from the *Philiſtines.* And, as he had thus compelled *heathens* to treat it with ſolemnity and honour; no wonder he ſhould aſſert the authority of his laws given unto the *Iſraelites*: convincing them by a very awful judgment—that his ark was to be treated with honour by the whole of *his own people*, and to be had in peculiar reverence *by his own ſervants*; by all of thoſe, whoſe duty it was to protect it, and whoſe ſtation had been round about it. And now, the general concluſion from this whole matter, as to theſe offenders, is; that, though the number 50,000 ſeems inadmiſſible here, upon various accounts; yet

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is the number 70 very credible: and therefore let us see, what authorities there are for receiving this *less* number only, and rejecting the *greater* as an interpolation.'

In proof of the reality of this great corruption, the first testimony produced is that of Josephus, who says, that God *slew* SEVENTY *men of the village of Bethshemesh.* But strong as this authority is, there is yet a much stronger; derived from an Hebrew manuscript of particular excellence,—which seems to be between 500 and 600 years old,—contains many and very important various readings, and is now in Dr. Kennicott's possession. In this manuscript the text is thus—*even he smote among the people* SEVENTY *men: and the people lamented,* &c. It may be said, however, that this is at best but *one single manuscript*; and that it would greatly confirm its truth, in this instance, if it could be supported by a *second manuscript.* Accordingly our learned Author has discovered in another curious manuscript this same reading.—Among the manuscripts in the library of his most Christian Majesty, No. 29. contains the whole Bible, and is deservedly reputed one of the most valuable now extant.—In this manuscript then is found likewise the number 70, but not the number 50,000; for the words here also are—*even he smote among the people* SEVENTY *men, and the people lamented,* &c. Breithaupt, too, speaks of a manuscript, whether of the proper Hebrew text, or of Jonathan's Targum, is uncertain, which had not in it the number 50,000 men.—Lastly, 'the text itself, as now printed, proves its own corruption by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders; *the people* of the place are spoken of in the text as *still alive,* as THE PEOPLE, as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above 50,070; for this vast multitude being necessarily the whole, or almost the whole, *the people* would then have been destroyed: consequently none, or very few of them, could have been left alive to *lament the dead.* Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten* were *few in number,* compared with *the people who lamented:* and therefore the number of the men smitten could not possibly be 50,000'

The only thing which remained, upon the subject, was to solve the difficulty—how it could be possible to *mistake* 70 for 50,000; or how either of these numbers could accidentally be written, instead of the other. This difficulty Dr. Kennicott hath explained in a very satisfactory manner.—If we suppose, that the numbers in the text may have been expressed by numeral letters, the letter for 70 is *Ain*; and the letter *Nun,* which signifies 50, with a dot over it denotes 50,000.—And if the

the letters *Nun* and *Oin* were anciently much more like, and ſo ſimilar as to have been eaſily miſtaken for each other; then is there found a proper and ſatisfactory ſolution of the difficulty. That the Letter *Oin* had nearly its preſent ſhape, ſo early as in the year of Chriſt 49, is certain from the oldeſt of the Palmyrene inſcriptions. It is equally certain, from the genuine coins of Simon the Jewiſh high-prieſt, a plate of one of which is given, that the letter *Nun* was anciently expreſſed nearly like the preſent *Oin*.

Thus hath our learned Author thoroughly cleared up a moſt perplexing paſſage of the Old Teſtament, and, at the ſame time, exhibited a ſtriking proof of the expediency and utility of his collation of the Hebrew manuſcripts. The piece before us is dedicated to the biſhop of Oxford, in deference to whoſe opinion it was publiſhed. His lordſhip hath been always a zealous patron of Dr. Kennicott's great work, and was the firſt perſon who convinced him of the very exiſtence of corruptions in the printed Hebrew text of the Old Teſtament.

K..s.

A Diſſertation on the Weekly Feſtival of the Chriſtian Church. In which the principal Queſtion concerning Sunday and the Sabbath are diſcuſſed. 12mo. 2s. 6d. boards. Cadell. 1768.

A Subject of great importance to the cauſe of religion, and the welfare of ſociety in general, is here conſidered; and we think the Author, though he advances nothing very new, has ſatisfactorily proved the obligation of Chriſtians to obſerve the firſt day of the week for the purpoſes of religion. The work is divided into three ſections under the following titles, *The Seventh Day, the Jewiſh Sabbath, The Lord's Day.* Under the firſt of theſe heads, we are carried back to the creation of the world as related by Moſes, who concludes his brief account of the ſubject, with telling us that "*God reſted on the ſeventh Day,*" &c. and that "*God bleſſed the Seventh day and ſanctified it.*" Our Author conſiders the queſtion, 'Whether theſe words do neceſſarily teach, that the obſervation of the ſeventh day was from the beginning of the world commanded to mankind, or whether the Writer doth any more than allude to the law of the Sabbath, which had been given to the Hebrew people?' and he inclines to the former opinion. We ſhall not enter into a particular account of what he advances; but ſhall only obſerve that he alledges what appears to us ſufficient to prove 'that it is agreeable to the will of God our Maker, that we devote a ſeventh part of our time to the joyous and thankful commemoration of Him and His works, who created the world

in ſix days for our enjoyment, and reſted on the ſeventh, and ſanctified it for our inſtruction and example.'

In the next ſection he conſiders the Jewiſh Sabbath, which our Author regards as a revival of the ancient inſtitution, tho' the obſervance of it, beſide the general reaſon given in the command itſelf, is enforced upon the Jews by ſome conſiderations peculiar to that people, and a remarkable ſtrictneſs enjoined agreeable to the ſevere nature of the Hebrew ritual. This ſection is concluded with a brief enquiry whether the Jewiſh Sabbath was the ſame day on which it is ſaid God had reſted from all his works? 'If, ſays he, this ordinance had a new commencement at the erection of the Jewiſh polity, I think we cannot be ſure that it really was. It is certain that the Jewiſh Sabbath is called the ſeventh day in a more obvious ſenſe of the expreſſion. *Six days ſhalt thou labour and do all thy work. But the ſeventh*, that is the day following; and which muſt be the ſeventh if it ſucceeds ſix which have gone before; *is the Sabbath of the Lord thy God.* And it is judiciouſly obſerved by Mr. Mede, that ſix days are commonly mentioned in thoſe paſſages where a ſeventh doth occur, as it were on purpoſe to denote the reaſon of that appellation. God wrought ſix days, and reſted upon and ſanctified the ſeventh, that is the day following; conſequently the pious Jew, who after ſix days of labour, ſhould obſerve the following as a day of reſt, would conform himſelf to the divine meaning and example.'

The laſt ſection treats upon the Lord's day: it is here firſt ſhewn that both the conduct and the diſcourſes of our Saviour, do imply an obligation upon his followers to obſerve a day of religious reſt. After which he conſiders the firſt day of the week as the time to be appropriated by Chriſtians to this end: this is argued from the example and authority of the apoſtles, to whom our Lord gave power and command for the regulation of his church: and alſo from the univerſal practice of early Chriſtians. Theſe things are carefully conſidered; and from the whole it is concluded, 'that it is the duty of all perſons profeſſing the Chriſtian religion, to acknowledge God publicly, upon every ſeventh day, to be the Creator and Redeemer of the world; and that for this purpoſe, the firſt day of the week, as it is now called, and none other, is to be preferred. Which practice, ſo long as it ſhall obtain among Chriſtians, will be a perpetual ſign between God and them, that he whom they worſhip is the Father Almighty, maker of heaven and earth, and that God the creator hath redeemed them and ſanctified them by Jeſus Chriſt.'

The manner in which this day ought to be obſerved is afterwards conſidered, and a due regard to it enforced upon Chriſtians: but our limits will not allow any farther detail. On the

the whole, this performance, though not free from ſome faults in the manner and ſtyle, is ingenious and uſeful; and we heartily wiſh it may promote the good end, for which it is deſigned.

H.

The Diſpute between Mademoiſelle Clairon, a celebrated Actreſs at Paris, and the Fathers of the Church; occaſioned by the Excommunication denounced in France againſt all dramatic Writers, Actors, Singers, Dancers, &c. With the Reaſons for and againſt that Excommunication, in an Argument between the Abbé Grizel and the Maſter of the Revels. Said to be written by M. de Voltaire. Tranſlated from the French. 8vo. 1s. Dodſley, &c.

THE temporary ſeceſſion of Mad. Clairon from the French theatre, occaſioned much altercation, both ſerious and comic, at Paris*; juſt as every theatrical occurrence does here. The *laugh* was againſt the CHURCH; but the church, being ſupported by the LAW, got the better of the *argument*. Both the church and law, however, are certainly in the wrong, and would inevitably be caſt, on a fair trial, in the high court of REASON; and ſo would the old *Engliſh* law, that ſo illiberally ſtigmatizes the profeſſion in which, above all others, the human genius has opportunities of diſplaying itſelf in the moſt agreeable, the moſt engaging light, and perhaps to the greateſt advantage. For in this profeſſion it is that all the powers of eloquence, all the variety of expreſſion of which action or language are capable, and all the graces of delivery, are peculiarly requiſite: and in no other ſchool are virtue and good manners more emphatically enforced, or vice and folly more effectually put out of countenance.—But as it is not our preſent deſign to write the eulogium of the theatre, we return to the particular caſe of Mademoiſelle Clairon.

'It is not to be wondered at, ſays the Author, (whether Mr. Voltaire or ſome other French wit) that the primitive fathers of the church anathematized the authors and actors of their times, who were not only pagans, but daily prophaners of the moſt ſacred rites of their holy religion.

'But why that excommunication ſhould be ſtill in force, and in France only, againſt a ſet of people who are neither pagans nor profaners of religion; whoſe plays are not only free from immorality of every kind, but filled with the moſt pure and virtuous ſentiments; where virtue is rewarded and vice is placed in the moſt odious light: why either the authors or performers of ſuch plays ſhould, in this age, be treated with ſuch

* It appears that this pamphlet was publiſhed at Paris, in 1761.

indignity,

indignity, is, I believe, what the moſt rigid prieſt amongſt them cannot give any juſt reaſon for.

'This unchriſtian authority, that the clergy in France uſurp over the comedians and dramatic writers, is looked upon, by every body but themſelves, as ſcandalous, vile, and unreaſonable.

'Mademoiſelle Clairon, who is at this time one of their moſt celebrated actreſſes, was (and indeed with great reaſon) highly diſguſted at it, and raiſed a ſtrong party of people of the beſt underſtanding, in hopes to have ſo great a ſcandal removed.

'Much was both writ and ſaid in favour of the comedians, but all to no purpoſe; the prieſts ſtood firm to their text, and would by no means conſent to give up their ancient and pious privilege of ſending to the d---l whoever they had a mind to.

'Upon this, the lady quitted the ſtage, and peremptorily refuſed to act any more; declaring, it was very unreaſonable of them to deſire her to continue her profeſſion, as an actreſs, if ſhe was to be damned for it.

'This unexpected reſolution of the lady's threw the managers into the utmoſt confuſion. She is by much the beſt performer they have, and ſo great a favourite with the town, they would by no means be ſatisfied without her.

'What could they do? their houſes grew thin, and ſhe remained obſtinate; at laſt complaints were made of her behaviour at court, and orders were given to ſend her to the Baſtile, ſhe being an hired ſervant of the king's, and refuſing to do her duty when commanded.

'After all, you can't ſay but the heroine's caſe was a little hard: the king ſends her to priſon if ſhe does not do her duty, and the church damns her if ſhe does. Here is popery and ſlavery with a witneſs!

'She had not been long in the Baſtile, when an order came from the court for the players to go to Verſailles, and perform before the king (for his majeſty never goes to Paris to ſee a play) and Mademoiſelle Clairon was ſent for to the Baſtile, and commanded to go and make her appearance amongſt the reſt; this ſhe thought was beſt to comply with, being heartily tired of her new lodging. She performed at court with great applauſe, and finding that all attempts to gain her point were in vain, continued to perform as uſual ever ſince.

'This grand *fracas*, between the church and the ſtage, made a great noiſe, not only at Paris, but all over France; but, as the church was concerned, people were afraid of delivering their ſentiments too freely.

'In the midſt of this confuſion, out came a treatiſe in favour of the comedians, proving, from the laws and conſtitutions of France, that the excommunication was unlawful, a ſcandalous

impoſition, and that the comedians had an undoubted claim to all the rights, privileges, and immunities of their country, as well as any other citizen or ſubject of France.

'This pamphlet had no ſooner made its appearance, but, like an arch-heretic, it was ſeized on and condemned to be burned in the Place de-Greve by the hands of the common hangman.

'The death of that piece gave birth to the following controverſy between the Intendant des Menus, who is an advocate for the players, and the Abbé Grizel, on the ſide of the church.'

It is ſtrange that the ſolemn, illiberal, abſurd farce of refuting authors by fire and faggot, is ſtill continued, not only in popiſh but in proteſtant countries!—What good was ever done by this tyrannical mode of confutation? Has it not always the *appearance*, at leaſt, of perſecution? and does it not likewiſe ſeem to indicate a conſciouſneſs of a weak cauſe, whenever recourſe is had to the *argumentum Baculinum?*—As to the cauſe of the Gallican church, in particular, with reſpect to her treatment of his Moſt Chriſtian Majeſty's comedians, it is ſufficiently expoſed, and highly ridiculed in this pamphlet: which alſo contains a good deal of ſatire on the French in general, who are facetiouſly repreſented as the moſt *inconſiſtent* people upon earth. G.

A free Addreſs to Proteſtant Diſſenters, on the Subject of the Lord's Supper. By Joſeph Prieſtley, L. L. D. F. R. S. 8vo. 1s. Johnſon, &c. 1768.

THE piece before us is introduced by a preface of conſiderable length, in which our ingenious and free-ſpirited Author earneſtly contends for a more liberal and open diſcuſſion of whatever relates to the evidence and doctrines of revelation than hath hitherto taken place. Among other things, he obſerves that the preſent ſtate of Chriſtianity is ſomewhat critical, and very much requires to be looked into by all its real friends and ſincere advocates. 'Men, ſays he, of good ſenſe, and of cultivated minds in other reſpects, cannot but be aware of many things which are evidently abſurd in the prevailing tenets of the far greater part of Chriſtians; and while no real friend to Chriſtianity has the courage to ſhew them, that the things they diſlike and object to, do not belong to that religion, it can be no wonder that they conceive a prejudice againſt the whole ſcheme, and become ſecret, if not open and avowed infidels. That this is the caſe at this day, not with the unthinking and the profligate only, but with many perſons of reading, of reflection, and of the moſt irreproachable conduct in life, is well known. It is alſo apparent, that the number of ſuch perſons is daily increaſing;

increaſing; and unleſs ſome remedy be applied to the growing evil, we ſhall, in time, be in the condition of our neighbours the papiſts, with whom the thinking men, in the church as well as among the laity, are generally infidels, and all the unthinking are bigots.

'Let us, then, ſit down to a ſerious and impartial examination of the objections of deiſts to Chriſtianity, and by no means treat them with that contempt and inſolence which they have too often met with, and which they are very far from deſerving. But before we attempt the vindication of any thing, let us firſt conſider, whether we have any occaſion to vindicate it at all; that is, whether it really belong to our religion; or whether it have only been generally ſuppoſed to belong to it. For ſome of our defenders of Chriſtianity, in conſequence of attempting too much, appear to me to have done nothing. It will be in vain to offer any vindication of our religion, till it be cleared of ſuch incumbrances as would render any ſcheme indefenſible: and I am rather apprehenſive, that the prejudices of the bulk of Chriſtians, of proteſtants, and even of the proteſtant diſſenters, in favour of vulgar errors, are ſo ſtrong, that the times are not yet quite ripe for a compleatly rational defence of Chriſtianity.

'It will eaſily be perceived, that theſe reflections were not ſuggeſted by the ſubject of the following ſhort treatiſe only. I own I had farther views. But in this inſtance I would willingly give an example of what, I apprehend, would be the moſt advantageous and ſucceſsful manner of treating prejudices of long ſtanding; which is firſt, to exhibit the genuine ſcripture doctrine upon the ſubject, and then to trace the corruptions of it in an hiſtorical manner; accounting for them as well as we can, and aſſigning the reaſons for the preſent prevailing opinions.'

Agreeably to the plan here laid down, Dr. Prieſtley firſt produces all the paſſages of the New Teſtament relative to the Lord's Supper, with obſervations tending to explain them; and then proceeds to ſolve a number of queſtions that may be propoſed concerning the inſtitution. 'If, ſays he, I be aſked, at the cloſe of this repreſentation, what is the Lord's Supper, I anſwer, it is a ſolemn, but chearful rite, in remembrance of Chriſt, and of what he has done and ſuffered for the benefit of mankind. Like other cuſtoms, which ſtand as records of paſt events, it preſerves the memory of the moſt important of all tranſactions to the end of the world, even till Chriſt's ſecond coming. Cuſtoms are, in many caſes, the moſt uſeful records of events, as they keep alive the remembrance of them in the minds of all perſons concerned in them. This cuſtom of celebrating the Lord's Supper may, therefore, be conſidered as a proof of the moſt important facts relating to Chriſtianity. If

they be not true, how could this cuſtom have ariſen? Nay, this cuſtom is the only record, that Chriſt expreſsly appointed, of his death and ſufferings.—

'If I be aſked, what is the advantage of celebrating this rite? I anſwer, it is of the ſame nature as that which reſults from repeating any cuſtom, in commemoration of any other important event; of the ſame nature with the celebration of the paſſover, for inſtance, among the Jews. It tends to perpetuate the memory of the tranſaction recorded by it, and to cheriſh a grateful and joyful ſenſe of it. In this caſe, the cuſtom tends to perpetuate the memory of the death of Chriſt, and to cheriſh our veneration and love for him. It inflames our gratitude to ſo great a benefactor, and, conſequently, our zeal to fulfil all his commands. Moreover, being the joint action of ſeveral, it ſtrengthens our affection to the common cauſe, to one another, and to all who are engaged in it. If you expect more than this, with reſpect to yourſelves or others, your expectations are unreaſonable, enthuſiaſtical, and ſure to be diſappointed.

'If I be aſked, *by whom* this rite is to be celebrated? I anſwer, by all profeſſing Chriſtians, who are arrived at years of diſcretion. In nothing that I have read to you,—can you find any other qualification required; and therefore, what right have Chriſtians at this day to inſiſt upon any other? The utmoſt that can fairly be inferred, by any juſt conſequence from the nature of this ordinance is, that, ſince the cuſtom is peculiar to Chriſtians, it may be conſidered as an open declaration of a man's Chriſtianity. The language of it will then be this; by joining in this ſolemn action in remembrance of Chriſt, I declare myſelf a Chriſtian, and reſolve, by the grace of God, to live and die as becomes a Chriſtian; for a reſolution to behave as becomes a Chriſtian, is the neceſſary conſequence of an honeſt man's declaring himſelf to be one. A previous declaration of a man's being a Chriſtian is by no means neceſſary. This action is, itſelf, the declaration, and a more ſignificant and ſolemn one than any other.'

Our Author anſwers, with the ſame freedom and perſpicuity, ſeveral other queſtions; and ſhews that our attendance at the Lord's Supper does not declare any extraordinary degree of ſanctity; that the only opinion profeſſed by it is, that Chriſt is a teacher ſent from God; that no authority is committed to a miniſter or congregation to inquire into the life and conduct of a perſon, before he be admitted to communion with them; and that no other preparation is neceſſary than what is required to the coming to public worſhip in an ordinary way. But in order to explain thoroughly, the chief doubts and ſcruples which many good Chriſtians entertain relating to the ſubject, Dr. Prieſtley points out ſome of the groſs abuſes which have been introduced

introduced into the inſtitution. This part of his performance is curious and entertaining; and it is much better calculated for the inſtruction of common readers than more abſtract reaſonings would have been. We here ſee, in a brief hiſtorical detail, the manner in which ſuperſtitious notions of the Lord's Supper were gradually advanced, till, at length, men arrived to all the abſurdities and enormities attending the doctrine of tranſubſtantiation. 'Abſurd as this doctrine appears, and horrid as are its conſequences, it was, ſays our Author, the great bulwark of the popiſh cauſe at the time of the reformation; and it is a fact, that, in no part of the controverſy, were the reformers more puzzled by the popiſh diſputants; and this was the laſt error that Cranmer, Ridley, and many others of the moſt eminent champions of the reformation, relinquiſhed. The reaſon was, that this was one of the earlieſt corruptions of Chriſtianity; things that ſavour very ſtrongly of it, appear in the writings of the firſt centuries; and, ſo long as any regard was paid to the fathers, and arguments were allowed to be fetched from them in public diſputations, the advantage could not but lie on the ſide of popery: nor did the reformers ever get clear of this great difficulty and embarraſſment, till Chillingworth boldly declared, the *Bible only contained the Religion of proteſtants.*'

It is no wonder that a long train of aweful ideas ſhould accompany every thought about the Lord's Supper, and that it is approached with an undue and ſuperſtitious reverence, ſo long as there remains a notion of any peculiar preſence of Chriſt in the ſacrament, and conſequently the idea of ſome extraordinary virtue being communicated by it. This notion, however, is not likely to be rooted out, while the *thirty-nine articles* are conſidered as the ſtandard of faith in the church of England, and the *Aſſembly's Catechiſm* among ſo many diſſenters.—The diſſenters have even gone deeper into this ſuperſtition than the divines of the church of England. Retaining fewer rites and ceremonies, they have made ſo much the more of them. For this an appeal may be made to almoſt every thing the diſſenters have written upon the ſubject, particularly to Mr. Henry's treatiſe on the ſacrament, and more eſpecially to that chapter of it, which is intitled *Sights to be ſeen at the Lord's Table.* Hence it is, that ſeveral ſuperſtitious opinions and practices ſtill remain among the diſſenters. Hence, likewiſe, we ſometimes find ſocieties of ſenſible and thinking men, poſſeſſed of minds free from other vulgar prejudices, to be very large, and yet the number of communicants is very ſmall. To rectify this matter is one principal deſign of the preſent performance; and accordingly Dr. Prieſtley concludes it with intreating his readers to ſhew their regard to genuine Chriſtianity, and, a the ſame

time, their freedom from ſuperſtition, by joining, as often as they conveniently can, in receiving the Lord's Supper. This point is urged by our Author in a very forcible manner; and, in the whole of his work, he has diſplayed a liberality of ſentiment, and a freedom of inquiry, which, if exerciſed on all the doctrines of the goſpel, would, at length, be the means of convincing the moſt ſceptical perſons that the revelation of Jeſus, in itſelf conſidered, holds out a moſt rational, excellent, and divine ſcheme of religion. K—s

The Outlines of a new Commentary on Solomon's Song, drawn by the Help of Inſtructions from the Eaſt. Containing, I. Remarks on its general Nature. II. Obſervations on detached Places of it. III. Queries concerning the reſt of this Poem. By the Author of *Obſervations on divers Paſſages of Scripture**. 8vo. 5s. Buckland. 1768.

NO other part of the Bible has been ſubject to ſuch a variety of interpretations as the Songs of Solomon. In them the myſtics have found a perpetual ſource of typical and allegorical application; and enthuſiaſts of every denomination have rekindled their devotion at the bridal torch of the king of Iſrael. But ſince religion has taken reaſon and philoſophy into her alliance, ſhe has rejected in ſome meaſure both the dark conceits of myſtery, and the dreams of fanaticiſm. In looking upon theſe ſongs, we now pity the abſurdities of the myſtic, and ſmile at the ſympathetic raptures of the enthuſiaſt.

But, though, conſidered in a religious view, the Songs of Solomon ſhould no longer engage our attention, as an object of learning and curious enquiry, they will ſtill attract the notice of the lovers of antiquity. They are certainly the moſt ancient nuptial ſongs that have come down to us, and while they exhibit a ſtriking picture of the manners and the paſſions of men in remoter times and climates, with reſpect to one of the moſt intereſting events of life, they will always afford a rational and inſtructive entertainment.

If we peruſe the love-ſongs of Solomon with this view only, and take theſe Outlines of a commentary, as they are called, along with us, we ſhall be amuſed at leaſt with obſerving the ſtrong reſemblance that the modern eaſtern manners and cuſtoms retain of the ancient. The Author of the work before us, like a ſenſible and rational enquirer, endeavours to elucidate the latter by the former. For this purpoſe he collects ſuch informations concerning the oriental ſongs and ceremonies of love and marriage, as either their own writers, or the Europeans who have viſited their country, could afford him. Amongſt the

* See Review, Vol. xxxi. p. 316.

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latter the very ingenious Lady Mary Wortley Montagu is no inconſiderable contributor, and indeed we verily believe her ladyſhip to be a more proper commentator on the ſongs of Solomon than Origen could poſſibly be. For the amuſement of our Readers we ſhall ſelect one curious part of this work, where the illuſtrations are principally drawn from her letters. Cant. vii. 1, 2, 3. the Author endeavours to explain partly by means of thoſe letters, and partly from the xlvth pſalm, which he conſiders, with great appearance of probability, as having been compoſed in honour of the marriage of ſome Jewiſh king, of remote antiquity. Thus he proceeds in his learned and judicious obſervations:

'The firſt thing I would take notice of in this pſalm, is its deſcribing, with a good deal of particularity, *the dreſs* of the queen; from whence it appears that *ſuch deſcriptions* were perfectly in the Jewiſh taſte, and by no means thought improper for ſongs of this kind: "The king's daughter is all glorious within; her *clothing is of wrought gold*. She ſhall be brought unto the king in *raiment of needle-work*," ver. 13, 14. The explaining then Cant. vii. 1, 2, 5, of the dreſs of Solomon's queen, cannot be ſuppoſed to be *unnatural*, and *contrary to the Jewiſh taſte*. It is without doubt the intention of the poet there.

'The painting the bodies of eminent perſonages, or of others upon remarkable occaſions, is known to have obtained in countries very remote from each other. Our Britiſh anceſtors were painted; and Dampier, the celebrated voyager, brought over an Eaſt-Indian prince, whoſe ſkin was very curiouſly ſtained with various figures. But what is much more amazing to the imagination, the wild Arabs, that dwell in the very country to which this ſong refers, adorn themſelves after this manner, according to D'Arvieux, who tells us, among other things, in his deſcription of the preparatives for an Arab wedding, that the women *draw, with a certain kind of ink*, the figures *of flowers*, fountains, *houſes, cypreſs-trees, antelopes, and of other animals upon all the parts of the bride's body*. I cannot however, by any means, ſuppoſe, *the jewels the work of the hands of a cunning workman*, or *the heap of wheat ſet about with lilies*, mentioned in the beginning of the viith chapter of this ſong, are to be underſtood after this manner, and deſigned to expreſs *drawings* of this kind. Much leſs can they be underſtood *ſimply* of the ſeveral parts of the human body, *unadorned* as well as *unclothed*. The paſſage without doubt deſcribes her clothing.

'This is not only a more *diſcreet* way of interpreting theſe paſſages, but better agrees with the mention of the *queen's clothing* in the xlvth Pſalm, and her *raiment of needle-work*, as well as with the mentioning *her ſhoes* in the beginning of that very paragraph, in which we have an account of theſe things. Not to ſay, that though the Arabs of the Holy-land at preſent paint their ſkin after this manner, and might do it anciently, yet the Iſraelites might not, and indeed might conſider themſelves as forbidden by Moſes to do ſo: "Ye ſhall not make any cuttings in your fleſh for the dead, *nor print* ANY *marks upon you*."

'That the garments are referred to is indeed ſo viſible, that interpreters have not unfrequently ſo interpreted theſe paſſages, but I do not

know whether they have obſerved, from the xlvth Pſalm, that ſuch deſcriptions are perfectly in the Jewiſh taſte; and I am ſure none of them have illuſtrated theſe paſſages in ſo happy a manner as Lady Montagu has undeſignedly done, in the account ſhe gave of her eaſtern dreſs to one of her correſpondents,

"The firſt part of my dreſs, ſays this lively writer, is a pair of drawers, very full, that reaches to my ſhoes, and conceals the leg more modeſtly than your petticoats. They are of a thin roſe-coloured damaſk, brocaded with ſilver flowers. My ſhoes are of white kid leather, embroidered with gold. Over theſe hangs my ſmock, of a fine white ſilk gauſe, edged with embroidery. This ſmock has wide ſleeves, hanging halfway down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom is very well to be diſtinguiſhed through it.—The *antery* is a waiſtcoat, made cloſe to the ſhape, of white and gold damaſk, with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. My *caftan*, of the ſame ſtuff with the drawers, is a robe exactly fitted to my ſhape and reaching to my feet, with very long ſtrait falling ſleeves. Over this is the girdle, of about four fingers broad, which, all that can afford it, have entirely of diamonds, or other precious ſtones; thoſe, who will not be at that expence, have it of exquiſite embroidery on ſattin; but it muſt be faſtened before with a claſp of diamonds.—— The head-dreſs is compoſed of a cap, called *talpoc*, which is, in winter, of fine velvet embroidered with pearl or diamonds. And, in ſummer, of a light ſhining ſilver ſtuff. This is fixed on one ſide the head, hanging a little way down with a gold taſſel, and bound on, either with a circle of diamonds (as I have ſeen ſeveral) or a rich embroidered handkerchief. On the other ſide of the head, the hair is laid flat; and here the ladies are at liberty to ſhew their fancies; ſome putting flowers, others a plume of herons feathers, and, in ſhort, what they pleaſe; but the moſt general faſhion is a large *bouquet* of jewels, made like natural flowers, that is, the buds of pearls; the roſes of different coloured rubies; the jeſſamines of diamonds; the jonquils of topazes; &c. ſo well ſet and enamelled, 'tis hard to imagine any thing of that kind ſo beautiful. The hair hangs at its full length behind, divided into treſſes, braided with pearl or ribbon, which is always in great quantity," &c.

'Not only are the times of Solomon and Lady Montagu very remote from each other, but the country whoſe dreſs ſhe deſcribes is alſo conſiderably diſtant from Judæa; yet notwithſtanding, this account muſt be acknowledged to be very inſtructive. If the beauty of the *ſhoes* of this ancient princeſs was equal to that of thoſe of our ambaſſadreſs, it is no wonder that circumſtance is not omitted. The *concealed dreſs of the thighs* of the Engliſh lady, (the drawers,) which I ſhould ſuppoſe is the meaning of the word, tranſlated in our common verſion, "*the joints*," and in the new one, "*the moldings*," (ſince the verb, from which the original word is derived, expreſſes withdrawing and concealment, ch. v. 6,) had what were like *jewels of ſilver*, that is, curious works of ſilver, being embroidered with *ſilver flowers*, which is part of the deſcription of the magnificence of the ancient Jewiſh dreſs. Various are the forms into which the claſps of a girdle may be faſhioned: we are not told what that of Lady Montagu was; that of the Arab princeſs, as delineated in La Roque's book, was a roſe, with the pod of

ſome flower on each ſide of it; but that of Solomon's wife, it ſeems, was that of a *round goblet*, or *cup*, which wanted not liquor—ſo formed as to look filled with liquor, or mixed wine, as it might eaſily be made to do, by a proper diſpoſition of the precious ſtones. I do not ſuppoſe we can have any great dependance on this picture in La Roque, but it may ſerve to ſhew, how natural this interpretation of the goblet is. Whatever difficulties interpreters have met with, in explaining "*the heap of wheat ſet about with lilies*," of this ancient princeſs, it is evident that it is a very natural poetic deſcription of Lady Montagu's waiſtcoat, made of *gold* damaſk, and *fringed with gold*, beneath which appeared a large border of the fineſt *white* gauze, nothing being more common than to expreſs an *exquiſite white* by that of the *lily*, and to uſe the epithet of *golden* when poetry ſpeaks of *grain*. I will not affirm that the queen here was dreſſed *juſt* as her ladyſhip was, but I am ſure it is much more eaſy to receive ſuch a ſuppoſition, than to imagine with Lamy, that *they might have a cuſtom in Palæſtine* of ſtrewing flowers *round the* heaps of corn *after it was winnowed, and that there is an alluſion to that cuſtom here*. Not to ſay that ſhe, whoſe nuptials were ſung in the xlvth Pſalm, is expreſly ſaid to have been clothed in a garment of *wrought gold*. The *flowers of the head-dreſs*, would make the comparing the head of a modern eaſtern lady to Carmel quite natural: Carmel being remarkable for the richneſs of its ſoil, and the nobleneſs of its vegetable productions. And as we may believe the cuſtom of adorning the head with flowers, either natural or artificial, was of great antiquity, though we may believe not then in near ſo expenſive a manner as now, according to our ambaſſadreſs, it in like manner explains and juſtifies this ancient compariſon. When the *hair of the head* is ſaid to be like *purple*, we muſt, I think, admit the obſervation in the notes on the new tranſlation, that this is not to be underſtood of the *fillet*, with which her hair was tied up, or rather the *ribbon*, braided according to Lady Montagu into the treſſes of her hair, becauſe the letter *caph* then would be redundant, and it would have been ſaid the hair of thy head *is* purple, not *like* purple. But then I do not believe it is neceſſary to ſuppoſe the *colour* of the hair is here alone referred to, as that writer ſuppoſes, the *caph* would be equally redundant in that caſe, were the hair *properly* purple; not to ſay that an hair *black* towards the roots, and *lightly tinged with gold* towards the extremities, cannot well, I ſhould think, be ſaid to be *like* purple, with reſpect to *mere* colour. *Purple*, we all know, was ſuppoſed to be the nobleſt of colours, and when the Jewiſh poet ſays, "the hair of thine head is like purple," I ſhould ſuppoſe he rather meant, that it excelled that of ladies in common, in point of *quantity* as well as of *colour*, as purple excels other dies. So Lady Montagu goes on, in the letter from whence I drew this citation, "I never ſaw in my life, ſo many *fine heads of hair*. In one lady's I have counted an *hundred and ten treſſes*, all natural; but it muſt be owned, that every kind of beauty is more common here than with us." Such a lady's hair I imagine, (her's that had an hundred and ten treſſes,) whatever was its colour, provided it was an agreeable one, might be ſaid to be *like purple*, precious that is as purple, whoſe value is expreſſed in many paſſages of ſcripture.

'The beauty of the thought would be greatly augmented, if Father Houbigant's verſion of this place were admitted, who ſuppoſes the words

are

are to be taken in connexion with what follows, and ſignify, "the hair of thy head is like the purple of the king faſtened from the ceilings," like the purple curtains, that is, that hang in magnificent feſtoons from the ceilings of the palace; or perhaps from the cieling over the throne of King Solomon, ſhading and ornamenting his head in the moſt exquiſite manner. Nor is this interpretation peculiar to Father Houbigant, ſince it appears by the ancient ſcholia, annexed to the London edition of the Septuagint of 1653, that it was long ago underſtood in much the ſame ſenſe.'

There is ſomething ſo very natural in the interpretation ariſing from Father Houbigant's verſion, that in conſideration thereof, and the concurring teſtimony of the ancient ſcholia, we entertain no doubt of its being the true one. As to the explanation of *the heap of wheat ſet about with lillies* from Lady Montagu's waiſtcoat, it is certainly very ingenious, curious at leaſt, and may, poſſibly, be juſt. As to the reſt, we can aſſure the critical Reader, that this very learned and judicious treatiſe will afford him the ampleſt ſatisfaction. L.

Elements of the Practice of Phyſic. Part. II. Containing the Hiſtory and Methods of treating Fevers and Internal Inflammations.* By George Fordyce, M. D. Member of the Royal College of Phyſicians, and Reader on the Practice of Phyſic, in London. 8vo. 3s. ſewed. Johnſon. 1768.

ABILITIES, accuracy, application, and a ſyſtematic turn, are the obvious requiſites to a good profeſſor of medicine. Elegance, tho' not an eſſential, is however an uſeful addition.—Dr. Fordyce, who ſtyles himſelf *Reader on the Practice of Phyſic*, appears to be well qualified for the ſtation in which he has placed himſelf.—His general deſign, of which the preſent publication is only a part, is, from his own obſervation and from the accounts which have been publiſhed by others, to give a plain deſcription of diſeaſes; and to add to theſe deſcriptions, ſuch remedies as are indicated in the reſpective diſeaſes.—To attempt an abſtract of a work of this kind would be uſeleſs; we ſhall give our Readers therefore Dr. Fordyce's *general doctrine of fevers*, as an adequate ſpecimen of his medical abilities, and of his merits as a Lecturer.

' *The Symptoms, Diſtinctions, Prognoſtics, and Indications of Cure, with the Remedies in Fevers.*

' The periods of fevers begin with all or moſt of the following ſymptoms;

' *(a)* Languor, wearineſs, weakneſs, inſenſibility of the extremities, cold and trembling, pain in the back.

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* We have enquired in vain for Part I; which, as we are informed, is not yet publiſhed.

' *(b)* Pale-

'*(b)* Paleneſs; a dry, foul tongue, and thirſt; tranſparent urine; coſtiveneſs, and ſuppreſſion of other ſecretions; paleneſs and dryneſs in ulcers; a quick, ſmall, intermittent pulſe; pain in the limbs, joints, and forehead; blindneſs; *delirium.*

'*(c)* Anxiety, oppreſſion and ſwelling about the *præcordia*; quick and laborious reſpiration, ſometimes with cough; rigor, and horror; flatulencies, loſs of appetite, *nauſea*, and vomiting.

'According to the violence of theſe ſymptoms at any time of the diſeaſe, the fever is violent; and when they are entirely carried off, it is cured.

'Theſe are produced by

'1ſt, Certain paſſions of the mind ſuddenly excited, the principal of which are fear, grief, and anxiety.

'2d, Cold applied to the body.

'3d, Putrid, variolous, morbillous matter or pus, acting upon the ſenſible parts.

'4th, Retention of certain ſubſtances in the *primæ viæ*, as indigeſtible food in the ſtomach, *fæces* in the inteſtines.

'5th, Changing of cuſtoms or climates, to which the body has been habituated; at leaſt aſſiſting the other cauſes.

'Theſe cauſes, except variolous, morbillous matter and pus, produce fever immediately, without any previous alteration.

'Any two of them acting together, are more powerful in exciting the diſeaſe, than one ſingly.

'They act more certainly on irritable habits.

'Unleſs when the ſymptoms of the firſt ſtage deſtroy the patient, they are followed by

'Rigor, and horror; heat riſing from the præcordia, and diffuſed from thence over the body irregularly, unequally, and fluſhing; a ſtrong, full, obſtructed pulſe; or a very quick, ſmall one; great pain in the head, and joints; *ſtupor*, and *delirium*; univerſal foreneſs; redneſs ariſing in different parts irregularly; the urine higher coloured, but perfectly tranſparent; ſweating, in the head and breaſt, or over the whole body; partial ſecretions; *petechiæ.*

'The ſymptoms of the firſt ſtage are gradually relieved.

'At laſt the pulſe becomes free; all the ſecretory organs are relaxed; hence the ſkin grows ſoft and moiſt, the tongue likewiſe is ſoft and moiſt, the belly is open, and the urine in greater quantity, not perfectly tranſparent when diſcharged, after a little time becoming turbid and opaque, and at laſt depoſiting a copious ſediment: the ſecretions are often greatly increaſed; there ariſes a copious and univerſal ſweat, or a purging, or great flow of urine.

'The quickneſs of the pulſe, and all the other ſymptoms of the firſt and ſecond ſtage gradually ſubſiding, the patient recovers his health, but is conſiderably weaken'd.

'Or there ariſes an inflammation or hæmorhage, in ſome part of the body, the ſymptoms of the firſt ſtage ſuddenly diſappearing, or being greatly diminiſhed.

'*Fevers are,*

'The Ephemera Simplex, conſiſting of one period only.

'Recurrent Fevers conſiſting of more than one period, no ſingle one laſting more than 24 hours, or till the evening following.

'*Recurrent*

' *Recurrent Fevers are,*

' The Intermittent, in which the ſymptoms of one period go off entirely before a ſecond ariſes, or there are only left a ſlight pain in the back, a foul tongue, ſome contraction and paleneſs on part of the ſkin, with languor.

' The Remittent, in which the patient is greatly relieved; but the pulſe continues quick, and ſeveral other ſymptoms are not carried off before the ſecond period begins.

' The Continued, in which one period begins before the former is conſiderably abated.

' In intermittent fevers, the diſeaſe is more apt to recur at the end of 48 hours from the beginning of the former period, than at any other interval; ſuch are called Tertians: next to this it is more apt to recur at 24 hours, when they are called Quotidians; or at 72 hours, when they are called Quartans; but there are inſtances of their recurring at all other intervals.

' Quotidians are frequently converted into tertians, and tertians into quartans.

' The ſymptoms indicating great ſtrength, often happen in quotidians; the ſymptoms of the firſt ſtage are violent in tertians; and thoſe indicating weakneſs, are frequently found in quartans.

' But ſymptoms of ſtrength and weakneſs occur ſometimes in all the types.

' In fevers recurring at the end of 24 hours, when every ſecond period is more violent, they are called Double Tertians; when every third, they are called Triple Quartans.

' In continued fevers the exacerbations happen commonly in the evening every day, and are equable at the beginning, but gradually increaſing; in the middle every other one is more violent; and at the end every third, when they likewiſe gradually decreaſe.

' In continued fevers at the beginning, for moſt part, the veſſels act ſtrongly; at the end weakly.

' In all fevers, the more violent the attack at any particular period, the greater chance there is of the paroxyſm's running through its ſtages, and producing a perfect criſis.

' In continued fevers left to themſelves, more violent exacerbations oftner happen, on the fourth, fifth, ſeventh, ninth, eleventh, thirteenth, fourteenth, ſeventeenth, and twenty-firſt days, than on any others.

' On thoſe days the periods either go through all their ſtages, and a perfect freedom from the diſorder is produced, (in which caſe for moſt part it does not recur;)

' Or the diſeaſe goes off by the exacerbations becoming gradually leſs and leſs, and being followed by imperfect critical ſymptoms.

' The danger ariſes from the violence of the ſymptoms of the firſt ſtage, and the *delirium* produced from thence; or from too ſtrong an action of the veſſels; or from great weakneſs in the patient.

' The firſt is indicated by the diſeaſe's being preceded by long continued languor, wearineſs and weakneſs: it being attended by great proſtration of ſtrength; the ſkin's being rough, dry, and unequal; ulcers becoming perfectly dry; the pulſe being much contracted, quick, and intermittent; the tongue and mouth's being dry, the tongue covered with

with a dry, rough furr, and the thirſt unextinguiſhable; the urine's being pale, perfectly tranſparent, and in ſmall quantities; the nails, fingers, and feet, remaining cold and pale; the noſe ſharp, temples and eyes hollow; ſkin of the forehead contracted; ears cold; and face univerſally pale, or of a duſky colour: the breathing's being ſhort, quick, and laborious, the patient moving his noſtrils; the *præcordia* tenſe, ſwelled, and hard; the anxiety and reſtleſſneſs great; the patient's picking the hairs off the bed-cloaths, and hunting flies: the imagination hurried; the ſleep reſtleſs and unrefreſhing; the thirſt's going ſuddenly off; violent *delirium*, or a total inſenſibility and convulſions appearing.

'The ſecond is indicated by a hard, full, ſtrong pulſe; a great redneſs; a full and quick reſpiration; a dry white tongue; great pain in the head and joints; ſweating about the head and breaſt, or all over the body; red ſwelled eyes; *ſtupor*; *delirium*; convulſions.

'The third is indicated by, partial, or univerſal, or cold colliquative ſweating; purging; tears; great ſecretion of urine; or any other partial ſecretion, the reſt not taking place at the ſame time; urine with a mucous cloud or ſediment; ſymptoms of putrid blood, as a black furr upon the tongue, thick and black urine, *petechiæ*, putrid ſecretions, as putrid *fæces*, &c. A ſmall, quick, trembling pulſe; the patient lying ſeemingly ſtupid, without much uneaſineſs, or on his back with the legs and arms extended, ſlipping out at the foot of the bed; fainting when in an erect poſture, or upon any evacuation; *delirium*; *ſubſultus tendinum*; the *fæces* and urine evacuated without the knowledge of the patient; the pulſe loſt in the arm.

'When the Symptoms of the firſt ſtage come on with great violence, the diſeaſe is oftener an *ephemera ſimplex* or *intermittent*, than a continued fever.

'When the ſymptoms *(a)* of the firſt ſtage attack the patient more violently in proportion to *(b)* *(c)* the diſeaſe is apter to be continued, and *e contra*.

'When the *tertian* type is evident on the firſt days of a continued, it is generally changed into an intermittent.

'The more perfect the criſis, the leſs danger of a relapſe, and *e contra*.

'Continued fevers, whoſe types are changed by evacuations, are leſs apt to be cured by a criſis, and have more imperfect criſes, than thoſe running through their natural periods.

'Fevers, which in the beginning are neither attended with ſtrong ſymptoms of the firſt ſtage; nor thoſe indicating great ſtrength or weakneſs generally continue long.

'Fevers that are continued, and have the ſymptoms of the firſt ſtage violent, are, the *plague*, *malignant fevers*.

'Continued fevers, in which the ſymptoms of the firſt ſtage are at the beginning ſlight, if attended with great ſymptoms of ſtrength, are *inflammatory fevers*; if otherwiſe, low *nervous fevers*.

'*Indications of Cure in Fevers.*

'I. INDICATION. All applications increaſing the diſeaſe, rendering the hot fit irregular, or diſturbing the natural periods, are to be avoided.

'*(A)* The food is not to be of difficult ſolution or fermentation; flatulent;

flatulent; producing an adhesive solution; disagreeable to the stomach; nor in too great quantity.

'Proper substances for food are,

'*(a)* Decoction of rice, barley, oats, &c.

'*(b)* Shell'd barley, oats, rice, boil'd; or fermented, and baked into bread, afterwards toasted.

'*(c)* Broths of pullets, lean mutton, and beef.

'*(d)* Pullets about nine months old, roasted or boiled.

'*(e)* Whitings, flounders, soals, dace, roach; these fishes however are seldom to be used.

'*(B)* The *primæ viæ* are to be cleared of any offending matter, by gentle emetics and laxatives, or glysters, according to the strength of the patient.

'*(a)* Proper laxatives are, sal Glauberi verus, tartar vitriolatum, tartar solubile, pollychrestum rupellense, sulphur, radix rhei, manna, cassia, tartar, fructus tamarindorum.

'*(b)* Laxatives used in glysters are, decoctum commune pro clysmate, sal commune, sal Glauberi, oleum lini, sacharum rubrum, electarium lenitivum.

'*(C)* Great external heat and cold are to be avoided, as are likewise sudden changes from the one to the other, and air unfit for respiration.

'The bed-chamber is to be large, and the bed placed so as to avoid currents of air.

'Heat is to be generated by fewel burning in an open fire-place; cold by sprinkling the floor with infusions of distill'd waters of some of the aromatic herbs, such as thymus, rosmarinus, lavendula, rosarum flores.

'*(D)* Sleep may be procured by

'*(a)* Attention to an uniform murmuring noise.

'*(b)* Antispasmodics and sedatives, as oleum dulce, oleum æthereum in spiritu vini soluta et aqua commixta.

'*(c)* Opium, which is seldom useful, frequently prejudicial.

'*(E)* Putrid air, fear, grief and anxiety, are to be avoided.

'II. INDICATION. Accidents arising from too strong action of the vessels, ought to be avoided;

'*(A)* By bleeding, according to the strength of the patient, and violence of the symptoms of the 1st stage.

'*(B)* The food is to be such as affords little nourishment. [Vid. Ind. 1st. *(A) (a)*]

'*(C)* By sedatives given internally, such as

'Acidum vitriolicum, muriaticum, limonum, tamarindorum, berberis, mororum.

'*(D)* By laxatives, so as to procure two or three stools. [Vid. Ind. 1st. *(B) (a)*]

'III. INDICATION. The strength is to be supported, when the symptoms of weakness come on.

'*(A)* Stimulants and antispasmodics are to be given according to the weakness, such as sack, madeira, mountain, port, claret, moschus, camphora, castor, alkali volatile.

'It hath been the practice with this view, to give the spices, and other substances whose virtues as stimulants depend on their essential oils;

fils; but as they generally quicken the pulſe, and greatly increaſe all the ſymptoms of irritability, I think they ought to be laid aſide; bliſters, upon the ſame account, are not ſo uſeful for this purpoſe.

'IV. INDICATION. Irritability ariſing towards the end, is to be taken off.

'*(A)* By acids. Vid. [Ind. II. *(C)*]

'*(B)* By cortex Peruvianus, if there are remarkable remiſſions.

'V. INDICATION. The ſymptoms of the firſt ſtage are to be immediately taken off, or diminiſhed.

'*(A)* By giving internally medicines to relax the ſmall veſſels throughout the ſyſtem by their action on the ſtomach, ſuch as nitrum commune, ammoniacum commune, all the other neutral ſalts, radix ipecacuanhæ, radix ſenecæ, preparationes antimonii, aqua frigida.

'*(B)* By external applications producing inflammation, ſuch as cantharides, ſemina ſinapi.

'The gentle ſtimulants commonly called *diaphoretics*, as contrayerva, &c. have been by many practitioners uſed for this purpoſe internally; but their action is extremely doubtful.

'VI. INDICATION. The diſeaſe is to be prevented from recurring.

'*(A)* Symptoms of the firſt ſtage remaining after the criſis, and facilitating the re-production of the diſeaſe are taken off by Vid. [Ind. V. *(A)*]

'*(B)* By counteracting the cold fit, before, and at the time of, the acceſſion.

'*(a)* Vid. [Ind. V. *(A)*]

'*(b)* By the application of ſtimulants (1) externally, as allium, ſinapi, aromata (2) internally, as the aromata, alkali volatile, vinum, opium, moſchus, camphora.

'*(C)* By medicines preventing any application from affecting the ſyſtem, ſo powerfully as it would do naturally, (i. e. deſtroying irritability) ſuch as cortex Peruvianus, vitriolum et muria ferri, vitriolum cupri, alumen, cortex fraxini.'

After this general doctrine of fevers, our Author proceeds to the particular diſeaſes, in the following order:

1. *Continued fevers*, viz. The plague:—the violent putrid fever:—the inflammatory fever:—and the nervous fever.

2. *Intermittent fevers.*

Dr. Fordyce then gives the general doctrine of *inflammation*; and afterwards proceeds as before to the particular, local inflammations.

1. *The internal phlegmonous inflammations*, viz. The inflammation of the brain.—Angina.—Inflammation of the lungs.—Pleuriſy.—Inflammation of the intercoſtal muſcles:—mediaſtinum:—pericardium.—Paraphremitis.—Inflammation of the inteſtines:—ſtomach:—rectum:—ſubſtance of the liver:—membranes of the liver:—the cellular membrane, lying under the pſoas muſcle:—ſubſtance and external coat of the kidney:—the bladder:—the womb.

2. *Inflammations of the mucous membrane*, viz. The catarrh.—The eriſipelatous ſore throat, or ſore throat attended with

ulcers.—The cholera morbus, diarrhæa, and dyſentery.—The venereal diſeaſe.—The gonorhæa benigna.

In conſidering every particular diſeaſe, our Author adopts the following order: he points out the cauſes, diſtinctions, progноſis, prevention, and the method of cure: adding the formulæ of ſuch medicines as are indicated.—Dr. Fordyce informs the public, that he intends to proſecute and compleat his Elements of the Practice of Phyſic, with the utmoſt care and diſpatch.

D.

Critical Diſſertations on the Origin, Antiquities, Language, Government, Manners, and Religion, of the ancient Caledonians, their Poſterity the Picts, and the Britiſh and Iriſh Scots. By John Macpherſon, D. D.-Miniſter of Slate, in the Iſle of Sky. 4to. 10s. 6d. Becket and De Hondt. 1768.

THE abſurd ſyſtems of national antiquities, adopted by the ſtates of Europe, in the middle ages, were the natural conſequence of a pride of family, which aroſe from the feudal conſtitution of their governments, and that credulity, which always diſtinguiſhes an illiterate people. Men poſſeſſed of the little literature of the times, and of a talent for fable, either through deſign or vanity, indulged the romantic paſſion of an ignorant race of men, by deducing the origin of their reſpective nations, from æras too remote to be known. The darkneſs which involved their barbarous anceſtors, furniſhed an ample field for fiction, and it was impoſſible to form tales too extravagant or improbable for the eaſy belief of thoſe ages. We are not, therefore, to wonder, that we poſſeſs ſuch a maſs of legends for the early hiſtory of thoſe great communities, which have, for many centuries, made ſuch a figure in our diviſion of the world.

This credulity, with regard to hiſtory, as well as to matters of religion, began to ſubſide, with the revival of letters in the weſt. A ſpirit of inquiry gradually aroſe among mankind, and penetrated that veil, with which antiquity had covered its hiſtory and ſuperſtition. The genuine accounts of the tranſactions of former ages were, in a great meaſure, extricated from fable: and nations choſe rather to truſt their reputation to late and well atteſted events, than to derive any renown to themſelves, from the uncertain legends of their anceſtors.

Though few nations have made a greater progreſs in critical learning than the Britiſh, none applied it leſs to the inveſtigation of the truth of their ancient hiſtory and origin. The Engliſh ſatisfy themſelves with looking back with contempt upon the credulity of their anceſtors; and the Scots and Iriſh, till of late years, were too much attached to the fables of their bards and

and ſenachies, to examine ſyſtems of antiquity, which flattered their vanity and national pride. The hiſtory and origin even of the Saxons are not hitherto put upon a reſpectable and proper footing: and the tranſactions of the anceſtors of both the Scottiſh nations, remain in ſuch confuſion, as to leave the reproach of too much negligence or credulity upon their poſterity.

About the beginning of this century, ſeveral writers of eminence in Scotland looked back, with a critical eye, into the antiquities of their nation. They were incited to this inquiry, by the unfavourable obſervations made, by many learned Engliſh and Iriſh eccleſiaſtics, concerning the time of the firſt ſettlement of the Scots in Britain. Though the writers of North-Britain confuted, in a ſatisfactory manner, thoſe extenuators of their antiquities, yet they left the origin and hiſtory of the ancient Scots, in the ſame cloud of darkneſs, in which they found them. Even the induſtrious Father Innes, being unacquainted with the Galic language, had but little ſucceſs in his inquiries, concerning the real origin of his countrymen —It was reſerved for Dr. Macpherſon, whoſe work lies now before us, to diſpel that darkneſs, which involved the antiquities of North-Britain.

The preface to this learned and ingenious work ſeems to have been written by another hand. It is not confined merely to illuſtrate the diſſertations to which it is prefixed; it enters into the ſubject, and by ſeveral additional arguments and diſquiſitions, further proves the fabulouſneſs of the Hibernian deſcent of the Scots of Britain, which had been ſo univerſally received. —'It was not altogether, ſays the writer of the preface, from a partiality to his own country, that Dr. Macpherſon gave the firſt place to Scotland, in his diſquiſitions. Though the Scots have as juſt pretenſions to a high antiquity, as any nation in Europe, yet their origin is peculiarly involved in darkneſs. It was the misfortune of North-Britain to have been almoſt totally deſtitute of letters, at a time when monkiſh learning and thoſe religious virtues which aroſe from aſcetic auſterities, greatly flouriſhed in Ireland and among the Saxons in England. This was the caſe, in the ſeventh and eighth centuries, the æra, in which the Hibernian ſyſtems of antiquity were formed. The Senachies and Fileas of Ireland made then a property of the Scots of Britain; and, ſecure of not being contradicted, by an illiterate race of men, aſſumed to themſelves the dignity of being the mother nation. The partiality of Bede for his holy cotemporaries of Ireland is well known. The good man believed and retailed whatever fictions were dictated to him, by the religious of a nation, for whom he had the greateſt regard for their orthodoxy.'

The writer of the preface proves, that the Deucaledones and Vecturiones of North-Britain were the ſame with the Scots and Picts, and conſequently that the latter nations, inſtead of coming from Ireland, were the genuine poſterity of the old Caledonians. He computes the arguments brought from Gildas againſt his ſyſtem, and ſhews, in a very ſatisfactory manner, that Bede's information, concerning the Scots, came from the Iriſh bards, and conſequently deſerves no credit. After giving additional ſtrength to Dr. Macpherſon's arguments againſt the opinion of Tacitus, concerning the Germanic extraction of the Caledonians, he concludes with ſome ſtrictures, on one O'Conor, who, it ſeems, in writing againſt the ſyſtem of Iriſh antiquities eſtabliſhed, by the tranſlator of Oſſian's poems, 'uſes low ſcurrility, in the place of argument and diſpaſſionate diſquiſition.'

Dr. Macpherſon's firſt diſſertation is general. It treats concerning, and expoſes the abſurdities of, the remote antiquities of nations. After diſplaying great erudition and judgment, in this diſquiſition, he makes ſome ſtrictures, and, we think, with juſtice, on ſome elegant hiſtorians of his own country, who, 'haſtening to thoſe great events, which crowd the latter part of the Britiſh annals, have left our ancient hiſtory, in the obſcurity, in which they found it: looking, with too much contempt, on the origin of ſocieties, they have either, without examination adopted the tales of their predeceſſors, or altogether exploded them, without any diſquiſition.'

In his ſecond diſſertation, the Doctor, after ſome general obſervations on the firſt migration of Aſiatic colonies into Europe, inveſtigates the origin of the Caledonians, the anceſtors of the Britiſh and Iriſh Scots. He gives ſeveral etymons of their name; 'But, I muſt confeſs, ſays the Doctor, that the derivation given by Mr. Macpherſon, the tranſlator of the poems of Oſſian, is the moſt ſimple and natural. The highlanders, as he juſtly obſerves, call themſelves CAEL. That diviſion of Scotland which they poſſeſs, they univerſally call, to this day, CAEL DOCH, that is to ſay, the country of the CAEL, or GAULS. The Romans, by a tranſpoſition of the letter L in CAEL, and changing the harſh CH of DOCH, into a harmonious termination, formed the name of Caledonia.' This domeſtic appellation of the country of the highlanders, together with the name of ALBANICH *, which they ſtill retain, is a deciſive proof, that the Scots highlanders are the genuine poſterity of thoſe Gauls who firſt poſſeſſed themſelves of Britain; and not a colony of Spaniards, who came by a long voyage, across the Cantabric ocean to Ireland.

* Albanich ſignifies the inhabitants of Albion, or genuine Britons.

The

The third diſſertation contains very ſatisfactory proofs that the Picts were genuine Caledonians: and in the fourth, the Doctor diſplays uncommon erudition and induſtry in his inquiries into the monarchy of that nation. The fifth diſſertation treats of the Pictiſh language, which the Doctor proves to be the ſame with the Galic of modern Scotland, and, by conſequence, aſcertains, that the Scots, as well as Picts, were the genuine poſterity of the Caledonians. Having eſtabliſhed this preliminary foundation for his ſyſtem, the learned Diſſertator proceeds to an examination, into the firſt appearance of the Caledonians, in North-Britain, under the name of Scots. We agree, with the writer of the preface to Dr. Macpherſon's work, that 'the almoſt continual wars and animoſities, which ſubſiſted between the Engliſh and Scots, for many ages, naturally gave birth to violent prejudices on both ſides.' It were to be wiſhed that theſe fooliſh prejudices were loſt, as he thinks they are, in the antiquity of thoſe national injuries, from which they firſt aroſe. Be that as it will, we muſt confeſs that ſome of 'the learned antiquaries of England, in the laſt age, could not diveſt themſelves of that antipathy to their northern neighbours, which had ſeized their whole nation.' They carried their averſion into the region of diſquiſition and literary inquiry, and went out of the common channel of their ſubject to extenuate the national antiquities of the Scots. But it muſt not be concealed that the writers who replied, from the other ſide of the Tweed, were not leſs circumſcribed in their ideas of that univerſal candor, which ought to diſtinguiſh all the members of the republic of letters.

Stillingfleet and the famous Lloyd, Biſhop of St. Aſaph, were at much pains, as well as the learned Archbiſhop Uſher, to bring down the commencement of the Scottiſh monarchy—and even the migration of the nation itſelf from Ireland, to the fifth or ſixth age.—Dr. Macpherſon not only confutes them by unanſwerable teſtimonies, from the Roman writers, but ſhews that Lloyd, with all his critical learning, was either miſtaken, or miſrepreſents a paſſage of Ammianus Marcellinus, where the Scots are mentioned as principals, in the war in Britain againſt the Emperor Conſtantius, in the 360th year of the Chriſtian æra*. The Doctor paſſes from the Scots to a ſhort detail of the antiquities of Ireland, according to the beſt annals preſerved, in that country. This account, in itſelf dull and puerile, is rendered pleaſant and ludicrous, by the Doctor's facetious manner of treating it. He proves, with Innes, by unanſwerable arguments, that the Iriſh, before the miſſion of St. Patrick, were deſtitute of letters, and conſequently that no me-

* Ammian. Marcellin. Lib. xx.

mory of events, prior to the fifth age, is preſerved among them.—In the ſucceeding diſſertation, the Doctor, after ſome general obſervations on the uncertainty of oral tradition in every country, endeavours to inveſtigate the real origin of the Iriſh. One of his arguments is perhaps ſufficient to convince the diſpaſſionate that the Iriſh originally tranſmigrated from Caledonia. —The Welſh in all ages diſtinguiſhed the Iriſh as well as the Picts and Scots, by the name of GAEL, and the firſt and laſt mentioned nation, uſe that very appellation for themſelves, at this day; which is a demonſtration, that all the three were the poſterity of thoſe Gauls, who were the firſt inhabitants of Britain. Our Author might have confirmed this doctrine, by the expreſs teſtimony of Diodorus Siculus, who ſays, '*that the moſt barbarous of all the Gauls, were thoſe Britains who inhabited Ireland**.'

The Author of the Diſſertations, having ſettled the real origin of the Scots and Picts, proceeds with great acuteneſs and ingenuity, to ſhew how thoſe two branches of the Caledonians acquired their new names. He then obſerves, 'that the indigenous name of the Caledonians is the only one hitherto known,' among their genuine deſcendants, the highlanders of Scotland. They call themſelves ALBANICH to this day. All the illiterate highlanders are as perfect ſtrangers to the national name of Scots as they are to that of Parthian or Arabian. If a common highlander is aſked what countryman he is, he immediately replies, that he is an ALBANICH, a genuine Briton, or GAEL, whoſe anceſtors derived their origin from the Gauls of the continent.

We have dwelt the longer upon this ſyſtem of the origin of the inhabitants of North-Britain, as it is not only new, but carries conviction along with it. The Doctor then proceeds to an ingenious and elegant account of the genius, manners and cuſtoms of the Caledonians, Picts and Scots. He examines, with great learning and acuteneſs, the opinion of Tacitus, concerning the Germanic extraction of the Caledonians, which ſeems to be corroborated by a tradition preſerved, by the venerable Bede. The two ſucceeding diſſertations, throw great light on the degrees and titles of honour among the ancient Scots, upon ſome obſolete terms in their laws, and upon the famous order of Bards, which ſubſiſted among them, as well as among all the Celtic nations. The Doctor has, in his 15th and 16th diſſertations, given a compleat hiſtory of the Norwegian principality of the iſles, commonly called the Kingdom of Man; and ſhews that the hiſtorians of Scotland have miſrepreſented almoſt every article and event, which concerns thoſe iſlands,

* Diod. Sic. Lib. iv.

during

during their dependence on the crown of Norway. The remaining diſſertations of this valuable work illuſtrate the civil and religious antiquities of the Scots, in a manner, which renders a ſubject, in itſelf dry, pleaſing and inſtructive.

To conclude, we may venture to recommend theſe Diſſertations, as the beſt critical inquiry into the hiſtory and antiquities of our northern neighbours, that has hitherto been given to the public. The manlineſs of his ſentiments, the elegance of his diction, and his agreeable manner of treating his ſubject, ſhew that the Author was a man of more than ordinary talents, as a writer; and, it is much to be regretted, that his death has deprived the republic of letters of ſo valuable a member.

M.

Concluſion of our Account of *Yorick's Sentimental Journey through France and Italy.* See our laſt Month's Review.

"ALAS poor Yorick!—a fellow of infinite jeſt; of moſt excellent fancy;—Where be your gibes now? your gambols? your ſongs? your flaſhes of merriment that were wont to ſet the table in a roar?"—Poor Yorick! Little did we imagine, while lately indulging the play of fancy, in a review of thy Sentimental Journey, that thou wert then ſetting out on thy laſt journey, to that far country from whoſe bourn no traveller returns! Little did we think that in thoſe very moments, ſo grateful, ſo pleaſant to us, thou thyſelf wert expiring on the bed of mortal pain,—breathing out thy once mirthful ſoul, and reſigning all thy jocund faculties to the ruthleſs tyrant with whom *there is no* JESTING:—alas, poor Yorick!

But it is not our preſent purpoſe to attempt the elegy of this deceaſed, this lamented ſon of HUMOUR.—We ſtand engaged for an account of the ſecond volume of his ſentimental rambles,—his laſt, in our judgment, his beſt production:—though not, perhaps, the moſt admired of his works.—We turn, therefore, from the author to the book; and proceed to the completion of our article.

The ſecond volume then, opens with the following ſentimental adventure; the firſt ſcene of which lay in a bookſeller's ſhop, in Paris.—Yorick was enquiring for an Engliſh author (Shakeſpeare) 'when a young decent girl of about twenty, who by her air and dreſs, ſeemed to be *fille de chambre* to ſome devout woman of faſhion, came into the ſhop and aſked for *Les Egarments du Cœur & de l'Eſprit:* the bookſeller gave her the book directly; ſhe pulled out a little green ſattin purſe, run round with a ribbon of the ſame colour, and putting her finger and thumb into it, ſhe took out the money, and paid for it. As I

had nothing more to ſtay me in the ſhop, we both walked out at the door together.

'——And what have you to do, my dear, ſaid I, with *The Wanderings of the Heart*, who ſcarce know yet you have one? nor till love has firſt told you it, or ſome faithleſs ſhepherd has made it ache, can'ſt thou ever be ſure it is ſo.—*Le Dieu m'en guard!* ſaid the girl.—With reaſon, ſaid I—for if it is a good one, 'tis pity it ſhould be ſtolen: 'tis a little treaſure to thee, and gives a better air to your face, than if it was dreſs'd out with pearls.

'The young girl liſten'd with a ſubmiſſive attention, holding her ſattin purſe by its ribband in her hand all the time—'Tis a very ſmall one, ſaid I, taking hold of the bottom of it—ſhe held it towards me—and there is very little in it, my dear, ſaid I; but be but as good as thou art handſome, and heaven will fill it: I had a parcel of crowns in my hand to pay for Shakeſpeare; and as ſhe had let go the purſe intirely, I put a ſingle one in; and tying up the ribband in a bow-knot, returned it to her.

'The young girl made me more a humble courteſy than a low one—'twas one of thoſe quiet, thankful ſinkings where the ſpirit bows itſelf down—the body does no more than tell it. I never gave a girl a crown in my life which gave me half the pleaſure.

'My advice, my dear, would not have been worth a pin to you, ſaid I, if I had not given this along with it: but now, when you ſee the crown, you'll remember it—ſo don't, my dear, lay it out in ribbands.

'Upon my word, Sir, ſaid the girl, earneſtly, I am incapable—in ſaying which, as is uſual in little bargains of honour, ſhe gave me her hand—*En verite, Monſieur, je mettrai cet argent apart*, ſaid ſhe.

'When a virtuous convention is made betwixt man and woman, it ſanctifies their moſt private walks: ſo notwithſtanding it was duſky, yet as both our roads lay the ſame way, we made no ſcruple of walking along the Quai de Conti together.

'She made me a ſecond courteſy in ſetting off, and before we got twenty yards from the door, as if ſhe had not done enough before, ſhe made a ſort of a little ſtop to tell me again, —ſhe thank'd me.

'It was a ſmall tribute, I told her, which I could not avoid paying to virtue, and would not be miſtaken in the perſon I had been rendering it to for the world—but I ſee innocence, my dear, in your face—and foul befal the man who ever lays a ſnare in its way!

'The girl ſeem'd affected ſome way or other with what I ſaid—ſhe gave a low ſigh—I found I was not impowered to enquire

quire at all after it—so said nothing more till I got to the corner of the Rue de Nevers, where we were to part.

'—But is this the way, my dear, said I, to the hotel de Modene? she told me it was—or, that I might go by the Rue de Guineygaude, which was the next turn.—Then I'll go, my dear, by the Rue de Guineygaude, said I, for two reasons; first I shall please myself, and next I shall give you the protection of my company as far on your way as I can. The girl was sensible I was civil—and said, she wish'd the hotel de Modene was in the Rue de St. Pierre—You live there? said I.—She told me she was *fille de chambre* to Madame R****—Good God! said I, 'tis the very lady for whom I have brought a letter from Amiens.—The girl told me that Madame R****, she believed, expected a stranger with a letter, and was impatient to see him—so I desired the girl to present my compliments to Madame R****, and say I would certainly wait upon her in the morning.

'We stood still at the corner of the Rue de Nevers whilst this pass'd—We then stopp'd a moment whilst she disposed of her *Egarments de Cœur*, &c. more commodiously than carrying them in her hand—they were two volumes; so I held the second for her whilst she put the first into her pocket; and then she held her pocket, and I put in the other after it.

'Tis sweet to feel by what fine spun threads our affections are drawn together.

'We set off a-fresh, and as she took her third step, the girl put her hand within my arm—I was just bidding her—but she did it of herself with that undeliberating simplicity, which shew'd it was out of her head that she had never seen me before. For my own part, I felt the conviction of consanguinity so strongly, that I could not help turning half round to look in her face, and see if I could trace out any thing in it of a family likeness—Tut! said I, are we not all relations?

'When we arrived at the turning up of the Rue de Guineygaude, I stopp'd to bid her adieu for good and all; the girl would thank me again for my company and kindness—She bid me adieu twice—I repeated it as often; and so cordial was the parting between us, that had it happen'd any where else, I'm not sure but I should have sign'd it with a kiss of charity, as warm and holy as an apostle.

'But in Paris, as none kiss each other but the men—I did, what amounted to the same thing——

'——I bid God bless her.'

What delicacy of feeling, what tenderness of sentiment, yet what simplicity of expression are here! Is it *possible* that a man of *gross ideas* could ever *write* in a strain so pure, so refined from the dross of sensuality!—But here is more of the pretty *fille de*

chambre: by whom the virtue of our Sentimental Hero was put to a farther trial.

Returning one day from an excurſion to Verſailles, the porter at the hotel where Yorick lodged, told him that a young woman with a band-box had been enquiring for him: and he did not know whether or not ſhe was yet gone away. 'I took the key of my chamber from him, ſaid Yorick, and went up ſtairs; and when I had got within ten ſteps of the top of the landing before my door, I met her coming eaſily down.

'It was the fair *fille de chambre* I had walked along the Quai de Conti with: Madame de R**** had ſent her upon ſome commiſſions to a *merchande de modes* within a ſtep or two of the hotel de Modene; and as I had failed in waiting upon her, had bid her enquire if I had left Paris; and if ſo, whether I had not left a letter addreſs'd to her.

'As the fair *fille de chambre* was ſo near my door ſhe turned back, and went into the room with me for a moment or two whilſt I wrote a card.

'It was a fine ſtill evening in the latter end of the month of May—the crimſon window curtains (which were of the ſame colour of thoſe of the bed) were drawn cloſe—the ſun was ſetting and reflected through them ſo warm a tint into the fair *fille de chambre*'s face—I thought ſhe bluſh'd—the idea of it made me bluſh myſelf—we were quite alone; and that ſuper-induced a ſecond bluſh before the firſt could get off.

'There is a ſort of pleaſing, half-guilty bluſh, where the blood is more in fault than the man—'tis ſent impetuous from the heart, and virtue flies after it—not to call it back, but to make the ſenſation of it more delicious to the nerves—'tis aſſociated.——

'But I'll not deſcribe it.—I felt ſomething at firſt within me which was not in ſtrict uniſon with the leſſon of virtue I had given her the night before—I ſought five minutes for a card—I knew I had not one.—I took up a pen—I laid it down again—my hand trembled—the devil was in me.

'I know as well as any one, he is an adverſary, whom if we reſiſt, he will fly from us—but I ſeldom reſiſt him at all; from a terror, that though I may conquer, I may ſtill get a hurt in the combat—ſo I give up the triumph, for ſecurity; and inſtead of thinking to make him fly, I generally fly myſelf.

'The fair *fille de chambre* came cloſe up to the bureau where I was looking for a card—took up firſt the pen I caſt down, then offered to hold me the ink: ſhe offer'd it ſo ſweetly, I was going to accept it—but I durſt not—I have nothing, my dear, ſaid I, to write upon.—Write it, ſaid ſhe, ſimply, upon any thing.—

'I was

'I was juſt going to cry out, Then I will write it, fair girl! upon thy lips.—

'If I do, ſaid I, I ſhall periſh—ſo I took her by the hand, and led her to the door, and begg'd ſhe would not forget the leſſon I had given her—She ſaid, Indeed ſhe would not—and as ſhe utter'd it with ſome earneſtneſs, ſhe turned about, and gave me both her hands, cloſed together, into mine—it was impoſſible not to compreſs them in that ſituation—I wiſh'd to let them go; and all the time I held them, I kept arguing within myſelf againſt it—and ſtill I held them on.—In two minutes I found I had all the battle to fight over again—and I felt my legs and every limb about me tremble at the idea.

'The foot of the bed was within a yard and a half of the place where we were ſtanding—I had ſtill hold of her hands—and how it happened I can give no account, but I neither aſk'd her—nor drew her—nor did I think of the bed—but ſo it did happen, we both ſat down.

'I'll juſt ſhew you, ſaid the fair *fille de chambre*, the little purſe I have been making to-day to hold your crown. So ſhe put her hand into her right pocket, which was next me, and felt for it for ſome time—then into the left—"She had loſt it."—I never bore expectation more quietly—it was in her right pocket at laſt—ſhe pulled it out; it was of green taffeta, lined with a little bit of white quilted ſattin, and juſt big enough to hold the crown—ſhe put it into my hand—it was pretty; and I held it ten minutes with the back of my hand reſting upon her lap—looking ſometimes at the purſe, ſometimes on one ſide of it.

'A ſtitch or two had broke out in the gathers of my ſtock—the fair *fille de chambre*, without ſaying a word, took out her little huſſive, threaded a ſmall needle, and ſew'd it up—I foreſaw it would hazard the glory of the day; and as ſhe paſſed her hand in ſilence acroſs and acroſs my neck in the manœuvre, I felt the laurels ſhake which fancy had wreath'd about my head.

'A ſtrap had given way in her walk, and the buckle of her ſhoe was juſt falling off—See, ſaid the *fille de chambre*, holding up her foot—I could not for my ſoul but faſten the buckle in return, and putting in the ſtrap—and lifting up the other foot with it, when I had done, to ſee both were right—in doing it too ſuddenly—it unavoidably threw the fair *fille de chambre* off her center—and then—'

Generous and virtuous Reader, doſt thou not tremble for the fate of this unguarded innocent? But, fear not: ſentiment is ſtill victorious over ſenſuality. The next chapter is entitled THE CONQUEST: and a noble one it is!

'Yes—and then—Ye whoſe clay-cold heads and luke-warm hearts can argue down or maſk your paſſions—tell me, what

treſpaſs

treſpaſs is it that man ſhould have them? or how his ſpirit ſtands anſwerable, to the father of ſpirits, but for his conduct under them?

'If nature has ſo wove her web of kindneſs, that ſome threads of love and deſire are entangled with the piece—muſt the whole web be rent in drawing them out?—Whip me ſuch ſtoics, great governor of nature! ſaid I to myſelf—Wherever thy providence ſhall place me for the trials of my virtue—whatever is my danger—whatever is my ſituation—let me feel the movements which riſe out of it, and which belong to me as a man—and if I govern them as a good one—I will truſt the iſſues to thy juſtice, for thou haſt made us—and not we ourſelves.

'As I finiſh'd my addreſs, I raiſed the fair *fille de chambre* up by the hand, and led her out of the room—ſhe ſtood by me till I lock'd the door and put the key in my pocket—*and then*—the victory being quite deciſive—and not till then, I preſs'd my lips to her cheek, and, taking her by the hand again, led her ſafe to the gate of the hotel.'

Some of our fair countrywomen, accuſtomed to a more reſerved deportment, may poſſibly be inclined to pronounce the little *fille de chambre* a "forward huſſy:" but they muſt not judge of a Frenchwoman's virtue from the frankneſs, the eaſe, and vivacity of her carriage and converſation. The gayeſt coquet in Paris may be as chaſte as the moſt formal prude in the more rigid latitudes of the north.

Travellers in ordinary, or *ordinary travellers*, would have told us how many ſtatues and pictures they met with in their viſit to the capital of France; and who chizel'd the one, and who pencil'd the other: but the genius of Yorick was ſuperior to ſuch unintereſting details. The following ſketch of Pariſian manners will afford richer entertainment to the mind of a ſentimental reader.

'We get forwards in the world, ſays Yorick, not ſo much by doing ſervices, as receiving them: you take a withering twig, and put it in the ground; and then you water it, becauſe you have planted it.

'Monſ. Le Compte de B****, merely becauſe he had done me one kindneſs in the affair of my paſſport, would go on and do me another, the few days he was at Paris, in making me known to a few people of rank; and they were to preſent me to others, and ſo on.

'I had got maſter of my *ſecret*, juſt in time to turn theſe honours to ſome little account; otherwiſe, as is commonly the caſe, I ſhould have din'd or ſupp'd a ſingle time or two round, and then by *tranſlating* French looks and attitudes into plain Engliſh, I ſhould preſently have ſeen, that I had got hold of the

the *couvert* of ſome more entertaining gueſt; and in courſe, ſhould have reſigned all my places one after another, merely upon the principle that I could not keep them.—As it was, things did not go much amiſs.

'I had the honour of being introduced to the old Marquis de B****. In days of yore he had ſignaliz'd himſelf by ſome ſmall feats of chivalry in the *Cour d'amour*, and had dreſs'd himſelf out to the idea of tilts and tournaments ever ſince—the Marquis de B**** wiſh'd to have it thought the affair was ſomewhere elſe than in his brain. "He could like to take a trip to England," and aſk'd much of the Engliſh ladies. Stay where you are, I beſeech you, Monſ. le Marquiſe, ſaid I—Les Meſſrs. Angloiſe can ſcarce get a kind look from them as it is.—The Marquis invited me to ſupper.

'Monſ. P**** the farmer-general was juſt as inquiſitive about our taxes.—They were very conſiderable, he heard—If we knew but how to collect them, ſaid I, making him a low bow.

'I could never have been invited to Monſ. P****'s concerts upon any other terms.

'I had been miſrepreſented to Madame de Q*** as an *eſprit*.—Madame de Q*** was an *eſprit* herſelf; ſhe burnt with impatience to ſee me, and hear me talk. I had not taken my ſeat, before I ſaw ſhe did not care a ſous whether I had any wit or no—I was let in, to be convinced ſhe had.—I call heaven to witneſs I never once open'd the door of my lips.

'Madame de Q*** vow'd to every creature ſhe met, "She had never had a more improving converſation with a man in her life."

'There are three epochas in the empire of a French-woman.—She is coquette—then deiſt—then *devôte*: the empire during theſe is never loſt—ſhe only changes her ſubjects: when thirty-five years and more have unpeopled her dominions of the ſlaves of love, ſhe re-peoples it with ſlaves of infidelity—and then with the ſlaves of the church.

'Madame de V*** was vibrating betwixt the firſt and ſecond of theſe epochas: the colour of the roſe was ſhading faſt away—ſhe ought to have been a deiſt five years before the time I had the honour to pay my firſt viſit.

'She placed me upon the ſame ſopha with her, for the ſake of diſputing the point of religion more cloſely.—In ſhort, Madame de V*** told me ſhe believed nothing.

'I told Madame de V*** it might be her principle; but I was ſure it could not be her intereſt to level the outworks, without which I could not conceive how ſuch a citadel as hers could be defended—that there was not a more dangerous thing in the world, than for a beauty to be a deiſt—that it was a debt I owed

owed my creed, not to conceal it from her—that I had not been five minutes ſat upon the ſopha beſide her, but I had begun to form deſigns—and what is it, but the ſentiments of religion, and the perſuaſion they had exiſted in her breaſt, which could have check'd them as they roſe up.

'We are not adamant, ſaid I, taking hold of her hand—and there is need of all reſtraints, till age in her own time ſteals in and lays them on us—but, my dear lady, ſaid I, kiſſing her hand—'tis too—too ſoon—

'I declare I had the credit all over Paris of unperverting Madame de V***.—She affirm'd to Monſ. D*** and the Abbe M***, that in one half hour I had ſaid more for revealed religion, than all their Encyclopedia had ſaid againſt it—I was liſted directly into Madame de V***'s *Coterie*—and ſhe put off the epocha of deiſm for two years.

'I remember it was in this *Coterie*, in the middle of a diſcourſe, in which I was ſhewing the neceſſity of a *firſt cauſe*, that the young Count de Faineant took me by the hand to the furtheſt corner of the room, to tell me my *ſolitaire* was pinn'd too ſtrait about my neck—It ſhould be *plus badinant*, ſaid the Count, looking down upon his own—but a word, Monſ. Yorick, to *the wiſe*—

'—And from the wiſe, Monſ. Le Compte, replied I, making him a bow—*is enough*.

'The Count de Faineant embraced me with more ardour than ever I was embraced by mortal man.

'For three weeks together, I was of every man's opinion I met.—*Pardi! ce Monſ. Yorick a autant d'eſprit que nous autres*——*Il raiſonne bien*, ſaid another.—*C'eſt un bon enfant*, ſaid a third.—And at this price I could have eaten and drank and been merry all the days of my life at Paris; but 'twas a diſhoneſt *reckoning*—I grew aſhamed of it—it was the gain of a ſlave—every ſentiment of honour revolted againſt it—the higher I got, the more was I forced upon my *beggarly ſyſtem*—the better the *Coterie*—the more children of Art—I languiſh'd for thoſe of Nature: and one night, after a moſt vile proſtitution of myſelf to half a dozen different people, I grew ſick—went to bed—order'd La Fleur to get me horſes in the morning to ſet out for Italy.'

In theſe ſlight but natural traits, the agreeable though unſubſtantial characteriſtics of the French, may be ſeen in a truer light, than in the laboured drawings of more ſerious travellers.—In the next extract we have a ſtriking picture of human nature, in a ſimpler garb, and more primitive appearance: it exhibits a ſcene which occurred in Yorick's journey from France to Italy.

'A ſhoe

'A ſhoe coming looſe from the fore-foot of the thill-horſe, at the beginning of the aſcent of mount Taurira, the poſtilion diſmounted, twiſted the ſhoe off, and put it in his pocket; as the aſcent was of five or ſix miles, and that horſe our main dependence, I made a point of having the ſhoe faſten'd on again, as well as we could; but the poſtilion had thrown away the nails, and the hammer in the chaiſe-box, being of no great uſe without them, I ſubmitted to go on.

'He had not mounted half a mile higher, when coming to a flinty piece of road, the poor devil loſt a ſecond ſhoe, and from off his other fore-foot; I then got out of the chaiſe in good earneſt; and ſeeing a houſe about a quarter of a mile to the left-hand, with a great deal to do, I prevailed upon the poſtilion to turn up to it. The look of the houſe, and of every thing about it, as we drew nearer, ſoon reconciled me to the diſaſter.—It was a little farm-houſe ſurrounded with about twenty acres of vineyard, about as much corn—and cloſe to the houſe, on one ſide, was a *potagerie* of an acre and a half, full of every thing which could make plenty in a French peaſant's houſe—and on the other ſide was a little wood which furniſhed wherewithal to dreſs it. It was about eight in the evening when I got to the houſe—ſo I left the poſtilion to manage his point as he could—and for mine, I walk'd directly into the houſe.

'The family conſiſted of an old grey-headed man and his wife, with five or ſix ſons and ſons-in-law and their ſeveral wives, and a joyous genealogy out of 'em.

'They were all ſitting down together to their lentil-ſoup; a large wheaten loaf was in the middle of the table; and a flaggon of wine at each end of it promiſed joy through the ſtages of the repaſt—'twas a feaſt of love.

'The old man roſe up to meet me, and with a reſpectful cordiality would have me ſit down at the table; my heart was ſat down the moment I entered the room; ſo I ſat down at once like a ſon of the family; and to inveſt myſelf in the character as ſpeedily as I could, I inſtantly borrowed the old man's knife, and taking up the loaf cut myſelf a hearty luncheon; and as I did it I ſaw a teſtimony in every eye, not only of an honeſt welcome, but of a welcome mixed with thanks that I had not ſeem'd to doubt it.

'Was it this; or tell me, Nature, what elſe it was which made this morſel ſo ſweet—and to what magick I owe it, that the draught I took of their flaggon was ſo delicious with it, that they remain upon my palate to this hour?

'If the ſupper was to my taſte—the grace which follow'd it was much more ſo.

'When ſupper was over, the old man gave a knock upon the table with the haft of his knife—to bid them prepare for the dance:

dance: the moment the ſignal was given, the women and girls ran all together into a back apartment to tie up their hair—and the young men to the door to waſh their faces, and change their ſabots; and in three minutes every ſoul was ready upon a little eſplanade before the houſe to begin—The old man and his wife came out laſt, and, placing me betwixt them, ſat down upon a ſopha of turf by the door.

'The old man had ſome fifty years ago been no mean performer upon the vielle—and at the age he was then of, touch'd it well enough for the purpoſe. His wife ſung now-and-then a little to the tune—then intermitted—and joined her old man again as their children and grand-children danced before them.

'It was not till the middle of the ſecond dance, when, from ſome pauſes in the movement wherein they all ſeemed to look up, I fancied I could diſtinguiſh an elevation of ſpirit different from that which is the cauſe or the effect of ſimple jollity.—In a word, I thought I beheld *Religion* mixing in the dance—but as I had never ſeen her ſo engaged, I ſhould have look'd upon it now, as one of the illuſions of an imagination which is eternally miſleading me, had not the old man, as ſoon as the dance ended, ſaid, that this was their conſtant way; and that all his life long he had made it a rule, after ſupper was over, to call out his family to dance and rejoice; believing, he ſaid, that a chearful and contented mind was the beſt ſort of thanks to heaven that an illiterate peaſant could pay—

'—Or a learned prelate either, ſaid I.'

'There is ſomething in the *grace* of theſe good people of the mountain, which to the leſs lively piety of a ſaturnine Engliſhman, may perhaps prove rather offenſive than edifying; but to the native happy complexion of a truly innocent and virtuous mind, cheriſhed and warmed in the ſunſhine of a more chearful climate, ſuch natural modes of expreſſing the grateful hilarity of a good heart, may be far from diſagreeable.—O! that there were nothing more juſtly reprehenſible in the effuſions of this extraordinary pen! But ſo it is, and ſo it ever was with poor Yorick; who could never take leave of his readers without ſome pleaſantry of the *lower ſpecies*. Thus the volume before us concludes with a daſh of *ſomewhat* bordering rather on ſenſuality than ſentiment. Another widow is introduced, and another *fille de chambre*; and the Author abruptly breaks off in the middle of a night-ſcene at an inn in the road to Turin.—A ludicrous *hiatus* ends the book; which the whimſical Writer had ſcarce cloſed before the fatal *hiatus* of DEATH put at once a final period to the ramblings and the writings of the inimitable LAURENCE STERNE;—to whom we muſt now bid eternal *

* We do not hear that he has left any materials behind him for poſthumous publication.

adieu!

adieu!—Farewell, then, admirable Yorick! Be thy wit, thy benevolence, and every blameleſs part of thy *life* and thy *works*, remembered:—but, on the imperfections of *both*, 'MAY THE RECORDING ANGEL DROP A TEAR, AND BLOT THEM OUT FOR EVER!'

G.

MONTHLY CATALOGUE,

For APRIL, 1768.

RELIGIOUS *and* CONTROVERSIAL.

Art. 13. *The Importance of Faith. To which is added a Sketch of the Almighty's Proceedings with his Creature Man.* 8vo. 1s. Becket.

THE deſign of this little treatiſe is very laudable. It is to reſcue the term *faith*, or, as the Author expreſſes it, that *faith* which the ſcripture ſpeaks of as imputed to men for *righteouſneſs*, from the contempt and ridicule into which it has fallen with ſome perſons, and which has been partly occaſioned by the falſe or confuſed notion many zealous Chriſtians have entertained concerning it. It exhibits only a very general view of the ſubject; which is all that can be expected in ſo ſmall a compaſs; and, accordingly, the Writer intends this tract chiefly for thoſe who have neither opportunity, leiſure, nor inclination, to peruſe larger diſſertations. He appears to be a man of integrity and piety, who wiſhes well to the beſt intereſt of his fellow-creatures. He conſiders faith as a practical principle, a voluntary religious dependance upon God, which being fixed in the heart, is the ſpring of repentance and obedience; but the narrow limits he has aſſigned to himſelf, do not allow him to enter into a conſideration of its different exerciſe and expreſſions, according to the objects and circumſtances in which it is exerted. The pamphlet cloſes with what he calls 'a *ſketch*,' rather a brief view, 'of the Almighty's proceedings with his creature man;' what he here ſays is ſenſible and pious.

Some little criticiſm is found in this performance, particularly when having mentioned the ſin of Adam, as partly an affectation of independency, he ſpeaks of Chriſt the ſecond Adam: here our Author introduces a celebrated text in the epiſtle to the *Hebrews*, and ſays, Chriſt baffled the tempter, and though in the *form of God* οὐχ ἁρπαγμὸν ἡγήσατο did not (like our firſt parent) *act the robbery to be equal with God*, or *lead the way* to ſuch impiety; but *humbled himſelf*, &c. In a note it is added, whether or not this be the true ſenſe of the controverted text, the Writer does not take upon him to decide: ἡγιομαι is derived from αγω, and has the ſame ſignification; the primary ſenſe whereof is, perhaps, like *ago* in Latin, ſimply *to act*; and the ſecondary ones *to lead the way in*, or *to judge concerning any action*, &c. Dr. Sykes has obſerved that ἁρπαγμὸς properly ſignifies the *act* of robbery, and ἁρπαγμα the thing ſtolen or taken by force.

Art. 14. *A new and correct Edition of the Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites of the Church of England; in which certain Alterations and Amend-*

ments are moſt humbly offered and recommended, to which is prefixed a Letter to the Moſt Reverend the Archbiſhops, and the Right Reverend the Biſhops of the Church of England. By a Prieſt of the ſame Church. 8vo. 5 s. Fletcher. 1768.

There is no doubt that the Book of Common Prayer might admit of ſome amendment. There are ſuperfluities which might be retrenched, expreſſions that are almoſt obſolete, and, conſequently, ſome few paſſages of which the language might be rendered more intelligible; but though the Author of this work might be very ſenſible of theſe defects, he has ſhewn himſelf very incapable of altering them for the better; at leaſt we think that in many places he has altered for the worſe. A ſhort ſpecimen will ſuffice.

"Lighten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son," &c.

Alteration.

'O Almighty God, the keeper of Iſrael, who neither ſlumbereſt, nor ſleepeſt, and with whom the night is as clear as the day, we humbly recommend ourſelves this night to thy watchful care, and gracious protection. Vouchſafe to keep us from all evil, and to defend us from all perils and dangers for the ſake of thine only Son,' &c.

What beautiful brevity and preciſion in the former of theſe collects! what ſuperfluity and tautology in the latter!

L.

Art. 15. *A Letter from a Proteſtant diſſenting Miniſter to the Clergy of the Church of England, occaſioned by the alarming Growth of Popery in this Kingdom; wherein ſeveral late Popiſh Publications are conſidered.* 8vo. 1 s. 6 d. Cadell.

The popiſh tracts conſidered by the Author are, 1. Brooke's Trial of the Roman Catholics of Ireland. 2. Conſiderations on the Penal Laws againſt Roman Catholics in England, &c. 3. Obſervations on Affairs in Ireland, &c. by Viſcount Taaffe. 4. A candid Enquiry into the Cauſes and Motives of the late Riots in the Province of Munſter in Ireland by the People called Whiteboys or Levellers. 5. Phillips's Life of Cardinal Pole. 6. Phillips's Appendix. 7. A free Examination of the common Methods employed to prevent the Growth of Popery. 8. An Apology for the Catholics of Great Britain and Ireland, humbly offered to the Conſideration of the King's moſt excellent Majeſty, and both Houſes of Parliament.

This letter is an excellent performance, and contains many judicious ſtrictures on the above-mentioned publications: but we have lately made ſo many obſervations, and inſerted ſo many articles on theſe ſubjects, that we are afraid of tiring our Readers with often repeating the ſame things: and therefore we beg leave to refer the curious Peruſer to the pamphlet itſelf, which we aſſure him will amply requite him for his trouble in reading it.

R.

Art. 16. *Some Propoſals towards preventing the Growth of Popery, humbly offered to his Dioceſan, by an old Country Parſon.* 8vo. 1 s. Baldwin.

The moſt effectual means, ſays this Writer, to ſtop the increaſe of popery and ſuperſtition, is, to be infinitely careful not to run into that *atheiſm* and *profane libertiniſm*, which is the contrary extreme to ſuperſtition.

ſtition. For, while we fly from the ſuperſtition of popery, if we run into the contempt of all religion, that profane libertiniſm will probably terminate in popery again.

Another means, he ſays, to prevent the growth of popery, is to keep our churches in decent order and condition, to have the public ſervice read with ſolemnity and gravity, and induce the people to join heartily and behave ſeriouſly in it. But above all, he is for having the church lands, tythes, &c. which were taken from the church at the diſſolution of the monaſteries, reſtored to the clergy. Now, we believe, there are people who think the church hath too much already. Indeed, if all the preſent eccleſiaſtical revenues were thrown into a fund, and a more equal diſtribution made of it for the officiating miniſters of religion, this might produce a great and a good effect:—but we much fear that our worthy old gentleman's propoſal would rather increaſe, than prevent, the growth of popery. **R--n.**

Art. 17. *Animadverſions on the Conduct of the Rev. Dr. Rutherforth, in the Controverſy which has followed the Publication of* The Confeſſional: *with a Word to the Author of* An Eſſay on Eſtabliſhments in Religion. By Anonymous. 8vo. 6d. Bladon.

Here is little, very little indeed, relating to Dr. R. or to the author of the Eſſay on Eſtabliſhments. A few ſlight obſervations on ſubſcription to church-articles, a group of quotations from various books, particularly the Confeſſional, with ſome warm encomiums on that celebrated performance, are all that we find in theſe few unimportant pages, improperly entitled *Animadverſions on the Conduct of Dr. Rutherforth*, &c.

Art. 18. *Occaſional Remarks upon ſome late Strictures on the Confeſſional: particularly in a Pamphlet, intitled, Doubts concerning the Authenticity of the laſt Publication of the Confeſſional*, &c. 8vo. 1s. Bladon.

We have here ſome very pertinent and ſpirited remarks upon the ſeveral Writers who have attacked the CONFESSIONAL, and particularly upon the Author of the *Doubts*, &c. Who the *Remarker* is, ſcarce any of our Readers will be at a loſs to know, who reads the *Remarks* with any degree of attention. We ſhall give a ſhort ſpecimen of his ſtyle and manner.

'Miſrepreſentations,' ſays he, 'let them be conveyed in what way you will, when they ſtrike at the *moral character* of the party miſrepreſented, are ſerious things; and the particular virulence with which the inſinuations of that tendency in theſe *Doubts* are thrown out againſt the Author of the Confeſſional, made it in ſome meaſure neceſſary that the public ſhould be appriſed to what they really amount.

'It is true, writers againſt that book, of a more conſequential figure, have not been ſparing in *perſonal reflections*. But as theſe were probably intended only as a kind of crutches to help on here and there a lame argument for ſubſcriptions, the conſideration of them may be poſtponed till it becomes reaſonable for the Author to review thoſe arguments.

'I ſay till it becomes *reaſonable*, that is to ſay, till theſe argumentative gentlemen have reconciled the jarring and contradictory princi-

ples and interpretations they have reſpectively played againſt the Confeſſional, and brought them to a perfect agreement one with another.

'It was very eaſy to foreſee that men who hardly agreed in any thing elſe, would agree in attacking the Confeſſional and diſparaging the Author of it, and that their diſagreements muſt break out in the courſe of the controverſy; and ſo it hath proved.

'There is no ſuch thing, for example, as making room for Profeſſor *Rutherford's Independent Churches* in the theory of the *Eſſayiſt* on *Eſtabliſhments*. On another hand, the *latitude* allowed by the *Pleader* for ſubſcriptions, is utterly ſubverſive of the ſaid Profeſſor's *Teſt-work*.

'There cannot well be a more deciſive argument than may be drawn from the circumſtances of theſe and other diſagreements among them, that *all* their defences of ſubſcription are defective. And yet, as theſe gentlemen are only particular doctors, they are only at liberty to diſown each other, as occaſion is given; not to mention that ſome future doctor may ariſe who will diſown them both.

'There are, too, among the adverſaries of the Confeſſional, who want to be reconciled to themſelves. Of this claſs is the *Letter-writer* and *Remarker on the preface to the firſt edition of the Confeſſional*. He deals chiefly in *bye-matters*, and theſe he treats in a *bye-way* of his own, ſo that you cannot be certain whither he is bound, or by what church-ſyſtem he will abide. Sometimes he reproves the Author of the Confeſſional with magiſterial ſeverity, as too much a friend to the diſſenters, only for expoſing the iniquity of their ancient perſecutors. On other occaſions he ſeems diſpoſed to coax the diſſenters in a way that puts one in mind of, *If we had lived in the days of our fore-fathers*, &c.

'What hope can a man, who commits himſelf with ſuch opponents, have, that the controverſy will ever be brought to a fair iſſue, or indeed to any iſſue at all? Or who that can employ himſelf with any ſort of advantage either to himſelf or the public in ſtudies of another ſort, would waſte his fleeting hours in ſuch fruitleſs altercation?

'Who, for inſtance, that does not hold his time the cheapeſt of all his worldly goods, would contend with a man, who, at this time of the day, ſhews an inclination to ſupport the narrow-hearted, and more than ſemipagan notion of *religion*, entertained by the convocation-men of 1689.

'In what way can you deal, or upon what common principles can you argue, with a pretended defender of a Proteſtant church, who either is, or pretends to be ignorant of the *maſter-argument* againſt Popery?

'Is it worth your while to hold debate with a man who quarrels with you for calling the Nonconformiſts of Archbiſhop *Parker's* time by the name of *Puritans*, after ſo good an authority as *Strype's*?—Or with a man who, while he is correcting your hiſtorical errors, ſpeaks of two biſhops, one of whom died while the other was a ſchool-boy, as of one and the ſame man? Or laſtly, with a diſputant who, while he is queſtioning you with an *ingenious magnanimity* concerning the ſincerity of your ſubſcription, ſeems not to have any feelings that ever he ſubſcribed himſelf?

'Yet this gentleman ſeems to ſet himſelf up as advocate-general for the clergy of the church of *England*. Is it credible that a re-

ſpectable body, among whom are many, I truſt very many, learned, rational, pious, liberal-minded divines, would chuſe ſuch a one for their repreſentative?'

Speaking of Mr. Pye, the Remarker does him the juſtice to acknowledge, that he has done a ſeaſonable and eſſential ſervice to the Proteſtant cauſe, by ſo much of his *Five Letters* as concerns Popery and popiſh Writers, and that he deſerves the thanks of all good Proteſtants for it.

R.

MISCELLANEOUS.

Art. 19. *Sentiments on the Death of Sentimental Yorick.* By one of Uncle Toby's illegitimate Children. 4to. 1s. Steare.

An attempt to be witty, in Mr. Sterne's manner, on the death of Mr. Sterne.

Art. 20. *The Fig-leaf—Veni, vidi, vici, ivi: or,* He's gone! Who? YORICK; &c. 4to. 1s. Tomlinſon.

An unſucceſsful attempt to imitate the manner of Triſtram Shandy, in the moſt obnoxious parts of that work, and to pocket a few ſhillings by a *twelve-penny touch* on the death of the celebrated author.

Art. 21. *Remarks on a Sermon lately publiſhed, entitled,* "Maſonry the Way to Hell." By John Thompſon. 8vo. 1s. Evans.

This *wiſe* Defender of the 'ancient and honourable order of maſonry,' endeavours to prove the late ſermon * againſt the ſociety, to be 'a jeſuitical production, tending to ſow the ſeeds of diſſention, and to impoſe on the underſtandings of thoſe who are ignorant of the principles of maſonry.' He, moreover, aſſerts, that the author of the ſermon is an *ignoramus*, and knows nothing about the real myſteries of free maſonry.

* See the liſt of ſermons in the Review for February laſt.

Art. 22. *Maſonry the Turnpike-Road to Happineſs in this Life, and eternal Happineſs hereafter.* 8vo. 1s. Bladon.

Better written than the foregoing unlearned Remarks; but whether any of theſe pamphleteers are in the *ſecret* or not, thoſe only who are maſons can (if they will) inform the public. — If, however, what is here ſaid be true, what occaſion have we for the Chriſtian religion? Would it not be right for us all to turn free maſons?

Art. 23. *The Battle of the Quills: or, Wilkes attacked and defended.* An impartial Selection of the moſt intereſting Pieces, argumentative, declamatory, and humorous, in Proſe and Verſe, relative to John Wilkes, Eſq; written by his Adverſaries, his Partizans, and himſelf, from the Time of his declaring himſelf a Candidate to repreſent the City of London, in Parliament, to his being elected for the County of Middleſex. To which is prefixed an Account of the Nature of Outlawry. 8vo. 1s. 6d. Williams.

All collected from the news-papers; except the account of the nature of outlawry; which the Editor profeſſes to have extracted from Coke, Plowden, Hales, and other eminent lawyers.

Art. 24. *The Vegetable Syſtem.* By. Dr. Hill. Vol. XII. Illuſtrated with 60 Copper-plates. Folio. 1l. 11s. 6d. Baldwin, &c.

See Review, Vol. xxxvii. p. 128, 185.

Art. 25. *Eaſt-India Oppreſſion; or the unparalelled Caſe of Capt. Richard Black, who, after fourteen Years irreproachable Service, for which he had Thanks, and a Certificate from the Governor and Council of Fort St. George, after being diſmiſſed the Eaſt India Company's Service by the ſaid Governor and Council, the 24th of March 1763, without a Court-martial, for only ſigning an Addreſs with all the other Officers, to have their half Batta reſtored.* 8vo. 6d. Millan.

The caſe of Capt. Black may be apprehended, if it is not clearly expreſſed, in this full but ill-written title. Writing indeed is not the direct province of a ſoldier, and it had been well for this gentleman if he had not exerciſed that talent at all, he having ſucceeded ſo very ill in it. Captain Black indeed appears to be wanting alſo in a more indiſpenſable qualification for all gentlemen in military employments, and this is a humble and ſelf-denying ſenſe of the duties of ſubordination, and a ſilent acquieſcence to the dictates of ſuperiors in command; which is the only path to glory. A crime of this nature admits of no atonement, and the tartneſs of an angry man, in theſe circumſtances, effectually deprives him of all conſolation but what he may derive from ſelf-approbation. N.

Art. 26. *The Hiſtory of Aſtronomy, with its Application to Geography, Hiſtory, and Chronology; occaſionally exemplified by the Globes.* By George Coſtard, M. A. Vicar of Twickenham, in Middleſex. 4to. 10s. 6d. Newbery. 1767.

Mr. Coſtard's work is chiefly intended for the uſe of ſtudents, and has this advantage over other elementary books of aſtronomy, that it contains a pretty full and diſtinct view of the ſeveral improvements made in geography and aſtronomy, ſince the time of Cleomedes, (who is ſuppoſed to have wrote not long before the beginning of the Chriſtian æra) and of the uſes to which thoſe improvements are, or may be, applied.

Mr. Coſtard ſhews, by a gradual deduction, at what time, and by whom, the principle diſcoveries have been made in geography and aſtronomy, how each diſcovery has paved the way to what followed, and by what eaſy ſteps, through the revolution of ſo many ages, theſe very uſeful ſciences have advanced towards their preſent ſtate of perfection. As a mere hiſtorical relation would have been ſpiritleſs and tireſome, he exemplifies the ſeveral diſcoveries as he goes along, and thus, in ſome meaſure, ſubjects them to view. R.

Art. 27. *A Mirror for Courts Martial: in which the Complaints, Trial, Sentence, and Puniſhment, of David Blakeney, are repreſented and examined with Candour.* By C. Lucas, M. D. 8vo. 1s. Steel.

Standing armies are not eſteemed agreeable to the Engliſh conſtitution; yet, if to maintain the nation on a reſpectable and ſafe equality, ſuited to the preſent practice of our European neighbours, it is neceſſary to keep up a military force; the ſtricteſt attention ought to be directed

to

to the *proper application* of the great annual ſums raiſed for their ſupport. The perquiſites made by the ſeveral hands which the military pay paſſes through have been long notorious, ſo that the little which at laſt arrives at the hands of the *gentleman ſoldier* to animate him with an heroic ſpirit barely keeps him one degree above beggary.

Their ſubſiſtence thus cruelly abridged, the ſlaviſh ſtate of ſubjection in which the poor ſoldiers are held, ſo inconſiſtent with that ſpirit they are called upon to exert in the hour of action, effectually checks them from all endeavours after redreſs; and renders them real objects of pity! Should one, more daring than the reſt, reſolve with a manly ſpirit to ſtand forth in behalf of himſelf and his unhappy fellows, he falls a ſure victim to his imprudence, and ſeldom eſcapes being cruſhed by the whole weight of military power: or ſhould he by ſome ſtrange fortune ſucceed in his claims, he muſt be diſmiſſed; for refractory ſpirits are dangerous in a corps. Yet ſurely the gallant men who have fought our battles, who have *always* ſtood their ground, and ſet their face dauntleſs to the greateſt dangers, ought to find advocates and protection in the hour of need, and in times of peace.

Such an advocate we have now before us, in the perſon of Dr. Lucas, the champion of Iriſh liberty; and it is impoſſible for any one to read the melancholy tale he relates of the caſe of David Blakeney, without being deeply affected; and exciting ſuch reflections as we have tranſiently made on the ſtate of the ſoldiery.

David Blakeney, a matroſs of the royal regiment of artillery in Ireland, undertook to remonſtrate in his own perſon, againſt the hardſhips the regiment laboured under from deductions and ſtoppages out of their pay, which, as Dr. Lucas has ſtated them, were very oppreſſive. After many practices to elude the charges, the accuſer was converted into a culprit, and by a general court martial ſentenced to receive five hundred laſhes.

Poor Blakeney being carried to the place of puniſhment, appears to have been treated with the moſt opprobrious ſcoffs and inſults that wanton revenge could dictate. Under this circumſtance his patience forſook him, and becoming frantic, he ſtabbed himſelf ſeveral times in the belly with a knife, and then threw it at the moſt officious of his tormentors. Still inſulted, he was nevertheleſs ordered to be tied up to undergo his puniſhment, when the colonel prevented his whipping until a report ſhould be made of his wounds; upon which he was ſent to the infirmary.

During the reſpite which this raſh action of Blakeney afforded, Dr. Lucas humanely intereſted himſelf in his favour, and made ſeveral applications to reſcue him from the puniſhment for which he was ſtill reſerved; but his endeavours proved ineffectual.

When he was a ſecond time triumphantly led to be whipped, after his recovery, Blakeney determined to ſuffer with a manly reſolution; and care it ſeems was ſtudiouſly taken that he ſhould feel the *full* extent of his ſentence. His cool behaviour appears only to have excited this ſentiment in his executioners,—'Damn the villain, nothing will conquer him.'

In his preſent mangled ſtate, he was denied the privilege of being ſent to the infirmary; he was made to walk back to his barrack, and tauntingly bid to ſend now for his friend Dr. Lucas.

Such are, in brief, the circumſtances of this barbarous tranſaction; which the Doctor ſtates in very ſtrong terms, accompanied with general reflections on the nature of courts-martial, well worth the attention of every one who thinks the common rights of a free-born Briton a ſubject worthy of his regard. N.

Art. 28. *An Hiſtorical Account of the Britiſh or Welſh Verſions and Editions of the Bible. With an Appendix containing the Dedications prefixed to the firſt Impreſſions.* By Thomas Llewelyn, L. L. D. 8vo. 1s. 6d. Buckland.

It appears from this account, that it is frequently impoſſible to procure Bibles in Wales; and that this has been the caſe, more or leſs, ever ſince the Reformation: in ſupport of which aſſertion the public are here preſented with an hiſtorical deduction of the ſeveral verſions and editions of the Bible in Welſh.

The firſt tranſlation of the *whole* New Teſtament, [by Thomas Huet, Chantor of St. David, Dr. Richard Davis, Bp. of St David, and William Saleſbury, a man of great induſtry, learning and piety] was printed in London, anno 1567.—But there was no edition, or verſion of the *Old* Teſtament in the Britiſh tongue, till above twenty years after this publication of the *New*.—The perſon chiefly concerned, in doing his country this ſignal ſervice, was William Morgan, D. D. who *firſt* tranſlated, or at leaſt had a principal hand in tranſlating, the *whole Old* Teſtament, and Apocrypha, into Welſh; he likewiſe reviſed and corrected the *former* verſion of the *New* Teſtament, and had them printed together, anno 1588.—He became Biſhop of Landaff in 1595, and died Biſhop of St. Aſaph, in 1604.———In the reign of James I. the tranſlation of the New, together with that of the Old Teſtament, underwent the examination and correction of Dr. Rich. Parry, Morgan's ſucceſſor in the ſee of St. Aſaph. This corrected verſion of the Britiſh Bible is much the ſame with that in uſe at this day. It was printed in London, anno 1620.—There has been but one more folio impreſſion of this book: which was printed at Oxford, anno 1690; under the inſpection of Biſhop Lloyd.—Theſe folio impreſſions were intended principally, if not wholly, for the uſe of churches; ſo that for upwards of ſeventy years, from the ſettlement of the reformation by Q. Eliz. there was no proviſion of Bibles made for the country, or people in general. The honour of the firſt ſupply of this kind, is due to one or more citizens of London: who procured at their own expence an octavo impreſſion of the Welſh Bible, in 1630: in 1654, there was a ſecond edition in the ſame ſize, conſiſting of 6000 copies; and in 1678, another octavo edition came out, which conſiſted of 8000 copies, in the publication whereof Mr. Thomas Gouge, a moſt benevolent and generous man, had a principal hand.—The next octavo edition of this Bible was publiſhed in 1690, by Mr. David Jones, under the patronage of Thomas, Lord Wharton, and was the laſt in the 17th century, and more numerous than any of the preceding impreſſions.——If we attend this ſubject into the preſent century, we ſhall find the ſtate of it altered much for the better: for within fifty years laſt paſt, there have been four octavo impreſſions of this book; viz. in 1718, 1727, 1746, and 1752; owing chiefly to the laudable endeavours of the *Society for promoting Chriſtian Knowledge*, who have expended large ſums in this good work; and are

now

now again ſoliciting the aſſiſtance of the able and generous, for the republication of the Welſh Bible: to promote which truly pious deſign, appears to be the preſent Author's principal intention, in what he has here offered to the pubic.—He has alſo attempted to ſhew the improbability of our ever being able to aboliſh the Welſh language (as ſome have propoſed) and of introducing the Engliſh, ſo far as to render it the *general* language of the country: and what he ſays, upon this head, does not appear to be ill founded. P.

Art. 29. *The Caſe of his Grace the Duke of Portland, reſpecting Two Leaſes, lately granted by the Lords of the Treaſury, to Sir James Lowther, Bart. with Obſervations on the Motion for a Remedial Bill, for quieting the Poſſeſſion of the Subject. And an Appendix, conſiſting of authentic Documents.* 8vo. 1s. Almon.

Great attention has been paid by the public to the tranſaction here recited, and commented upon, in behalf of one of the parties concerned. We cannot ſuppoſe many of our Readers to be unacquainted with an affair which has been ſo much canvaſſed in all the news-papers; and therefore it is unneceſſary for us to take up much of our room with the ſubject. As it is poſſible, however, that this conteſt may not very ſoon ſubſide, we ſhall briefly record the leading circumſtances of the caſe, as they ariſe in the different repreſentations of both parties.

In the firſt place, then, it is here ſet forth, that, 'on the 9th of July 1767, Sir James Lowther preſented a memorial to the treaſury praying a grant of the foreſt of Inglewood, and ſoccage of the caſtle of Carliſle, which the Duke of Portland enjoys under a grant from King William, and which his family have been in quiet poſſeſſion of, between ſixty and ſeventy years. The memorialiſt, Sir James Lowther, ſays he is informed, that the poſſeſſion of the premiſſes has been for many years withheld from the crown, and that no benefit whatever ariſes to the crown therefrom, therefore prays a leaſe of his Majeſty's intereſt therein, for three lives, on ſuch terms as to their lordſhips ſhall ſeem meet. This memorial the board of treaſury referred to the ſurveyor general of crown Lands for his opinion thereon. His report in anſwer to the board, dated the 7th of Auguſt 1767, ſays, that the foreſt of Inglewood, and ſoccage of Carliſle, were not conveyed by King William's grant to the Earl of Portland, but were ſtill veſted in the crown, he therefore recommends a leaſe of the premiſes to be granted to Sir James Lowther, for three lives on certain reſerved rents, viz. 50 l. per ann. for the ſoccage of Carliſle, and 13 s. 4 d. for the foreſt, and a third part in both of the rent of ſuch lands, &c. as ſhall be recovered from the Duke of Portland.'

The narrative then proceeds to recite all the ſteps taken by the Duke of Portland, to defend his title, right and property in the ſaid foreſt, &c. by entering proper *caveats*, and by *memorials*, and other applications to the board of treaſury. That board, however, is here vehemently accuſed of having dealt unfairly by his Grace, and by precipitately granting the leaſes to Sir J. L. And this even in direct violation of a promiſe made to the Duke, 'that no ſtep ſhall be taken towards the deciſion of the matter in queſtion, till your Grace's title has been ſtated, referred to, and reported upon, by the proper officer, and fully and maturely conſidered,' &c.

It is no wonder that the Duke, ſeeing an eſtate of ſuch great conſequence and value thus wreſted out of his poſſeſſion, ſhould have recourſe to every means of redreſs, that the laws of his country may poſſibly afford him; but how far it has been right in him, or his friends, to ring the alarm-bell in the ear of the public, in the manner they have done, as though the rights and properties of every ſubject in the kingdom were in danger from the encroachments of prerogative, and miniſterial oppreſſion,—is a matter which we ſhall not take upon us to determine.—Hear how the Writer of this Caſe declaims on the ſubject:

'One ſhould hardly have conceived in whoſe heart or head ſuch horrid plans of tyranny and vexation could be deviſed, if the untutored folly of theſe mock miniſters had not blurted it out, but we are told that this of confiſcations is but part of a magnificent plan for reſuming foreſt claims, and reviving the foreſt laws. Perambulate, level incroachments, trample down the vineyard and the waving corn, expel the cottager, who, with two hundred years miſtaken labour, has made the foreſt bring forth food for the uſe of man. Spare not his little ewe lamb, for that too has grazed feloniouſly on the royal demeſnes. Search, validate the dormant claims of the crown; the reſources muſt be made good, they muſt be reſtored by ſuch windfalls as it ſhall pleaſe God to ſend, in the lapſe of time, and by the deſtruction of family writings. We have two hundred and five years to range in; the civil wars have intervened; fire, deaths, attorneys, executors, and their executors, may have deſtroyed or miſlaid the parchment: here is rich plunder for the public; fall on, ſpare not, nay not one; royaliſts, Hampdens, ſons of the revolution *nullo diſcrimine*. Of all the wonders that I ever yet have met with, it is the moſt aſtoniſhing, to have heard, in open parliament, a deliberate propoſal, in cold blood, of raiſing a revenue from a concerted ſyſtem of ſearch for confiſcations; not for any crimes committed, or any in contemplation; but as the ungracious recompence for all the glorious and immortal virtues of thoſe men, who have heretofore reſcued this kingdom from oppreſſion. Plunder the poſterity of thoſe heroes, on whom was heretofore beſtowed the reward of their valour and virtues with unregretted munificence. We have been too liberal. We have rewarded the ſupporters of liberty, and of the proteſtant cauſe, with too prodigal a hand; we have purchaſed theſe baubles at too dear a price. Reſume, confiſcate, repleniſh the public coffers with the ſpoils of patriotiſm. *Si ærarium ambitione exhauſerimus, per ſcelera replendum erit.*'

It has been urged that electioneering purpoſes were among the other views that concurred to favour Sir J. L. in reſpect of the *grants* in queſtion. If this were the caſe, it is poſſible that thoſe who entertained ſuch views may find themſelves greatly diſappointed.

Art. 30. *A Reply to a Pamphlet, intitled, The Caſe of the Duke of Portland, reſpecting Two Leaſes lately granted by the Lords of the Treaſury to Sir James Lowther, Bart.* 8vo. 1s. Kearſley.

The Author ſets out with obſerving, that 'The clamours which have been excited againſt adminiſtration for the ſuppoſed violation of private property for their own particular purpoſes, is one of thoſe popular and faſcinating topics, which, by the influence of its ſound, ſeizes on the ears of the multitude, is never examined to the bottom,

bottom, yet deſcends into their hearts with all the energy of truth and conviction, exiſes prejudices, and inflames reſentment againſt men in power, and even againſt the Sovereign himſelf.

'The ſubject, which has afforded no unacrimonious altercation on this head, is the foreſt of Inglewood, in Cumberland, which, it is alledged, was formerly granted by King William to the firſt Duke of Portland, and which is now granted to Sir James Lowther; this patent has been exclaimed againſt as indefenſible by law, and a notorious violation of private property. Notwithſtanding the too general prevalence of this outcry, I ſhall not heſitate to declare myſelf of a contrary opinion, and I ſhall therefore, in vindication of it, lay my ſentiments before the public.

'I ſolemnly proteſt, I have neither friendſhip for Sir James, nor diſpleaſure againſt the Duke, nor either of theſe ſentiments for or againſt any nobleman or commoner who may be ſuppoſed to be intereſted in this affair. I know not either of their perſons; I never have received, nor am I to receive, the leaſt favour or advantage from one among them. My ſole motives are the deſire of preſerving the public tranquility, by repreſenting truth, and of ſhewing that his Majeſty is as equitably entitled to the granting the foreſt of Inglewood to Sir James Lowther, as King William could have been to the Duke of Portland; and by theſe impartial means I hope to obviate the many miſunderſtood and illiberal calumnies which have been propagated againſt thoſe perſonages whoſe conduct has not merited ſuch treatment.

'Private property is that poſſeſſion, either in lands or chattles, to which any man is juſtly entitled, circumſtanced, and circumſcribed in the tenure and conveyance, and donation, according to the eſtabliſhed laws of the realm. And in this place it is to be obſerved, that the King is not precluded from the enjoyment of private property, nor indulged in farther rights therein than the meaneſt of his ſubjects, by any act of legiſlature. The crown lands are private property, and the King is limited in his rights of them by the law; and according to theſe laws, "the King may not grant away an eſtate tail in the crown, and the law takes care to preſerve the inheritance of the King for the benefit of his ſucceſſors." Thus the ſovereign, like the ſubjects, is controuled by law; and his heirs, like thoſe of other men, cannot be deprived of their lawful rights.

'From a diſpaſſionate ſurvey of this law, it is ſelf-evident, that King William could not legally convey the foreſt of Inglewood *for ever* to the Duke of Portland's great grandfather, if there was any grant at that time made, unleſs it was either for a certain term of years, for ninety-nine years determinable on three lives, or ſome ſuch limited duration, it muſt have been illegal; and this is clear from the prohibition which the laws ordain againſt the King's depriving his ſucceſſors of their inheritance in their private property. Such being neceſſarily the caſe, if the term is not expired, the three lives not dead, or the power of ſome other limited conveyance is not extinct, the grant to the anceſtor of his Grace the Duke of Portland is ſtill valid and in full force. But if neither of theſe circumſtances are now exiſting, the foreſt is in the crown, the grant to Sir James Lowther legal, and the title of the Duke of Portland has no exiſtence.

'But

'But in this caſe, according to Mr. Cooper's letter to the Duke, *it is the opinion of the Surveyor General, that the foreſt of Inglewood is not included in the grant to the Duke of Portland by King William, but that it is now veſted in the crown.* Hence it appears, the Duke lays claim to an eſtate, which is not only not his right, but was never granted to his anceſtor; and deems that his *private property*, which never did in reality belong to his family, but has been conſtantly, ſince the reign of King William, the *private property* of his ſucceſſors to the throne.

'If this be the true ſtate of the caſe, the behavionr of the Duke of Portland will wear a very different complexion from that which he has endeavoured to put upon it. According to his Grace's declaration, this eſtate is worth thirty thouſand pounds; it may therefore be, not unreaſonably, ſuppoſed to have yielded a thouſand a year: and as he confeſſes alſo, that it has been ſeventy years in the family, he and his anceſtors have derived ſeventy thouſand pounds for an eſtate to which they have no grant nor title; and yet his Grace ſtill perſiſts in his having a juſt title to this foreſt, and complains of ill uſage in either view, whether the eſtate was granted or not.'

The Writer then proceeds, after endeavouring to ſhew that King William had no right to extend his grant of the foreſt of Inglewood *for ever*, to refute the principal allegations and arguments contained in the Duke's *Caſe*; in the courſe of which he manifeſts the ſame ſpirit of declamation, which ſo ſtrongly animates his opponent, and whoſe conſtant aim is to throw duſt in the eyes of the public, while, at the ſame time it ſo ſpeciouſly profeſſes to have no other view, but to hold out the torch of truth, to all who are willing to be guided by it.

Art. 31. *A Defence of the Adminiſtration, from the Charges brought againſt them in a Pamphlet, intitled, The Caſe of the Duke of Portland, &c.* 8vo. 1s. Bladon.

Irony:—abuſing the gentlemen in the adminiſtration; particularly the D—— of G——, moſt virulently. It is not *contemptibly* written; tho' by no means equal to the maſterly ironies of a SWIFT.

Art. 32. *Conſiderations on the Eſtabliſhment of the Britiſh Engineers.* 8vo. 1s. Cadell.

Louis XIV. or one of his commanders, is reported to have made an obſervation on the comparative merit of the Engliſh and French ſoldiery, which is generally admitted to have been *juſt* at *that* time, though perhaps the *preſent* propriety of it, ſince the events of the late war, may be as juſtly doubted: this was, 'That with *his* officers, and our ſoldiers, he would undertake to conquer the world.' Our brave ſoldiers ſuſtain their character without imputation; and every failure of ſucceſs, only evinces the propriety of their being well commanded. Honour is the beſt ſpur to bravery, while the road to it is acceſſable to military merit, but if the army ſhould be conſidered only as a department to make honourable proviſion for the younger ſons of great families, merit will in vain enter into competition with family intereſt for advancement, and the remark with which this article is introduced, will continue in full force. By ſo much as it is incumbent on every officer, who holds a commiſſion, to ſtudy the military duties as a ſcience, by

ſo

ſo much do profeſſed engineers deſerve promotion and encouragement, in obtaining the ſuitable rewards of their merit: but the ſubject of the pamphlet now before us, is to ſhew that this encouragement is withheld from them.

The importance of the ſtudy of military architecture, and the various branches of knowledge neceſſarily connected with it, is very ſenſibly laid down in this pamphlet; from whence it appears, that to be a compleat engineer, or in other words, a compleat ſoldier, demands an extenſive ſhare of various knowledge; thus qualified, our Author leads him into actual ſervice, and ſhews how indiſpenſible the preceding points of knowledge are, to the ſucceſs of every ſpecies of it.

If we were to carry our ideas no farther in military preferment, than the comparative conſideration of the ſtudies before mentioned, with thoſe which conſiſt in the graceful management of a ſpontoon, and the knowledge of a few evolutions, there would be little occaſion for the following remonſtrances.

'I have now endeavoured to point out the duties of an Engineer in Peace and in War, and, from what has been ſaid, we may venture to affirmed, that no profeſſion in the whole circle of human affairs is more arduous and difficult, comprehends a greater number of objects, or requires a greater diverſity of knowledge, than his; joined, beſides, with thoſe qualities which conſtitute a good and brave ſoldier.

'Let us now turn our attention to the encouragement given to this profeſſion; and to the preſent ſituation of the corps of Engineers. Honours and riches are the univerſal purſuits of men: theſe are the incitements that urge the human mind to the greateſt exertion of her faculties, and are the neceſſary returns for toil and danger; yet how little of either falls to the ſhare of this ſet of men!

'But let us firſt take a view of thoſe proſpects of honour or rank a man hath before him who ſets out in this profeſſion.—After ſurviving one half of his corps, what a chance! he aſcends, at laſt, by thirty tedious ſteps, to the abſurd mixt rank of a Captain-Lieutenant, and muſt then climb twelve ſteps more before he can reach the rank of Captain; which laſt he cannot attain (according to the ordinary courſe of preferment hitherto obſerved) until he is arrived at a very advanced age; and even then he will find himſelf ſtill diſtant twelve ſteps more from the rank of a Field Officer. In ſhort, he muſt outlive ſixty of his cotemporaries before he can become a Colonel; as there is but one of that rank in the whole corps, according to the eſtabliſhment; and even that will probably be at a time of life, when he is fitter to retire to his ſecond nurſery than to perform the duties of an employment ſo difficult.—As matters are at preſent ſettled, the very acquirements neceſſary in his profeſſion are a hinderance to his preferment, from their being conſidered as ſufficient reaſons for confining him to his own corps, and excluding him from all others. He muſt wait for the ſlow routine of one corps to be advanced; not having that large field for promotion which the whole army preſents to other officers.'

If the gratification of honours is ſo ſparingly allowed them, it appears from our Author, that their pecuniary emoluments are not calculated

calated to ſatisfy them better: what he pleads for, is a more equal ſhare of both.

It may juſt be hinted, that however cautious we may be of favouring military eſtabliſhments, yet the proper regulation of that force which the preſent policy of Europe obliges us to maintain, is of great importance to the rendering it effectual, in a patriotic view.

N.

Art. 33. *Flagel: or a Ramble of Fancy through the Land of electioneering.* In the Manner of the Devil upon Two Sticks. 8vo. 2s. Kearſley, &c.

The land of electioneering would certainly prove a fertile ſoil for a maſter of true humour to cultivate; as he would there find a large field for the amuſement of himſelf and his readers. But, without that agreeable talent, a pretender to humour who ſhould take it into his head to wander there, would quickly tire his readers in following him. True humour is inherent, and is ſo peculiarly a man's own property, that few can conteſt it with him. What imitators we have had of the manners of Cervantes, Rabelais, Le Sage, Butler, Swift, and Sterne! but, like Alexander's courtiers, though they ape the defects of their maſters, they diſtinguiſh themſelves only by the affectation.

As to Mr. Flagel, if the circumſtance of taking a devil for his guide be ſufficient to ſtamp the reſemblance, the Writer will rank with the ingenious author of *Le Diable Boiteau*; if ſhort chapters, abrupt digreſſions, zigzag writing, low phraſes, and a looſe innuendo pointed out by two or three aſteriſks, be all that are required to conſtitute a Triſtram Shandy, Flagel may be the man. But if more than theſe qualities ſhould be required to form the reſemblances, all that can be ſaid of him will amount only to this, that he is Mr. Flagel; and if a puppet-ſhew ſcene, imitated from Don Quixote, can entitle him to the merit of a Cervantes, he has it.

N.

POLITICAL and COMMERCIAL.

Art. 34. *The Firſt Meaſures neceſſary to be taken in the American Department.* 4to. 1s. 6d. Nicoll. 1768.

This Writer, conſcious perhaps that advice unaſked, when offered to another in his proper buſineſs, is not always welcome; introduces theſe *neceſſary meaſures* by a dedication to the ſecretary of ſtate for the American department. This dedication is conceived in ſuch a ſtrain of commendation and praiſe of his lordſhip's abilities, that if the Writer credited his own words, might have induced him to truſt the firſt meaſures neceſſary to be taken, to the department from which he muſt ſuppoſe they would neceſſarily ſpring. But from this profeſſed dictate of what ought to be done, and from his voting the American ſecretaryſhip a needleſs office, in almoſt his outſet, his ſincerity may perhaps be queſtioned.

This however is not the only ſtumbling block we met with; for in his preface, the writer having eſtabliſhed that private and public intereſts are not always ſo happy as to coincide; proceeds thus:

"I premiſe this on purpoſe to ſhew that the ſubject requires *no common capacity*, and to prepare the patience of the Reader, that the prolixity of this work may not prejudice him againſt it. It being convincingly evident that a ſubject ſo very important and extenſive as that which affects

fects all ought *not* to be treated with *precision*. It is either the miſtake or preſumption of critics, to ſay *that it is neceſſary to come immediately to the point*. Commercial matters in which all are concerned, and which all, in a free ſtate, have an equal right to comprehend, ſhould *not* be treated in a laconic ſtyle. Indeed all ſubjects ought to be introduced with grace, and argued with temper and perſpicuity, in order to come *at laſt, by gradual approaches*, to the point. *Prolixity* is more excuſeable in weighty affairs than *preciſion*: the ſuperfluity of the former being infinitely preferable to the deficiency of the latter. But the reverſe with regard to trifles.'

On firſt reading this paſſage, we began to ſuſpect our Author for a ſly wag, inclined to give a little amuſement; but, however, we were ſoon convinced of his being ſerious.—As to his favourite uſe of the term *preciſion*, as oppoſed to *prolixity*, let him take it his own way; and if he has any diſlike to method and perſpicuity, he has at leaſt, the merit of conſiſtency with himſelf: great part of his pamphlet being compoſed of diffuſive declamatory dictates, and general aphoriſms. But when he comes, in his own phraſe, by gradual approaches to the point, we find a few good obſervations on the impropriety of appointing military and naval governors over a free commercial people.

As our Author would have the American buſineſs, if too much for the uſual ſecretaries of ſtate, referred to the board of trade; ſo by a pun, he makes himſelf ſomewhat merry with that board: and is diſpleaſed that a *poetical genius* ſhould have any concern at it; as he thinks there is no great congruity between courting the muſes, and calculating commercial intereſts.

To paſs over arguments often urged in favour of open trade and free fiſheries, our Author would provide for the population of the colonies, by ſitting out numbers of indigent and diſappointed foreigners who reſort to London, at the expence of the government, to ſettle there. But while unfriendly ſuſpicions are entertained of the conduct and views of our American brethren, may it not admit of a doubt whether a concourſe of foreigners tranſported to the American ſhore, would continue better affected, or ſtronger attached, to the mother country, than natural born ſubjects?

N.

Art. 35. *A Dialogue between the Two Giants at Guildhall, humbly addreſſed to John Wilkes, Eſq; to which is added a Verſification of Two of Mr. Wilkes's Pieces.* 4to. 1s. Steare.

Electioneering wit; and like the reſt of the ſort, very clever while matters are in ſuſpence, and very ſilly when all is over.

Art. 36. *A Letter to the Right Hon. Thomas Harley, Eſq; Lord Mayor of the City of London. To which is added, a ſerious Expoſtulation with the Livery, on their late Conduct, during the Election of the four City-members.* By an Alderman of London. 8vo. 1s. Bingley.

Abuſes the Lord Mayor for *diſcountenancing*, and the citizens for *not electing*, Mr. Wilkes.

POETICAL.

Art. 37. *An Ode to Liberty, inſcribed to the Right Hon. Thomas Harley, Eſq; the Lord Mayor of the City of London.* 4to. 6d. Wilkie.

An elegant compliment to Mr. Harley, on his ſpirited conduct, at the late election for the city.

Art. 38. *The Prophecy of Liberty, a Poem, humbly inſcribed to the Right Honourable Robert Lord Romney.* 4to. 1s. Pearch.

We are told that the probability of a general act of inſolvency gave riſe to the following poem, and that the Author, who is a young attendant on the muſes, knows it to be *ſufficiently deficient* in point of elegance: we adviſe him, therefore, by all means to withhold his attempts from the public eye till he is *ſufficiently proficient* in that point. Under theſe hopes we ſhall indulge him with an act of grace for the preſent. And at the ſame time we aſſure him, that he has no reaſon to deſpair of the future favour of the muſe: For, however he may fail in judgment, he diſcovers a rich vein of poetry, which time will ripen and bring to perfection.

Art. 39. *Liberty depoſed, or the Weſtern Election, a ſatirical Poem, in three Books.* 8vo. 1s. 6d. Almon.

This is an allegorical poem againſt bribery and corruption; and though the ſatire ſeems to be pointed againſt a particular borough in the weſt, it has been applicable of late to too many objects of the ſame kind. There is both truth and ſpirit in the following lines:

This certain truth, O freemen, know,
Bribes are the ſeeds whence taxes grow.
And tho' no God the labour bleſs,
It yields a wonderful increaſe—
For what is all this mighty pother
Of candidates againſt each other?
Theſe advertiſements, libels, bills,
Traſh that the weekly papers fills?
In truth, ſuch ſervile paragraphs
Are only freedom's epitaphs—
Bribes, faggots, promiſing, deceiving,
Great gifts, and greater vows of giving!
What are they but a certain token
Of Britain's conſtitution broken!
That knaves who ſnatch the veſſel's ſteerage
Make for the ports of *place* and *peerage*;
Nor mind how ſoon ſhe wreck or flounder,
So they but ſeize the floating plunder.

———*Pudet hæc opprobria nobis*
Et dici potuiſſe, et non potuiſſe refelli.

Art. 40. *Poems; ludicrous, ſatirical, and moral.* 8vo. 4s. Fletcher.

We have here a new and elegant edition of Mr. Kenrick's well-known Philoſophical Epiſtles to Lorenzo; with ſome ſmaller pieces ſeparately communicated to the public, at various times, and conveyed through various channels of publication, as pamphlets, magazines, &c. &c.

Art. 41.

Art. 41. *The Inamarato, a Poem.* 4to. 2s. 6d. Owen.

Stale ſentiments and deſcriptions, done up into a rhapſody of ſuch rhymes as the following, on tea drinking:

And news and nonſenſe echo from the lip
Of every prude, each time ſhe takes a ſip
Of thoſe *Libations*, which from India came,
To *blaſt* at once our fortunes, health and fame.

L.

Art. 42. ——— *for Ever! a Poem.* 4to. 1s. Newbery.

Nonſenſe for ever! a ſilly poem, about patriotiſm, and corruption, and the Thane, and every thing, and nothing.

DRAMATIC.

Art. 43. *Amelia. A Muſical Entertainment, of Two Acts.* As it is performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. Dodſley. By Cumberland

The modeſty of the Author's motto*, ſupercedes all criticiſm on this little

* *Vox et præterea nihil.*

Art. 44. *The Abſent Man: a Farce.* As it is acted by his Majeſty's Servants at the Theatre-Royal in Drury-Lane. 8vo. 1s. Griffin.

A laughable entertainment enough. The Abſent Man is taken from the well-known character of that ſtamp, in the Spectator.

Art. 45. *Oithona, a dramatic Poem, taken from the Proſe Tranſlation of the celebrated Oſſian, as performed at the Theatre Royal in the Hay-market.* Set to Muſic by Mr. Barthelemon. 8vo. 6d. Becket.

From the character of this Compoſer, we have no doubt but the muſic of this piece has great merit; but as a literary compoſition, it appears to be an abſurd mixture of the majeſtic and the familiar, the ſublime and the ſilly, the heroic and the nonſenſical.

L.

NOVELS.

Art. 46. *Barford-Abbey, a Novel; in a Series of Letters.* 12mo. 2 Vols. 6s. Cadell.

Some parts of this novel are very affect ng; and the whole is not unentertaining: but there is too great a ſameneſs, together with a certain uniform ſtiffneſs, in the ſtyle of the ſeveral epiſtles, notwithſtanding the characters of the writers are ſufficiently varied. The piece, however, on the whole, has conſiderable merit as a romance; and has nothing in it of the looſe or immoral caſt.

* By Miſs Minifies.

SERMONS.

I. A Diſcourſe addreſſed to the Inhabitants of Newark, againſt the Miſapplication of Public Charities, and enforced from the following Text: Eccluſ. iv. 1. *My ſon, defraud not the poor of his living.*—By the Rev. Bernard Wilſon, D. D. Vicar of Newark, and Prebendary of Worceſter.—To which is added, a more full and true Account of the very conſiderable and

and numerous Benefactions left to the Town of Newark, than has been hitherto published. 4to. 2s. Shropshire. 1768.

A very judicious and interesting discourse, plain enough to be fully understood, and highly deserving the serious perusal of every trustee of public charities in the kingdom.—It appears, in the preface, that Dr. Wilson has been, under Providence, a happy instrument in making a discovery of three very considerable charity estates, which had been left towards the repairs of the church of Newark, mending the streets, the maintenance of an alms-house, and other good works for the common good and weal of the said town; all the rents of which three estates, (now amounting to above seven hundred pounds a year) by some means or other, had got into the hands of persons, who applied them as their own lawful properties.—This affair being brought into chancery, was there heard before Lord Talbot, who decreed in favour of the parish against the said intruders, with full costs of suit: and this decree (it seems) was afterwards confirmed by the Earl of Hardwicke. As the Vicar has thus long, and strongly, engaged himself in support of the rights of *one* part of his parish, against the invasions of *another* powerful part thereof; where is the wonder that his *character* should have been so very differently represented, as those who are at all acquainted with Newark well know it *has been*, for many years past, by his *friends*, and his *enemies*, there? P.

II. *The Witness of the Spirit.*—Preached before the University of Oxford. By Thomas Randolph, D. D. President of C. C. C. Archdeacon of Oxford, &c. Fletcher.

III. *Masonry vindicated.*—Wherein is clearly proved, that a Sermon lately published, entitled, '*Masonry the Way to Hell**,' is an entire Piece of the utmost Weakness and Absurdity, &c. Hinton.

Folly preaching against Absurdity.

IV. Before the Sons of the Clergy, at St. Paul's Cathedral, May 7, 1767. With a List of the Collections since 1721. By Richard Eyre, D. D. Rector of Bright-Watton, Berks, and Fellow of the Royal and Antiquarian Societies. Rivington.

* Vid. Cat. Sermons in February.

CORRESPONDENCE.

OUR methodistical correspondent, CANDIDUS, has signified to us his extreme disapprobation of our account of Mr. Wesley's Hymns, in the Review for January last. In reply to his angry and *uncandid* letter, we shall only observe, that the wonder would have been if HE *had approved* OUR report concerning that publication. We write not for the approbation of any set of men who are enemies to rational religion; particularly those, who, being wrong-headed enough to dishonour the Bible by their absurd parodies, have also the assurance to think of sheltering themselves and their fanaticism under the sanction of those sacred writings, which they do not understand, and which they too often burlesque by their enthusiastic rants.

THE

MONTHLY REVIEW,

For MAY, 1768.

The Account of Clarke's Connexion of the Roman, Saxon, and Engliſh Coins, *continued. See Review for January.*

THE ſecond chapter of this learned work treats of the Saxon pound, the ſeveral ancient pounds, their uſe and application, and on the different origin of the Teutonic and Celtic nations; and it is introduced, by our Author, with obſerving, that 'Jo. Fred. Gronovius and Biſhop Hooper were of opinion, that the Saxons, at their firſt ſettlements in this iſland, made uſe of ſuch weights and meaſures, as they found here; which were undoubtedly Roman. This opinion, as to the evidence then in being, before the old Tower pound was diſcovered, was a very probable conjecture: but it is now certain they did not: the Saxons brought their own weights and meaſures along with them from Germany. Their pound was conſiderably heavier than the higheſt eſtimate, which has been made of the Roman; and differs, as Mr. Folkes has obſerved, very little from the Colonia weight, which is ſtill uſed by the Germans in all the money affairs of that country.' Mr. Clarke, by the aſſiſtance of Mr. Eiſenſchmid, has compared the two moſt ancient German pounds, the Cologn, and the Straſburg, with the Saxon; and conſidering that the eſtimates were taken in different ages and countries, they have a moſt remarkable agreement. They do not differ ſo much from one another, as the very ſtandards of the Straſburg pound, which have in all appearance been carefully preſerved in their public offices, differ from themſelves. There is therefore great reaſon to believe, they were all originally the very ſame pound.—The immemorial uſage of this pound in Germany, and in this iſland from the firſt arrival of the Saxons till Henry the Seventh's time, proves its great antiquity: that it was common to the whole Teutonic nation: that it ſpread through all its branches, and was carried abroad with them in all their different ſettlements and emigrations.

'Where it is neceſſary, continues our Author, to carry on a conſtant traffic, an agreement in this point is a matter of no ſmall moment. It was formerly thought ſo conſiderable, that, in the famous Achean league, the aſſociated cities were obliged to uſe the ſame weights and meaſures by one of their articles. But as the moſt ancient Germans were never formed into any ſettled communities; as they conſiſted of many roving bodies, which were perpetually invading and diſlodging one another, their agreement in weights and meaſures was rather owing to immemorial uſage, than any definitive and public treaties. There was neither ſo much harmony, nor ſo much trade among them, as to give this matter ſuch a ſolemn deciſion. This nummulary pound therefore was moſt probably as ancient as their firſt ſettlements, and took its riſe from the very beginning of commerce among that people, which was at firſt begun, and carried on for ſeveral ages with the Greeks. This appears from hiſtory, from the oldeſt and beſt authorities; and their pound agrees with that original: it is the very ſame as the ancient Greek pound. Dr. Arbuthnot makes the Greek ounce 455, 33 Troy grains, not a grain heavier than the Straſburg.

'But leſt this agreement ſhould appear merely accidental, and conſequently not worth our notice; or this opinion be thought nothing more than a random conjecture, which deſerves no credit; I think it neceſſary to enlarge a little upon this point, and ſhew what reaſons we have for concluding, that our old Saxon pound, the ſame which was univerſally uſed by the ancient Germans, was of Greek original.'

In the proſecution of this ſubject, Mr. Clarke has diſplayed a great variety of curious learning, and the arguments produced by him appear to have much weight. Direct teſtimonies, indeed, are not here to be expected. Mankind, in the early ages of the world, had no concern about tranſmitting an account of things preſent; and much leſs of enquiring after what was paſt. But that the Saxon pound was taken from the Greek, is capable of being evinced by ſuch proofs, as the nature of the thing, at this diſtance of time, admits; proofs drawn from *ſimilar cuſtoms*, *mutual commerce*, and *original deſcent*.

Firſt then, the Saxon meaſures of length are the ſame, or very nearly the ſame, with the Greek.—Now, to refer the analogy between the Greek and Saxon weights and meaſures to mere accident only is ſaying nothing; or what is next to nothing, that no reaſon at all can be given for a fact, which cannot be accounted for without one. It was ten thouſand to one, that there ſhould be exactly the ſame proportion between their weights and meaſures, if they were taken up only by chance.—The forming the greater weights and eſtimates upon the ſame combinations of the pound is another evidence of their coming from the ſame original.

ginal. The Romans, in their money affairs, made no uſe of the talent, except in their treaties and tranſactions with the Greeks and ſome eaſtern nations.—The Greeks uſe it perpetually, and their nummulary talent was ſixty pounds. The word talent does not, perhaps, occur in the preſent remains of the Saxon language; but the weight, the eſtimate does exactly; for their laws have rated their greater fines in this proportion.—The taking up ſuch an uncommon way of computation, as was uſed by no other European nation, but the Greeks, can hardly be thought the work of chance. If the Saxons had not been accuſtomed to uſe that eſtimate, they would moſt probably have ſettled their larger fines in round numbers by the hundred, as the Danes afterwards did their tributes, at 200 or 300 pounds. There can be no queſtion but that the Saxon laws concerning fines were formed upon the particular proportion of the Greek talent; ſince Mr. Folkes has informed us, that the talent weight continues in our mint to this very day.—The common way, likewiſe, of reckoning money among the Saxons, has an appearance of coming from Greece. They did not compute Sums of money, as the Romans uſually did, and moſt of the European nations do at this day, by placing the whole ſum under leſſer denominations, as ſo many ſeſterces, livres, milrees, crowns, florins, dollars, &c. but by placing it under different articles, by pounds, ſhillings, and pence; juſt as the minæ, drachmæ, oboli of the Greeks.—It is, further, obſervable that the Saxon way of reckoning fractions, or parts of quantitities, has that remarkable peculiarity, which is found in the Grecian manner of expreſſing four talents and a half, or ſix talents and a half, &c. and which has frequently been taken notice of as one of the Greek idioms. The ſame mode of expreſſion was very familiar among the Saxons, and was preſerved by all the different Teutonic branches.—' But this, ſays our learned Author, is not a ſingular inſtance of the agreement between the Greek and Saxon languages. They have in ſeveral reſpects a very particular reſemblance. Many of the primitive Saxon words are undoubtedly of Greek original: for if any words are truly primitive, thoſe that expreſs the *elements*, the *common relations*, and *domeſtic concerns* of life, muſt have the faireſt claim to that title; becauſe it was abſolutely neceſſary from the beginning to have words to expreſs thoſe ideas. There could be no ſociety, no converſing at all without them.

Specimens of this affinity, taken chiefly from Mr. Camden's, Dr. Meric Caſaubon's, and Dr. Wallis's collections, are given by Mr. Clarke; and he hath pointed out ſeveral other analogies between the Greek and Saxon tongues, that are not ſo eaſily introduced as words. Having mentioned a number of inſtances, which ſhew the original and real character of the Saxon lan-

guage, he obſerves, that occaſional and trading ſettlements, even in the longeſt intercourſe, are not capable of producing ſuch effects. We know this by experience, by a moſt remarkable inſtance in our own country. It is now above a thouſand years ſince the Britains and Saxons have lived together in this iſland: during a great part of that period, as one people, under the ſame government and the ſame laws, with all the free and friendly intercourſe imaginable. By this long and intimate connexion, the natives of Wales have enriched their own language by adopting a great many Engliſh words; but they are adopted in ſuch a manner, as to preſerve the form and idiom of their own tongue. They might indeed, had they been ſo diſpoſed, have changed their own language, as the Franks did in Gaul, and the Normans in England: but, without this, the peculiar caſt and genius of it will ſcarce ever be intirely effaced. This is in ſome degree the caſe of our own language. The traces of the original and mother tongue are ſtill preſerved, after a great length of years, after a prodigious variety of new ſettlements, and very early and diſtant migrations.'

But that our Author's reaſonings on the ſubject are not fanciful and precarious obſervations, depending upon analogy and conjecture only, without any authority to ſupport them, he ſhews by an appeal to Ovid's plaintive epiſtles, written during his exile, in which we have ſuch an evidence in this caſe, as is beyond all exception. Ovid lived ſome years in Pontus, where the Greek and Gothic languages were both the living languages of the country. He obſerved the great affinity between them; and ſays, though the Getic tongue was much altered and diſguiſed by a barbarous pronunciation, yet there were evident marks left of its Greek original.—No perſon was better qualified to determine this queſtion, than Ovid was: he underſtood Greek well, and could ſpeak all the languages, then ſpoken upon the weſtern banks of the Euxine, and has done us the honour to place himſelf at the head of the Gothic writers.

'I have been more particular, ſays Mr. Clarke, in collecting theſe grammatical obſervations, becauſe I apprehend they are of ſome moment in the preſent queſtion. They prove, at leaſt, that there was a long intercourſe between the two nations; and are no bad reaſon for aſcribing the Saxon weights and meaſures to the Greeks. This evidence ariſing from the analogy between the two languages has opened upon us by degrees, and received the ſuffrage of very able judges. Every enquiry has thrown in ſome new light, and from very different quarters.' Henry Stephens was the firſt perſon who made the obſervation, and after him, Joſeph Scaliger and Mr. Camden fell into the ſame track. They went no further, however, than the fact itſelf, without drawing any concluſions from it. But Salmaſius, Francis Junius,

nius, and Meric Caſaubon carried their obſervations much further; and concluded from hence, that the Greek and Gothic languages, ſo ſimilar in many reſpects, came undoubtedly from a common parent. Mr. Somner and Mr. Sheringham were in the ſame ſentiments, to whom may be added Dr. Wallis and Dr. Hickes, who have confirmed the opinion which Salmaſius and others have advanced by ſeveral inſtances not obſerved before.

'The preſumptive evidence, which ariſes from the nature of the Gothic language, is much ſtrengthened and confirmed by the *origin of their trade.* For weights and meaſures are the neceſſary effects of commerce, and uſually taken from thoſe people, who introduce it into a country. The Goths were, from the very early ages, ſeated on the weſtern ſide of the Euxine. Whatever gave occaſion to the firſt openings of trade among them, the perſons who firſt engaged in it, and greatly cultivated this branch of commerce, were certainly the Greeks.' Our Author has here taken occaſion to ſet before his readers an entertaining account of the trade which was carried on in Thrace, by the Grecians, and eſpecially by the Athenians. The commerce was not only extenſive, but the effects of it in that country were remarkably great. Herodotus aſſures us, "That all along the weſtern coaſt of the Euxine, ſome of the inhabitants were a ſort of half Greeks, others originally of Greek extraction: that their *houſes*, their *temples*, their *images*, their *altars*, were made after the taſte and manner of the Greeks." Pliny, Jornandes, and Arrian, have left teſtimonies to the ſame purpoſe.

'Such, continues Mr. Clarke, was the commercial intercourſe between the Goths and the Greeks: it began early, and continued long. To find out their *original connections* we muſt look higher, and ſearch into a more remote antiquity. Clear and diſtinct accounts of the origin of nations are not to be expected. The world was peopled many ages before the firſt ſettlements in any country were thought worth recording. The infancy of every ſtate was like that of Rome: their chief buſineſs was to increaſe and multiply: when this was done, colonies threw themſelves off from their mother country, not regarding whence they came, or whither they were going, any further than it contributed to ſecure their liberty, or enlarge their poſſeſſions. Upon this account, it very ſeldom happens, that we can poſſibly trace out the deſcent of nations, becauſe of the inſuperable difficulties occaſioned by defective evidence; or, what is ſtill worſe, the falſe evidence ariſing from traditionary impoſture: for to be miſled is often more dangerous than not to be directed. But in the preſent caſe, we have clear accounts from hiſtorians of unqueſtionable credit, that the Goths were deſcended from the Thracians. The next ſtep is not quite ſo

clear: and it is ſcarce poſſible it ſhould. For it is in hiſtory, as in nature: diſtant objects grow darker, as they ſtand more remote. Whatever light may have fallen upon them, moſt of it is loſt, before it reaches us, and conſequently they muſt become more uncertain and obſcure. But, by connecting the ſeveral parts of this hiſtory, there is light enough left to convince us, that the Greeks and Thracians came from a common ſtock, and were only different clans of the ſame people.'

Mr. Clarke confirms this opinion by a variety of arguments; and he obſerves that Thrace was the great *eaſtern hive*, from whence all the numerous Teutonic branches were deſcended. The Getæ were originally Thracians; and the Getæ, Gothi, Daci, were but different names for the ſame people. The Goths and Germans were undoubtedly ſiſter-nations; branches from a common ſtock. Colonies of the Getæ long before Strabo's time, from a very remote antiquity, were ſpread over Germany, and extended from the Euxine, as far as the banks of the Rhine. The facts, in general, which our learned Author has produced, are ſo well atteſted by the united ſuffrage of the moſt ancient hiſtorians, and confirmed by ſo many concurring circumſtances, that he looks upon it as a clear and indiſputable point, that the Saxons and Thracians came from a common origin with the Greeks. The Saxons themſelves, though at firſt without letters, preſerved, in all their ſeparate diviſions, a dark traditionary account of this original.—Thus there are many preſumptive proofs of the primitive connexions which there muſt have been between the Greeks and the Goths, both by commerce and deſcent. The whole appearance is uniform and conſiſtent. Every opening leads to the ſame place, and has the ſame point in view, viz. that the remarkable agreement between the Greek and Saxon weights and meaſures was not owing to any caſual coincidence; but that they were truly of Greek original.

From the account which Mr. Clarke has given of the weight and origin of the Saxon pound, he concludes, firſt, that the true reaſon why the Saxon or Engliſh pound was called the pound *ſterling*, was its being brought by their anceſtors from the moſt eaſtern parts of Europe, the ſhores of the Euxine; and ſecondly, that this diſtinction of the eaſtern and weſtern, or Greek and Roman, pounds continuing for ſo many ages, and in the ſame proportion, is an evidence that the pounds themſelves were always of the ſame weight, without any conſiderable variation. Hence likewiſe, He takes occaſion to correct a miſtake of Biſhop Hooper, who aſcribes the origin of the Engliſh weights and meaſures to the Saracens; and another of Dr. Hickes, who, though he was right in concluding that there muſt be fifteen ounces in the Saxon pound, miſtook the commercial for the nummulary weights; the pound uſed in the

ports,

ports, for that in the exchequer. Our Author here enters into a curious conſideration of the difference which has always ſubſiſted between the nummulary and commercial pounds, and then returns to the Saxon pound, with regard to which he takes notice, that it is very evident, that the pound of fifteen ounces, ſpoken of by Dr. Hickes, was the commercial pound. The Saxon practice was the ſame, as that of the Romans and Greeks before them: though they had two pounds, one for the exchequer, and one for trade, yet the ounces were the ſame in both; the commercial pound differing from the other only in the number of ounces.

'The difference, continues Mr. Clarke, between the Saxon mercantile pound of fifteen ounces, and the Roman of ſixteen, was inconſiderable: they might mutually paſs for each other in trade without any inconvenience, juſt as the Greek and Roman money did, where there was much the ſame difference. But this is demonſtration that the Saxons did not make uſe of the Roman weights and meaſures; otherwiſe they had taken this pound of ſixteen ounces for their traffic.—The Norman kings made no innovations in this matter.—All the ſubſequent princes followed the ſame rule; and it was at laſt eſtabliſhed by magna charta. Fleta proves, that this uſage continued to his time, and moſt probably till the beginning of Edward the Third. For in his ninth year, the prohibition upon foreign merchants was entirely taken off, and they were at liberty to buy all averdupois wares, and merchandizes, &c. at any place within the realm, and ſell them to any perſon whatſoever, except the king's enemies. This, I believe, is the firſt mention of averdupois wares and merchandiſes in our laws. Our foreign trade was then much enlarged; and along with it this averdupois Roman pound was moſt probably adopted, to comply with the uſage of the Italian merchants, who were then far more conſiderable, than our own. The conqueſts of this great prince, his ſucceſs at home and abroad, all his military virtues, are much celebrated: but the progreſs he made in trade, which was not inferior to the other glories of his reign, and much more to the advantage of his country, hath been ſeldom obſerved: Mr. Addiſon tells us, that, by an eſtimate taken in Edward the Third's time, it appeared, that the balance of trade in our favour was then above a quarter of a million, a very conſiderable Sum in thoſe days. The averdupoiſe pound, made familiar by this increaſe of commerce, and the encouragement then given to foreign merchants, and being more convenient in its ſubdiviſions than the Saxon, has continued ever ſince, and is now ſpread ſo far into our numerous and diſtant colonies, that it ſeems to be as perpetually, as it was at firſt ſilently, eſtabliſhed.—The Saxon nummulary pound was continued here for ſome centuries

longer, till A. D. 1498, the 12th of Henry the Seventh, when it was exchanged for the Troy weight.'

It appears, likewiſe, by this account of the origin of the Saxon pound, that Grotius, Sheringham, Gronovius, and Sir William Temple, were much miſtaken in aſſerting, that the Goths and Saxons firſt ſettled in Sweden, and came from the ſides of the Baltick to their new conqueſts and dominions in Europe. Our Author thinks that ſuch a miſtake was pardonable in Sir William Temple; but that it was not ſo excuſable in Grotius, Sheringham, and Gronovius, profeſſed ſcholars, who had made this queſtion the ſubject of a particular enquiry.—Going to Sweden is loſing time, and taking the wrong way: it is like ſearching out the fountain by falling down the ſtream; or, what is almoſt the ſame thing, it is being ſent to Iceland, the Orcades, and God knows whither, for the firſt ſettlements in Europe. The very country forbids ſuch a concluſion: the progreſs of light and learning was always from the caſt. Jornandes was undoubtedly the parent of this ſtrange miſtake; in oppoſition to whom Mr. Clarke confirms his own ſentiments by ſome additional remarks; and then ſteps a little out of his way to obviate an opinion lately revived by a conſiderable French writer, *Pelloutier*, which is, that the Celts and Germans were originally the ſame people. Againſt this opinion, our Author has alledged ſeveral arguments and teſtimonies which are deſerving of attention; but we can by no means agree with him in his concluſion, that the Celts were originally Tyrian or Phœnician colonies. This hypotheſis is, as we apprehend, liable to many ſtrong, or, at leaſt, plauſible objections. The remainder of the ſecond chapter contains ſome curious obſervations on the reaſon why the ſeven days of the week were diſtinguiſhed by the names of the ſeven planets, and is concluded in the following manner:

'The late Lord Bolingbroke has aſſerted, that the original of nations is too improbable, and too ill vouched, to procure any degree of belief. It is not indeed to be expected, that great geniuſes ſhould ſubmit to the low office of making ſuch reſearches; where, to collect the evidence, and connect its ſeveral parts, is a work of ſome time and trouble. It is aſking too much of them to believe what they are not diſpoſed to examine; or, that theſe maſter-builders ſhould ſubmit to the judgment and direction of under-workmen. Beſides, his lordſhip might have been offended at the thoughts of having his anceſtors come from Aſia, eſpecially of having them brought from the plains of Shinar. Nor ſhall I attempt it: going up to the origin of the Gothic nations is going high enough for my purpoſe: though, if I was diſpoſed to carry it a ſtep higher, it might eaſily be done: his own favourite author, Strabo, would ſup-

port

port me. But I have at preſent no ſuch views; nor is it any part of my buſineſs. I am content with aſſigning the origin of our Saxon weights and meaſures, and then leaving our anceſtors, juſt where I find them, upon the ſides of the Helleſpont, and Euxine; looking indeed as if they came from Aſia,

'*Tendenteſque manus ripæ ulterioris amore.*'

[To be concluded in another Article.] K.

A Letter to David Garrick, Eſq; concerning a Gloſſary to the Plays of Shakeſpeare on a more extenſive Plan than has hitherto appeared. To which is annexed a Specimen. 8vo. 1s. 6d. Becket, &c. 1768.

NOTHING can be more mortifying to that honeſt love of fame, which true genius has a right to indulge, than to ſee that in leſs than two centuries Shakeſpeare requires a gloſſary! How frail are the monuments of human ingenuity, when compoſed of the weak materials of what is falſely called a *living* language! yet while we lament the depredations of time, we muſt highly approve of thoſe pious efforts that are uſed to counteract their effects; and a work of this nature, which may render Shakeſpeare intelligible perhaps two centuries more, deſerves the utmoſt regard.

The Author of the Gloſſary ſpoken of in this Letter is Mr. Richard Warner of Woodford-Row in Eſſex, a gentleman of conſiderable learning and ingenuity, to whom Mr. Thornton had ſome obligations in his tranſlation of Plautus.

He gives the following account of his plan: 'Shakeſpeare's frequent uſe of words obſcure, now diſuſed and obſolete, of technical terms not univerſally known, and of words, though common, yet made uſe of by him in a ſenſe uncommon, and ſometimes peculiar to himſelf, ſeems to give an opening for a Gloſſary, on a different and more extenſive plan, than any that has hitherto appeared. In this Gloſſary the paſſage where the word referred to is to be found will be quoted at length with ſo much of the context as ſerves to make it a complete ſentence, but no farther. Sir Thomas Hanmer's Gloſſary explains only obſolete words; I propoſe to go farther, and explain not only theſe, but technical terms, local words, and common words uſed in an uncommon ſenſe.—Of the technical terms, I ſhall not think of explaining all the common ones, but thoſe in general which ſeem to be not univerſally known.—The local words too will be taken the like notice of, and particularly thoſe of his own country, Warwickſhire. Proper names too of mountains, rivers, heathen gods and goddeſſes, will be pointed out, and as they occur, explained.—Beſides, in a Gloſſary like this, not only the preſent age, but poſterity, are to be regarded. Words now but little

little uſed may probably, ere long, be leſs ſo; and the time may alſo come, when they too will become obſolete.'

To this account of the Gloſſary (which we have collected from different parts of Mr. Warner's entertaining Letter) a few words are annexed, in the manner after which it is deſigned to be printed, as a ſpecimen of the whole. To quote this here would be unneceſſary, as it differs not from the idea given in the account; but the ingenious Author will excuſe us if we take this opportunity to acquaint him with our ſentiments on ſome of his obſervations.

In the ſpecimen of the Gloſſary Mr. Warner derives the word *Argoſie*, which ſignifies a ſhip of burden, from Jaſon's ſhip *Argo*; and in this caſe he follows Mr. Johnſon, who in his Dictionary gives the ſame etymology. Both theſe learned men, however, are poſſibly miſtaken in their derivation of this word. In the old Italian, any thing watchful or vigilant was termed an Argo, from Juno's ſpy, Argus. Thus thoſe open armed gallies, formerly uſed as a kind of *guarda coſtas*, were called Argos, and the lieutenants of thoſe gallies Argoſinos. When thoſe veſſels in proceſs of time changed their form, and were employed in trade to Tripoly and other coaſts, againſt which they were at firſt uſed as a defence, it is no wonder if they retained the name given them on account of their original occupation. If Mr. Warner ſhould think it worth his enquiry, he will find the words Argo and Argoſino uſed in the ſenſe we have mentioned by Torriano.

The word *aware* in the ſpecimen is rendered *cautious, vigilant, attentive*; but in both quotations where the word occurs, it is more properly to be conſtrued *apprehenſive*.

Aqua vitæ is ſaid to ſignify any kind of ſtrong water; but it is pretty clear that *aqua vitæ* in Shakeſpeare's time was the ſame as the French *eau de vie* at preſent; nothing elſe than brandy. That it meant a particular kind of liquor one cannot doubt, when the poet ſpeaks of *aqua vitæ* or ſome *other* hot infuſion.

In the curious conveyance of Edward the Confeſſor, the word ſtob is interpreted ſtubble; but it ſignifies the ſhrubs or underwood; and in that ſenſe it ſtill remains in the north of England.

As we have nothing more at heart than the promotion of this valuable work, if Mr. Warner will be ſo kind as communicate to us that ſhort liſt of words his learned reſearches have not hitherto enabled him to account for, ſhould the ſenſe or uſage of but one of them occur to us, we ſhould with pleaſure convey it to him.

L.

Calliſtus,

Calliſtus; or, the Man of Faſhion. And Sophronius; or, the Country Gentleman. In Three Dialogues. By Thomas Mulſo, Eſq; 8vo. 2s. 6d. White. 1768.

IF books are to be eſtimated by the importance of their contents and excellence of their execution, this may juſtly be accounted one of the moſt valuable publications that have of late ſupported the credit of the preſs. The ſubject, the moral, the diſcourſe, are moſt intereſting; the language is perfectly genteel and elegant; the conduct of the dialogue is juſt and beautiful; the circumſtances ſuch as might infuſe a feeling ſoul into inſenſibility itſelf.

Calliſtus and Sophronius contracted a very intimate friendſhip, during their reſidence at the univerſity of Oxford. When, upon the death of their fathers, they came to the poſſeſſion of their fortunes, Calliſtus finding himſelf maſter of ſix thouſand a-year, careſſed by the great, and under a kind of obligation to imitate them, is led gradually into their follies, their foibles, their crimes. His religion, his virtue, his peace, his health, are of courſe the ſacrifices. With a body emaciated; with a mind diſtracted; at the point of death, which he beholds with horror; left only to the eye of unfeeling ſervants, or expecting relations, as a laſt reſource he ſends for the friend of his happier days, his long neglected Sophronius. Amidſt the happineſs of rural eaſe and competence, the complacency of uncorrupted virtue, and the delights of domeſtic endearments, Sophronius receives the ſummons of his deplorable friend, and, with a heart full of tenderneſs, flies to his relief. Their meeting is in the laſt degree affecting. The unhappy Calliſtus, as well as his infirmities will give him leave, relates thoſe wretched circumſtances of his conduct that had brought him to his preſent diſtreſs.—The following is a part of his narrative.

'Where did I leave off?—I think I was ſpeaking of gallantry: aſtoniſhing aſſurance! ſo to term the debauching innocent minds, the enticing and betraying them into guilt, and deſtroying the peace of families,—I ſay the qualifying theſe villanies with the ſpecious term of *gallantries*, and ſpeaking of them as indifferent amuſements, is ſuch a ſtretch of impudence and abſurdity, as it is wonderful ſhould be ſuffered: and yet this I did myſelf, and endured in others: and, as if I had not yet ſufficiently broke through all the rules of decency and virtue, nor ſufficiently trampled on the rights and laws of ſociety, as if I was not already plunged too deep in ſin, I aſpired to the noble title of Adulterer!—

'A gentleman, with whom I intimately converſed, at whoſe houſe I was often entertained, nay, whom I called my friend, had been ſome years married to a moſt amiable woman: he was a kind,

a kind, tender huſband; ſhe was a virtuous and obliging wife; they were mutually bleſt in each other; 'till I, like the malignant fiend, envious of their Paradiſe, with baſe cunning, enticed the lovely Eve to her ruin; and for a moment's pleaſure to myſelf, deſtroyed all the happineſs and peace of both their lives! Now curſe me, Sophronius!—help me to curſe this ſelfiſh, perfidious, cruel villain! Where can you now find the ſhadow of an excuſe? this was no ſudden ſtart of paſſion! With half the time and pains it coſt me to ſubdue this ſtubborn virtue, I might have conquered my own paſſions: had all thoſe cares, that caution, vigilance, and aſſiduity to pleaſe, all thoſe adorations, humiliations, ſighs, prayers, and tears, been offered up to God, I might have been a ſaint! I now became a perfect hypocrite: my perſon and converſation firſt caught her attention, but nothing could gain her eſteem but worth; alas, how little pretention had I then to it! and yet whilſt I *admired her* goodneſs, I endeavoured to abuſe and undermine it: I recollected all my former virtuous ſentiments, only to further my preſent wicked purpoſe: whilſt I converſed with her, I was ſo charmed with her goodneſs, that ſometimes I could fancy that I too was good; I felt as if I was again Calliſtus, *your* Calliſtus: I loved her paſſionately, and I almoſt flattered myſelf, as well as her, that I loved her innocently: but oh! whilſt I would moſt readily have ſacrificed my own life for her ſafety, I was watching for an opportunity to ſacrifice her honour, her peace, and perfection, to my own gratification. What ſtrange contradictions! my eyes were again opened to the beauty of goodneſs; I was delighted, I was ſoftened by its heavenly charms; and I ſeemed to be both happier and better for theſe raptures of admiration; but it was *her* goodneſs that I admired; I again became in love with virtue, but it was in *her*; and in proportion as my eſteem for the beauties of her mind increaſed, my paſſion for her perſonal charms grew more violent; ſo that as the one invited me to return to virtue, the other tempted and provoked me to perſiſt in vice: I ſaw plainly which was the beſt party, but had not reſolution to abandon the worſt. I was all war within: I was moſt miſerable! I was ſometimes ready to deſtroy myſelf, but I could not quell my paſſion—ha! art thou flattering thyſelf ſtill? I could not!—I *would* not—I never reſolutely attempted it; I was a vile ſlave to my ſenſual appetites; I felt the weight of my chains, they galled me, and I fretted under them, but I made no ſincere efforts to break them. I was continually harraſſed by remorſe, and yet I perſiſted in my impious courſe: my deſires could not have been more importunate, more uneaſy to me, than my conſcience: why then did I not obey the latter? Alas! becauſe, irreſolute as I was, the preſent object ſeized faſteſt on my attention; I could not reſolve to ſacrifice

crifice the bliſs I every day promiſed myſelf, to the doubtful, diſtant proſpect of any other happineſs; doubtful it ſeemed to me, not that I then doubted that good men would be happy in a future ſtate, but that I doubted much my reſolution to be good: I had ſo long lived in a courſe of offences to heaven, that I was conſcious it could only be by a ſincere repentance, and a thorough reformation, that I could reconcile myſelf; and ſin was become ſo ſtrong a habit in me, that I feared I had loſt the power of reforming or repenting; however, I could not think of attempting it, 'till I had added this one ſin more to the black catalogue. What a ſtate!—O Sophronius, you know not what it is; the *miſeries* of the good are happineſs to *our pleaſures!* Hope ſweetens their bittereſt potions; faith enlightens their gloomieſt proſpects; whilſt doubt perpetually diſtracts our minds; fear caſts a damp upon all our joys; and remorſe for ever gnaws our hearts. And what was my reward for all this toil of wickedneſs—theſe years of ſlavery to a tyrant paſſion! I had—but I will not vex your ears, nor have I life enough perhaps, to enter into a particular detail of the numberleſs ſchemes of villany, the little baſe arts of cunning, and the thouſand, thouſand minute circumſtances of watchful wickedneſs, by which I undermined the fondneſs of this faithful couple, tainted their imaginations with mutual doubts and diſpleaſures, unhinged their principles, corrupted their hearts, and utterly deſtroyed the happineſs of all the remainder of their lives—Oh! how is it poſſible I can be ſaved, when I condemn myſelf—I deteſt and abhor myſelf—and take delight in torturing myſelf—Why do not you aſſiſt me! have you loſt all ſenſe of injuries? have you no regard to juſtice? Come, come, Sir, tear my heart! rack me, torture me!—I do not feel enough! my heart is hardned!—whip me with iron rods! ſcourge this cruel ſlave who delighted in miſchief—who wrung the heart of innocence! O that I could weep!—I burſt with bitter ſorrow!—

'*Sophronius.* Great God of heaven, and earth, have pity on him! look on his ſufferings, merciful Creator! accept his ſevere contrition!

'*Calliſtus.* Amen—amen!—ay, now they guſh—are they not blood, Sophronius?—weep heart, as well as eyes!—O thou ſupreme, thou righteous—I dare not pray—Oh! how ſhould I lift up my eyes to him who knows my heart! baſe, cruel, ſelfiſh heart!—burſt—burſt!—

'*Sophronius.* Weep on, poor Calliſtus! thou muſt ſuffer! and heaven knows how much I ſuffer with thee! pour out thy contrite ſoul in penitential ſorrow; but in the midſt of thy deep diſtreſs, remember hope; for God, in the midſt of Juſtice, will remember mercy.

'*Calliſtus.*

'*Calliſtus.* O, Sir, ſpeak on of ſorrow—bittereſt ſorrow,—diſtreſs, and unutterable anguiſh, but talk not yet of mercy, for alas! you will only flatter me, you know not yet half my guilt.

'*Sophronius.* Good God, is there more to come? is there any thing worſe?

'*Calliſtus.* Ay, Sir, there is, much more, and therefore worſe! I can ſpeak now, and will ſnatch the opportunity to go on.

'After all this tedious preparation, after I had alienated her love from her huſband, and ſecured it to myſelf—ah, poor Lucinda, what a change!—After I had taken all theſe pains to work her to my purpoſe, I found myſelf ſtill unlikely to gain it: ſhe frankly confeſſed ſhe loved me, but ſtill ſtopped my mouth with indignation, whenever I attempted to inſinuate the completion of my wiſhes. Think how I raged with impatience and diſappointment—I began to fear that all my long laboured ſchemes would be fruſtrated; that after I had incurred all the guilt, I ſhould reap no fruit from it; when one night that my injured friend was out of town, I perſuaded her to go to the maſquerade; there I exerted all my arts of pleaſing, of deluding, of corrupting; but, as I had long experienced the weakneſs of their power on this obſtinate virtue, I prevailed on her at different times, and by various arguments, to drink ſeveral glaſſes of champaigne, which operated to my wiſh: her blood inflamed, her imagination heated, her mind ſoftned, and her conſcience lulled aſleep, I conveyed her to a place commodious for my purpoſe, and there, like a baſe, cruel aſſaſſin, deſtroyed her virtue whilſt it ſlumbered: but, oh, Sophronius, with what terrors did it wake! all her guilt, like a hideous ſpectre, glared before her eyes; her ſoul was overcome with confuſion and terror; ſhe ſunk into a long ſwoon;—I knew not whether ſhe would ever recover from it;—a thouſand dreadful conſequences crowded to my imagination;—aſtoniſhment, compaſſion, fear, ſhame, remorſe and horror, ſhook my whole frame;—my knees ſmote one againſt the other, a cold dew hung upon my forehead, and I would have given the whole world, to have recalled one hour.—At length ſhe was reſtored—to what?—ſhall I ſay to life! Alas! ſhe has ever ſince been dying!—O, Sir! think what a mind, unuſed to wilful ſin, muſt feel, that finds itſelf ſuddenly plunged ſo deep in guilt!—but ſurely her ſorrow and contrition were ſtill deeper!—For ſome time, ſhe ſeemed to be in a manner ſtupefied; a dreadful calm held her ſoul in ſuſpence; ſhe looked up at me with a peaceful, unthinking countenance; ſhe held out her beautiful hand to me, which mine trembled as it received; I ſtood in that ſtate of fearful expectation which thoſe unhappy mortals

mortals feel, who know, by a certain ſtillneſs of all nature, that an Earthquake muſt ſucceed: ſhe looked round the room with an emotion of ſurprize, as not recollecting where ſhe was; then ſhe turned to me again, with meek enquiring eyes;—I could not ſpeak—my very ſoul was chilled, my tongue was frozen: I looked, I doubt not, like the guilty robber when brought before juſtice to confront his accuſer:—ſhe ſeemed to wonder at my countenance, and my ſilence, when ſudden recollection lighted up her eyes with all the rage of all the paſſions;—her brain ſeemed to boil with the heat of her imagination; her heart beat with aſtoniſhing fury;—now was the dreadful earthquake! her boſom worked with violent convulſive heavings; I dreaded every moment her falling into more dangerous fits, for ſhe could not weep; ſo that I trembled, leſt the furious conflict within, finding no vent, ſhould ſuddenly deſtroy her: I threw myſelf at her feet, and with all the moving geſtures, tender looks, and ſoftening expreſſions I could deviſe, endeavoured to melt her into tears; I ſucceeded at laſt, and then had reaſon to fear that ſhe would have been ſtifled with the raging torrent: I believe it was an hour before ſhe was in any degree compoſed; in all which time ſhe never ſpoke three words, nor hardly looked on me; her eyes were ſometimes fixed upon the floor, and ſometimes caſt up to heaven, with a look of ſuch unutterable anguiſh, as wrung my heart. At laſt the fountain of her tears dried up, the ſtorm of paſſion ſubſided by degrees, and ſhe ſunk into a fixt thoughtfulneſs for ſome time; then, with an air of reſolution and dignity, ſhe deſired me, in a manner which commanded my obedience, to find her ſome method of conveyance home: I put her into a chair, with the conſcious meanneſs of a beaten ſlave, and ſhe left me to enjoy my triumph. How I enjoyed it! I was diſtracted!—I feared from her manner, I had nothing further to expect, and yet my wiſhes were no leſs eager;—ſee how they were ſatisfied —This was the aſſignation I received next day.

"SIR,

"Think not I am going to reproach you;—no, I am ſenſible I have no right to do it: I am too deeply plunged in guilt myſelf, to preſume to upbraid another; my only end in this, is to conjure you, as you are a gentleman, to be careful of my reputation; the loſs of which only is wanting to complete my miſery. I beſeech you by—your love, I was going to ſay, but I have no reaſon to think *that* is any motive with you to do me good—and to adjure you by that ſacred power, which I have ſo lately offended, ſuits neither your condition, nor my own:—Alas! I have nothing left whereby to move you, but my deep diſtreſs!—by theſe tears then, by theſe ſcalding tears, which

blot the writing, I implore you, let not any act or word of inconſideration, impatience, or reſentment eſcape you, that may give a ſuſpicion of our fatal ſecret, when I ſolemnly, and moſt reſolutely declare, as I hope for forgiveneſs of my paſt ſins, and particularly this laſt, great, foul one, that I never will repeat it. The remainder of my wretched days muſt be devoted to ſorrow and ſevere repentance; would to heaven you may be diſpoſed to dedicate your own to the ſame purpoſes! O that we may meet, through the mercy of God, hereafter, in a better ſtate, freed from that ſhame and confuſion which muſt for ever accompany the ſight of each other here! Spare me that mortification as much as poſſible, without making the ſudden interruption of our acquaintance remarkable.

"How happy I have been!—it is all paſſed!—O peace and eaſe, O health of mind and body, O chearful innocence, farewell!—Come and learn of me to ſigh and weep, but do not interrupt my ſolemn ſorrows—do not diſturb the ſacred moments of a dying wretch; but, ſince you have utterly deſtroyed the happineſs of my preſent ſtate of exiſtence, help me to eſcape perfect miſery in the next, and pray for the deſolate

LUCINDA."

'This was my reward! here was the tranſient heaven, to the attainment of which I had ſo long dedicated all my powers, changed in a moment to a perfect hell! Vexation, rage, and remorſe, rent my ſoul! I imprecated vengeance on myſelf! Sometimes I curſed the world, and even poor Lucinda—then, at the thought of her affliction, wept like a beaten child. O glorious ſtate! what comfort have the wicked? what had I to ſooth my anguiſh! Life was a cruel torment to me, and I dared not die! The grave could promiſe *me* no refuge from pain! I had no hope!—I have none now! now I *muſt* die—down, down, thou curſed heart, and do not choak me!—I flattered myſelf I could fly from deſpair; I reſolved to change the ſcene, and go abroad. I went to Lucinda to take my leave; I was told ſhe was ill, and confined to her bed: alas! ſhe has never been well ſince; her conſtitution, as well as her ſpirit, is broken: her huſband ſuſpects not the cauſe of all her miſeries, but is miſerable himſelf by ſympathy with her; for after my fatal deſign had diſcloſed itſelf, ſhe ſoon re-traced my wiles, penetrated the whole ſcheme of my villany, and recovered her huſband's affection, by her redoubled tenderneſs, and attention to him. Since my return from abroad, I have heard that they live entirely in the country, where ſhe employs all her time and powers in acts of piety and charity; and though her health continually decays, has, in a great meaſure, recovered her ſerenity, and chearfulneſs of temper. O that I had acted like her! perhaps, inſtead of ſuffering thus, I too might now have ſmiled in peace!

'*Sophronius.*

'*Sophronius.* O, my friend, it is never too late; the gates of mercy are ever open to receive the penitent; our gracious God deſires not the death of a ſinner; but whenever he ſhall turn from his wickedneſs, ſincerely repent of his paſt offences, and ſtedfaſtly reſolve to lead a new life, has promiſed, for the ſake of our bleſſed Redeemer, to ſave his ſoul alive.

'*Calliſtus.* Hold, hold, Sophronius, you torture me to madneſs! what have I to do with that Redeemer? He is no Saviour to me! Will he mediate for me, who have diſavowed him, ridiculed, and reviled him?

'*Sophronius.* Alas! alas!

'*Calliſtus.* Ay, Sir, alas, indeed! now your ſheet anchor's gone—O, horror! there they are again! they beckon me away! —O, no, not yet—I will not, cannot come—I have not told it yet—O ſpare me yet a day, an hour! Save me—ſave me! mercy! mercy!—Save me, great God!—So!—Sophronius? are you there! O, I am glad to ſee you! give me your hand—O, coward guilt!

'*Sophronius.* Great God—what is it, Sir? this is the ſecond time you have amazed me thus!

'*Calliſtus.* It is ſo—I am ſorry for it—but there is no end of the torments of a mind like mine!—O for a day, an hour of peace and eaſe!—never, never more muſt I taſte them for a moment.

'*Sophronius.* O Calliſtus—O my friend!—nothing but *your* ſorrow can equal mine!—it *will* avail! heaven can have no more; demands no more.

'O gracious Being, eſſence of goodneſs! vouchſafe to caſt an eye of pity on thy diſconſolate creatures!—See our eyes ſtreaming with tears!—our hearts melting with fervent ſorrow! —poor worthleſs creatures as we are, we can make no other ſatisfaction for all the offences we commit againſt thy Divine Majeſty!—O do not diſdain his broken contrite ſpirit!

'*Calliſtus.* Let *me* join—I cannot ſpeak—hear him—hear thy faithful ſervant—ſee me humbled to the duſt—pity—ſpare me—ſave me—have mercy on a miſerable wretch—*Can* it be, conſiſtent with thy juſtice!—it cannot be!—O Sophronius, it *cannot* be!—After all this remorſe,—after all theſe warnings,—theſe calls to repentance, I perſiſted in my courſe of wickedneſs: I fled from miſery, but I fled *not* from ſin: fool that I was, I wanted to avoid the effect, yet attempted not to remove the cauſe. I changed my climate, but my mind was ſtill the ſame: in vain did the undiſtinguiſhing ſun ſhine upon me with more unclouded brightneſs, all was ſtill black, and gloomy within: in vain did I mix in the livelieſt companies of the ſprightlieſt nation; I forced a ſmile upon my face, whilſt, in the bitterneſs of my ſoul, I curſed myſelf.—And what, think you, was the

deſperate remedy I at laſt applied to for relief? that ſtupefying opiate of the ſoul, which ſheaths the edge of fear, and deſtroys the warmth of hope? I liſtened with eagerneſs to all who oppoſed and ridiculed religion; I embraced the hardy man, who denied there was a God—Yes, I *hoped* to be convinced that there was no governor of the univerſe;—and that all that I had believed till now, was prejudice and childiſh ſuperſtition: and what was the fruit of this noble freedom? why to flatter myſelf that Reaſon alone was to be our guide and judge; that there was no future tribunal;—that there was no hereafter:—yes, Sophronius, I would have perſuaded myſelf, that this vile world was *all*; and rather than become good, I choſe to become *nothing*.—O noble expedient! O glorious ſtratagem! to ſculk into the grave; to ſleep for ever in the duſt; to be loſt in annihilation!—Now I had recovered ſome hopes of eaſe; I had now a new proſpect of peace; at the worſt, I could fly to the hoſpitable arms of death; there, no wretch is denied an aſylum; whenever I was weary of the load of life, here I could lay it down, and take my reſt for ever.—Why did I not then ſeize this refuge? I was not happy; I was not ſatisfied with my preſent ſituation;—but, O! I *feared* to change it!—my new hopes were falſe; I felt they were ſo; and dared not to rely upon them: well might I ſay, I *flattered* myſelf; I did not, I could not believe the abſurdities which I would fain have introduced into the place of my former principles; but my mind refuſed to ſubmit to the ignominious change: however, I hung as it were in a pleaſing ſuſpenſe; pleaſing, I mean, in compariſon with my late ſituation; but far, very far from pleaſant: I had amuſed my ſoul with vain phantoms of hope, ſtaggered my reaſon with imaginary difficulties, and lulled my conſcience into a deluſive ſtupidity; but ſickneſs has awakened it; more powerful diſeaſe has broke the enchantment of ſcepticiſm, and diſpelled the clouds it had raiſed around me: O poor defence againſt the piercing rays of truth, which now, at the approach of death, ruſh upon my ſight, and diſcover to my trembling ſoul, unbounded proſpects of inevitable life: O, Sophronius, thoſe proſpects which to you are ſo glorious, to me are gloomy and horrible!—Why were not my eyes opened before I completed my ruin! before I entered upon that dreadful ſcene, which will make you fly me! Yes, you will leave me, Sophronius, you will abandon me to my dreadful fate; ſhun me as a hideous fiend; before I have concluded this laſt part of my ſhocking narration.

'*Sophronius.* Indeed I will not leave you; what, ſhall I be ſevere againſt you, who are ſo ſevere upon yourſelf? Shall I condemn you, who have myſelf ſo much need of forgiveneſs? Shall I be unmoved by your piercing ſorrows, when I truſt in the

the mercy of God—confidently truſt—that *he* will have compaſſion on them?—Yes, Calliſtus, this is ſincere repentance, and ſure it will be accepted. But, my deareſt friend, let me beſeech you to have pity on yourſelf; you muſt have reſpite; you ſhall not thus exhauſt your ſpirits; this is the only thing in which I will oppoſe you, but I will hear no more at preſent.'

A ſtyle and penetration ſuperior to what are found in moſt things of this kind, will be eaſily diſcovered in the above narrative. The ſecond dialogue concludes with the death of Calliſtus; the third with that of Sophronius. The contraſt is finely executed; and, in our opinion, neither our own nor any other language can boaſt a better antidote againſt the ſeductions of profligacy.

L.

Formulæ Medicamentorum. or, *A Compendium of the Modern Practice of Phyſic.* By Hugh Smith, M. D. Member of the Royal College of Phyſicians in London, and late Phyſician to the Middleſex Hoſpital. 8vo. 5s. Johnſton, &c. 1768.

THE preface to this little volume informs us, that 'The following eſſay on the intentions of cure and remedies, in the different morbid affections of the body, was undertaken by the author as a text-book to the courſes of lectures on the theory and practice of phyſic, which he was for eleven years engaged in.

'As his engagements in his profeſſion will not permit him, with any degree of convenience, any longer to continue the lectures; and as repeated applications have been made to him for his treatiſe, from almoſt every quarter of the kingdom; he has now made it public, believing it will prove ſerviceable to point out to the younger practitioner the means which may be uſeful in the cure of diſeaſes, and direct to the application of thoſe medicines which experience has warranted to be ſucceſsful.'—This Compendium then of the Modern Practice of Phyſic, was originally drawn up by Dr. Smith for a text-book, and uſed as ſuch for eleven years.—Now a text-book we apprehend ſhould be diſtinguiſhed by the following characters,—method, preciſion, and brevity.

The method adopted by our Author is an old and certainly a very exceptionable one.—He claſſes diſeaſes according to the parts affected, beginning with the head, and ſo deſcending downwards.—To point out the faults of this method would be uſeleſs.

When Dr. Smith proceeds to particular diſeaſes, his method is various. In ſome, he conſiders the cauſes, ſymptoms, indi-

cations of cure, and the forms of the medicines. In others, he omits many of theſe.—The following is the whole text for the

'*Pleuritis, and Paraphrenitis.*

'The cure of the pleuritis and paraphrenitis, or inflammation of the pleura and diaphragm, may be readily underſtood from what has been obſerved concerning inflammation in general, as no ſeparate or particular treatment will be required.

'Evacuations of blood and by ſtool, the antimonial powder, the ſaline draught, with nitre, and, when the pulſe is lowered, the ſalt of hartſhorn in full doſes, with bliſters and fomentations to, or as near as poſſible to the affected parts, will anſwer every intention of cure.'

The following is alſo the whole text for the

'*Catalepſy.*

'N°. 54. ℞ Pulv. rad. ipecacuanh. ℈ ß.
Tartar. emetic. gr. iij. M. ft. pulv. emetic. cum regimin. ſumend.

'Vel ℞ Vitrioli cærulei gr. ij.
Aq. fontan. ℥ ij.
Syr. ſimp. ʒj. M. ft. hauſt. emetic. mane ſumend.

'Applicetur epiſpaſtic. ſpinæ dorſi.

'N°. 55. ℞ Sem. ſinap. trit.
Rad. raphan. ruſt. contuſ. āā ℥ ß. Aceti. q. ſ. ut ft. cataplaſm. plant. ped. applicand.

'N°. 56. ℞ Gum. aſſafœtid. ʒj. ſolv. in
Aq. cinnam. ten. ℥ vij. add.
Tinct. valer. vol. ℥ j. M. capiat coch. ij. tertia quaque hora.'

When our Author however adds the ſymptoms and characters of diſeaſes to the text, it is not always done with that accuracy and preciſion, which might be expected from one who is to inſtruct others.—He thus characteriſes

'*Convulſions and Spaſms.*

'An involuntary or morbid contraction of any muſcle, or muſcular part, is called a convulſion.'—This is a very inadequate definition; is applicable to the *ſtiff-neck* or *contracted joint*; but by no means comprehends the varieties of the ſpaſmodic or convulſive affections.

We ſhall add, as a ſufficient ſpecimen of this work, what the Author ſays

'*Of Fevers in general.*

'In every fever, the pulſe becomes quicker than natural, and the functions of the body more or leſs impaired or vitiated.

'The

'The cauſes of Fevers then will be ſuch as, by their irritation, can quicken the circulation, and excite ſpaſmodic contractions in the ſeveral parts of the body. And,

'Theſe we may diſtinguiſh in a twofold manner; into general, and particular.

'The general or epidemic cauſes of fevers are ſuch as may affect a whole city, country, or family; and, for the moſt part, depend upon ſome putreſcent or infectious particles lodged in the air, or upon its manifeſt qualities; ſuch as its heat or coldneſs, its moiſture or dryneſs, and the like.

'The particular cauſes of fevers, or ſuch as will affect individuals only, we may refer to three claſſes. As,

'1. To a purulent fomes within the body, from confined matter, the conſequence of ſuppurations.

'2. To a putreſcent, acrimonious ſtate of the juices, from a putrid fomes of any kind. And,

'3. To obſtructed perſpiration.

'From the firſt claſs, fevers of the hectical, and colliquative kinds, will derive their origin; from the ſecond, fevers of the putrid or malignant kind; and from the third claſs, or obſtructed perſpiration, according to the habit of body and conſtitution of the patient, either the acute inflammatory, the low nervous, the rheumatic, or the intermittent fever.

'The curative indications, in fevers in general, may be reduced to three.

'The firſt, to correct and expel the cauſe, which, by its irritation, had given riſe to the fever.

'The ſecond will depend upon a proper management and regulation of the powers of nature; that the febrile impetus ſhould not prevail beyond due bounds, or too much flag, for the proper coction of the febrile matter.

'The third will conſiſt in providing for the relief and mitigation of the moſt urgent ſymptoms.

'It has been a long received maxim in phyſic, that if the cauſe is removed the effects will ceaſe. Our firſt attempts then, in fevers, ſhou'd be directed to correct or expel the cauſe of the diſeaſe. Hence, if a purulent or putreſcent fomes, in the habit, ſhould have given riſe to the ſymptoms, they are to be removed or corrected by their particular antidotes: but, as the cauſe, by far the moſt frequent, depends upon obſtructed perſpiration, it becomes a matter of moment, in the cure of fevers, to reſtore the excretion, and expel the retained acrimonious humours, which had occaſioned the diſeaſe.

'For this purpoſe, eſpecially in the beginning of a febrile complaint, the preparations of antimony exceed any remedy we are as yet acquainted with; and often tend to the ſpeedy removal of the diſeaſe.

'The ſecond indication, viz. that of regulating properly the febrile impetus, will become a matter of moment in the cure of fevers; as the diſeaſe itſelf, rightly moderated, and reſtrained within proper bounds and limitations, is the beſt remedy for the coction and expulſion of the morbific cauſe; for art can only avail in regulating properly the powers of life and the circulation, that the febrile impetus may not ſo much prevail, as, by the encreaſed circulation, to prove fatal to the body; or, on the contrary, that the powers of nature may not ſo much languiſh and flag, that there ſhould be wanting the neceſſary degree of fever, for the proper coction and expulſion of the irritating fomes. To lower the impetus of a fever, evacuations, and the remedies, recommended pag. 5, 6, 7. will be adviſeable. To promote and encreaſe it, the warm, cordial, ſtimulating, and heating medicines; the aromatics of different kinds; ſaffron, caſtor, camphor, wine, and the like.

'The ſymptoms the moſt frequent and troubleſome in fevers are as follow:

'In the beginning, a ſenſe of coldneſs and ſhivering ſucceeded by heat; a nauſea and vomiting; thirſt; anxiety; a diarrhœa; petechiæ; profuſe ſweatings; watchings; delirium; comatoſe affections; and convulſions.

'Theſe, as being the effects of the fever, as that is abated, will frequently ceaſe; but if they ſhould require any particular cure, are to be attempted, by removing and weakening the cauſe which had produced them.

'The ſymptoms in fevers will depend either upon an inflammatory or a ſpaſmodic affection of the ſeveral organs; a quickened circulation; or too denſe and viſcid a ſtate of the fluids.'

Dr. Smith, after this general account, proceeds to the explanation of the particular ſymptoms, and gives the forms of the medicines which are indicated for their relief.

On the whole, there are three things which ſtrike us with reſpect to this compendium. 1. That it has been the labour of eleven years. 2. That applications have been made for it *from almoſt every quarter of the kingdom.* And 3. That 159 duodecimo pages (for ſuch is the ſize of this mighty volume) ſhould be advertiſed at the moderate price of *five ſhillings.*

D.

Poems upon various Subjects, Latin and Engliſh. By the late Iſaac Hawkins Browne, Eſq; Publiſhed by his Son. 8vo. 4s. ſew'd. Nourſe. 1768.

THE Author of the Latin poem on the immortality of the ſoul acquired a reputation by it, equal at leaſt to its merit. Whatever force his arguments might have, they had hardly any thing

thing of novelty; and in elegance, harmony and fancy, he was far exceeded by Polignac. Yet there is a clearneſs of deſign, and a perſpicuity through the whole, with which philoſophical diſquiſitions are not always attended. This rendered it popular; ſo that in the year 1754, no fewer than three Engliſh Tranſlations of it appeared. All theſe had leſs merit than the original, and were neglected. In the year 1761, Mr. Soame Jennings publiſhed another tranſlation of it, together with the reſt of his works, which tranſlation is here re-publiſhed, and makes a great part of this volume. There are few readers unacquainted with Mr. Jennings's poetry, which makes ſo conſiderable a figure in Dodſley's miſcellany, but there may be many to whom this tranſlation muſt be new, and to whom, therefore, a ſhort ſpecimen will not be unacceptable. The Poet, founding his argument in favour of the immortality of the ſoul, on the univerſal paſſion for future exiſtence, and every poſſible mode of preſervation after death, thus proceeds:

Quid memorem fluctu quos divite Nilus inundans
Irrigat? His patrius mos non exurere flamma,
Non inhumare ſolo; ſed nudant corpora primùm
Viſceribus, terguntque; dehinc vim thuris odoram
Et picis infundunt, lentoque bitumine complent:
His demùm exactis, vittarum tegmine multo
Conſtringunt, pars ut ſibi quæque cohæreat aptè;
Picta ſuperficiem decorat viventis imago.
Uſque adeò ingenita eſt ſpes, et fiducia cuique
Conſignata, fore ut membris jam morte ſolutis
Reſtet adhuc noſtri melior pars; quam neque Fati
Vis perimet, nec edax poterit delere vetuſtas.
Aſpice quas Ganges interluit Indicus oras:
Illic gens hominum medios ſe mittit in ignes,
Impatiens vitæ; vel ad ipſa altaria Divûm
Sponte animam reddit, percuſſa cupidine cæcâ
Migrandi, ſedes ubi fata dedêre quietas;
Ver ubi perpetuum, et ſoles ſine nube ſereni.
Nec minus uxores famâ celebrantur Eoæ:
Non illæ lacrymis, non fœmineo ululatu
Fata virûm plorant; verùm, (mirabile dictu!)
Conſcenduntque rogum, flammaque vorantur eâdem.
Nimirùm credunt veterum ſic poſſe maritûm
Ire ipſas comites, tædamque novare ſub umbris.
Aſpice quà Boreas æternaque frigora ſpirant,
Invictas bello gentes: par omnibus ardor;
Par lucis contemptus agit per tela, per ignes,
Indomita virtute feros: hoc concitat æſtrum,
Hos verſat ſtimulos, Ecquid niſi dulcis imago
Promiſſæ in Patriam meritis per ſæcula vitæ?
Adde iſthuc quæ de campis narrantur amœnis
Elyſii, Stygioque lacu, Phlegethontis et unda.

Fraude Sacerdotum ſint hæc conficta; Quid ad rem?
Non fraudi locus ullus enim niſi primitus eſſet
Inſita notities, licet imperfecta. Futuri:
Subſtratum agnoſcunt etenim ficta omnia Verum.

TRANSLATION.

Why ſhould I mention thoſe, whoſe ouzy ſoil
Is render'd fertile by th' o'erflowing Nile.
Their dead they bury not, nor burn with fires,
No graves they dig, erect no fun'ral pires,
But, waſhing firſt th' embowel'd body clean,
Gums, ſpice, and melted pitch they pour within;
Then with ſtrong fillets bind it round and round,
To make each flaccid part compact, and ſound;
And laſtly paint the varniſh'd ſurface o'er
With the ſame features, which in life it wore:
So ſtrong their preſage of a future ſtate,
And that our nob'ler part ſurvives the body's fate.
Nations behold remote from reaſon's beams,
Where Indian Ganges rolls his ſandy ſtreams,
Of life impatient ruſh into the fire,
And willing victims to their gods expire!
Perſuaded, the looſe ſoul to regions flies,
Bleſt with eternal ſpring and cloudleſs ſkies.
Nor is leſs fam'd the oriental wife
For ſtedfaſt virtue, and contempt of life:
Theſe heroines mourn not with loud female cries
Their huſbands loſt, or with o'erflowing eyes;
But, ſtrange to tell! their funeral piles aſcend,
And in the ſame ſad flames their ſorrows end;
In hopes with them beneath the ſhades to rove,
And there renew their interrupted love.
In climes where Boreas breathes eternal cold,
See numerous nations, warlike, fierce, and bold,
To battle all unanimouſly run,
Nor fire, nor ſword, nor inſtant death they ſhun:
Whence this diſdain of life in ev'ry breaſt,
But from a notion on their minds impreſt,
That all, who for their country die, are bleſt.
Add too to theſe the once prevailing dreams,
Of ſweet Elyſian groves, and Stygian ſtreams:
All ſhew with what conſent mankind agree
In the firm hope of immortality.
Grant theſe th' inventions of the crafty prieſt,
Yet ſuch inventions never could ſubſiſt,
Unleſs ſome glimm'rings of a future ſtate
Were with the mind coæval, and innate:
For ev'ry fiction, which can long perſuade,
In truth muſt have its firſt foundations laid.

The principal merit of a tranſlation is to repreſent its original with as little deviation as poſſible, and Mr. Jennings has at leaſt a claim to that praiſe; yet the ſtrength, the weight, the melodious

melodious movement of numbers are wanting, to make the Eſſay on the Immortality of the Soul read with as much pleaſure as the Eſſay on Man. The firſt couplet of the above quoted paſſage is too much inferior to the elegance and harmony of the original to be read with ſatisfaction; and the ſame proſaical flatneſs is to be found in ſeveral others. It is true, that in the minuteneſs of deſcription it is often difficult to preſerve both the dignity and the harmony of the verſe; but ſtill it ſhould be verſe, which ſuch a line as

—— Waſhing firſt th' embowel'd body clean,

one can hardly allow to be.

The principal poems that make up the reſt of this volume are, An Epiſtle to Mr. Highmore on Deſign and Beauty, and the well known Imitations on a Pipe of Tobacco. Beſides theſe, there are ſome other little pieces, partly original, and partly imitations of Horace, &c. and it is obſervable that Mr. Browne has generally ſucceeded beſt in the latter. Indeed his genius ſeems to have been more of the imitative than of the original caſt, and he has often written from others, where he profeſſedly intended to have written from himſelf. If one might expect to find him original any where, it ſhould be where he writes on his own birth-day:

Now ſix and thirty rapid years are fled,
Since I began, nor yet begin, to live;
Painful reflection! to look back, I dread,
What hope, alas! can looking forward give!

Day urges day, and year ſucceeds to year,
While hoary age ſteals unperceiv'd along;
Summer is come, and yet no fruits appear,
My joys a dream, my works an idle ſong.

Ah me! I fondly thought, Apollo ſhone
With beams propitious on my natal hour;
Fair was my morn, but now at higheſt noon
Shades gather round, and clouds begin to low'r.

Yes, on thy natal hour, the God replies,
I ſhone propitious, and the Muſes ſmil'd;
Blame not the pow'rs, they gave thee wings to riſe,
But earth thou lov'ſt, by low delights beguil'd.

Poſſeſſing wealth, beyond a *Poet's* lot,
Thou the dull track of lucre haſt prefer'd,
For contemplation form'd and lofty thought,
Thou meanly mingleſt with the vulgar herd.

True Bards ſelect and ſacred to the Nine
Liſten not thus to pleaſure's warbling lays;
Nor on the downy couch of eaſe recline,
Severe their lives, abſtemious are their days.

Oh!

Ch! born for nobler ends, dare to be wiſe,
'Tis not e'en now too late, aſſert thy claim;
Rugged the path, that leads up to the ſkies,
But the fair guerdon is immortal fame.

Yet the diſcerning reader will perceive the marks of imitation in many of the above lines.

The following verſes on a fit of the gout have both good poetry and good philoſophy to recommend them:

Wherefore was Man thus form'd with eye ſublime,
With active joints to traverſe hill or plain,
But to contemplate Nature in her prime,
Lord of this ample world, his fair domain?
Why on this various earth ſuch beauty pour'd,
But for thy pleaſure, Man, her ſov'reign lord?

Why does the mantling vine her juice afford
Nectareous, but to cheer with cordial taſte?
Why are the earth and air and ocean ſtor'd
With beaſt, fiſh, fowl; if not for man's repaſt?
Yet what avails to me, or taſte or ſight,
Exil'd from every object of delight?

So much I feel of anguiſh, day and night
Tortur'd, benumb'd; in vain the fields to range
Me vernal breezes, and mild ſuns invite,
In vain the banquet ſmokes with kindly change
Of delicacies, while on every plate
Pain lurks in ambuſh, and alluring fate.

Fool, not to know the friendly powers create
Theſe maladies in pity to mankind:
Theſe abdicated Reaſon reinſtate
When lawleſs Appetite uſurps the mind;
Heaven's faithful centries at the door of bliſs
Plac'd to deter, or to chaſtiſe exceſs.

Weak is the aid of wiſdom to repreſs
Paſſion perverſe; philoſophy how vain!
'Gainſt Circe's cup, enchanting ſorcereſs;
Or when the Syren ſings her warbling ſtrain.
Whate'er or ſages teach, or bards reveal,
Men ſtill are men, and learn but when they feel.

As in ſome free and well-pois'd common-weal
Sedition warns the rulers how to ſteer,
As ſtorms and thunders rattling with loud peal,
From noxious dregs the dull horizon clear;
So when the mind imbrutes in ſloth ſupine,
Sharp pangs awake her energy divine.

Ceaſe then, oh ceaſe, fond mortal, to repine
At laws, which Nature wiſely did ordain;
Pleaſure, what is it? rightly to define,
'Tis but a ſhort-liv'd interval from pain:

Or

Or rather, each, alternately renew'd,
Give to our lives a ſweet viciſſitude.

The laſt of theſe poems is in Latin, and unfiniſhed. The Author's deſign ſeems to have been nothing leſs than that of entering the liſts with Lord Bolingbroke, and gaining that honour by the overthrow of his principles which Polignac obtained by his Anti-Lucretius. What he has done towards this ſcheme, makes it much to be lamented that he has left any thing undone.

L.

A Treatiſe on Diet, or the Management of Human Life; by Phyſicians called the Six Non-naturals, viz. 1. The Air. 2. Food. 3. Excretions and Retentions. 4. Motion and Reſt. 5. Sleep and Watching. 6. The Affections of the Mind. Intended as an Inquiry into the Cauſes of Diſeaſes in general, and in particular of thoſe moſt common in London. Addreſſed to the Inhabitants of this Metropolis. By Francis de Valangin, M. D. of the Royal College of Phyſicians, London. 8vo. 5s. Pearch. 1768.

DIET, is a term uſed by our Author in a very extenſive ſenſe; it anſwers to the *Ugicine* of Boerhaave; and includes the whole management of human life, with reſpect to the 1. Ingeſta. 2. Geſta. 3. Retenta, et excreta. 4. Applicata externa.—Or, as the ſame ſubject is divided by other authors, it implies a proper attention to the *Six Non-naturals*, viz. 1. Air. 2. Food. 3. Excretions and retentions. 4. Motion and reſt. 5. Sleep and watching. 6. Affections of the mind.

'It will therefore be proper, ſays Dr. Valangin, upon the authority of many eminent men who have contributed to this ſmall treatiſe, and from our own obſervations, to ſhew how they are capable of altering our bodies divers ways; and to inquire, in particular, how they are regulated in London, that we may thus come at the true cauſes of the diſeaſes which are incident to its inhabitants, and that we may be able to eſtabliſh ſuch dietic rules, as will have the power of preventing many diſeaſes, and of removing ſome in their beginning.'

We ſhall give our Readers, as a ſpecimen of this work, what is ſaid on the ſubject

'*Of Inſenſible Perſpiration.*

'Inſenſible perſpiration, is an evacuation of great moment, and many diſeaſes ariſe from its being obſtructed. It carries off in ſome conſtitutions in warmer ſeaſons and climates more matter than all the other emunctories. Hence Sanctorius adviſes us, very carefully to avoid the deceitful pleaſure of ſuddenly cooling the body when heated by air or exerciſe; yet, it has not been determined, what quantity of perſpiration is neceſſary in every perſon to maintain health; ſince the other evacuations may help or diminiſh it conſiderably.

'It

'It appears, by the Aphoriſms of Sanctorius, that in Italy perſpiration is twice as large in ſeven hours of quiet ſleep as in an equal time when awake, and that perſpiration in that country exceeds all other evacuations. He ſays, that if the meat and drink of one day be eight pounds, inſenſible perſpiration uſually riſes to about five pounds, the urine to about thirty-two ounces, and ſtools to about four ounces. But from the ſtatical tables of Dr. Keil at Northampton in England, of Mr. Rye at Cork in Ireland, and of Dr. Lining at Charles-town in South-Carolina, it appears, that in thoſe places perſpiration is conſiderably greater in the day than in the night; and, what is moſt remarkable, that urine in the whole year exceeds perſpiration, not only in England and Ireland, but even in South-Carolina, a country much hotter than Italy. Dr. Bryan Robinſon ſays, that a firm belief of the doctrine of Sanctorius, and that it obtains in other countries as Sanctorius affirms it does in Italy, has hurt many. For it is natural for perſons thus perſuaded, when they awake in the morning, and find any moiſture on their ſkin, to be afraid of riſing, leſt they ſhould check perſpiration, and to continue in bed till the moiſture goes off of itſelf; by which erroneous conduct they relax and weaken their conſtitutions, and frequently become valetudinarians, from being perſons of naturally ſtrong and healthful bodies.

'It is not improbable that many people increaſe perſpiration beyond what is neceſſary, by being over-careful to defend themſelves from the injuries of the air. Do we not ſee, even in the coldeſt climates, people go almoſt naked, without any injury to their health? And by that means hardening their bodies like our hands and faces, which we can expoſe to very ſevere cold?

'Mr. Naſh, the late maſter of the ceremonies at Bath, always went with his breaſt wide open, and expoſed to the air, even in the ſeverest cold weather; his cloaths were cut in a ſlope over the breaſt, down to the navel, and could not meet; yet he was very healthy, and lived free from diſeaſes to a very advanced age.

'An increaſed perſpiration, beyond what is abſolutely neceſſary for health, weakens the body, brings on an entire ſinking of the ſpirits, fainting, and ſudden death.

'A ſuppreſſion of it beyond meaſure dries up and ſtiffens the ſkin, obſtructs the ſmalleſt veſſels, increaſes the bulk of the humours, creates an heavineſs perceivable by the ſenſes, and an increaſed weight of the body, demonſtrable by a ſcale; laſſitude, anxiety, ſluggiſhneſs, tumors, pains and inflammations; except ſome other evacuations ſpeedily ſupply the place of perſpiration. This ſuppreſſion is alſo the frequent cauſe of fevers, eryſipelas, rheumatiſms, and the gout. When it is very ſudden, it is, here in London, as well as in other places, too often the cauſe of putrid and malignant fevers, whether they be brought on by the ſudden changes of the air, or by imprudently going out of a warm place into the cold air. Many people coming out of a ball-room, or of the play-houſe, when their bodies have been very hot, have fallen a ſacrifice to their imprudence, and have died of putrid fevers, brought on by no other cauſe. We had a recent inſtance of it, by the death of his late Royal Highneſs the Duke of York, one of the moſt amiable princes, who died of one of thoſe fevers caught by expoſing himſelf to the cold night air after dancing. Thoſe fevers are the more dangerous, becauſe

they

they ſteal, as it were, upon the patient, and during the three or four firſt days, they have only the appearance of a common cold, which makes people defer applying for advice till the diſeaſe has gained deep root, and nature begins to be conquered by it; when the art of phyſic comes too late to ſave the unhappy objects, who ſink under the weight of many dreadful ſymptoms. For all the miſeries that can afflict human life, ſometimes attend malignant fevers.

'Sanctorius was the firſt who taught us that a juſt proportion of perſpiration is of the greateſt conſequence, as well for the preſervation of health as the cure of diſeaſes. Many authors have confirmed, and improved the ſame doctrine; and from their obſervations, have ſhewn how far the Aphoriſms of Sanctorius are agreeable to thoſe who inhabit theſe northern climates.

'What we have ſaid of perſpiration is very applicable to ſweating, except that it is not ſo abſolutely neceſſary in a ſtate of health. The exceſs of it dries and weakens the body, deprives the humours of their watery parts, and induces the blood to an inflammatory and atrabiliary diſpoſition. A ſudden ſuppreſſion of it will equally hurt as well as a ſuppreſſion of perſpiration.

'Many malignant diſeaſes are often carried off by critical ſweats towards the ſtate of the diſeaſe. But often in the beginning they are alſo attended with profuſe ſweats, to the great detriment of the patient, who is thus reduced by thoſe ſymptomatic ſweats to an extreme degree of weakneſs. Thoſe ſweats that we call *critical* and *ſalutary*, are moderate, warm, equally diffuſed over the whole body; they come on about the ſtate of the diſeaſe, and are generally diſtinguiſhed by the name of *breathing ſweats*, which render the pulſe more open, ſoft, and calm. But when a ſweat is profuſe, cold, clammy, partial, or extending only about the head, neck, and breaſt, with a ſinking of the vital ſtrength and pulſe; it denotes no good, increaſes our fear, and takes away all hope of a recovery.

'There appeared in England about the year 1481, a diſorder which was called *the ſweating ſickneſs*, and by foreigners *the Engliſh ſweat*; for it is reported that it was peculiar to England and its natives: that thoſe who retired to France, Holland, and Scotland, were equally ſubject to it as if they had taken no ſuch precaution; and what is ſtill more ſurpriſing, that foreigners reſiding in England were not attacked by it. It returned again in 1485. Then in 1506. Afterwards in 1517. It appeared again in 1528, or 1529, at which time alone it ſpread itſelf to the Netherlands and Germany: a circumſtance which ſhews the impropriety of calling it *the Engliſh ſweat*, in Latin *ſudor Anglicanus*; beſides Sennertus takes notice, that it ſpread as far as Denmark, Norway, and France. It raged again in 1548. And the laſt return of it in London was in 1551, when it was ſo violent as in one day to take off an hundred and twenty of the inhabitants of Weſtminſter. Some were ſeized abroad, and cut off in the road, others at home. Some when awake, others when faſt aſleep. Some died in a moment, and others in one, two, three, four, or more hours after they began to ſweat.'

Upon the whole, Dr. Valangin appears to have read with attention, whatever Boerhaave and other authors have written on this ſubject. The reader may therefore expect to meet with many

many uſeful obſervations from a peruſal of this work: at the ſame time we muſt inform him, that the caſes, which are occaſionally introduced by Dr. Valangin himſelf, have frequently more the airy turn of romance, than the ſubſtantial ſimplicity of medical hiſtories.

D.

New Obſervations on Inoculation. By Dr. Gatti, Conſulting Phyſician to his Moſt Chriſtian Majeſty, and Profeſſor of Medicine in the Univerſity of Piſa. Tranſlated from the French, by M. Maty, M. D. Sec. R. S. 8vo. 1 s. 6 d. Vaillant. 1768.

DR. Gatti, on the recommendation of a French lady of diſtinction, was invited to the court of France, in order to eſtabliſh the practice of inoculation in that kingdom.—Sagacity, frankneſs, politeneſs, and great ſucceſs, all conſpired to raiſe the character of our Inoculator. Dr. Gatti was the general favourite.—But, alas!—one unfortunate affair quickly reverſed this favourable and well deſerved impreſſion.

Dr. Maty, in a narrative which is prefixed to this tranſlation, gives a ſhort hiſtory of this affair.—'Our Italian phyſician, ſays he, had, like his countryman Pylarini, learned the art of inoculating in the Levant. There he had ſeen the operation in its primitive dreſs, performed by Greek women, and recommended by Greek prieſts. The hand of ſurgeons was unemployed, the pen of phyſicians not deſired. A needle was the ſole inſtrument; a little matter imbibed in cotton, or dried in powder, the only *apparatus*. No accidents were known to happen; no troubleſome ulcer or diſorder to ſucceed. A gentle fever, during four-and-twenty hours, was the only ſymptom; and a ſmall crop of puſtules, chiefly upon the part where the pock was rubbed in, without ruffling, lowering, or endangering the patient, ſecured his life, his organs, and his features.

'To great ſagacity my friend joined an open and beneficent mind. What he had ſeen, he proclaimed every where. He was in hopes that a people equally fond of novelty and eaſe, would readily adopt this new and elegant mode. The great, and eſpecially their leaders, the ladies, he imagined, would be allured by being put to no fright and no pain, unreſtrained in their diet, undiſturbed in their joys; the people would be drawn in by an operation neither chargeable nor confining; all would be glad to enjoy the benefits of inoculation without its riſks, and to ſpread it new faſhioned all over the continent.

'That eloquence of heart, which never fails to pleaſe, and ſeldom to convince, gave our profeſſor great advantages over his rivals. In defiance of vulgar opinion and phyſical authority, he attempted

attempted to change an operoſe proceſs into a mere amuſement. Dr. Tronchin had had his ſhort, his brilliant day, and Dr. Hoſty, inſtructed in London, inoculated with care, and ſlowly made ſome converts. Our Italian was more prevailing than either. Every body would be inoculated by Gatti; and while he himſelf declared that any nurſe could do as well as he, the public imagined nothing well done without him.

'This uncommon ſucceſs ſoon excited envy. Thoſe, whoſe trade he obſtructed, became his enemies. Rumors were propagated, and ſcruples were infuſed. To ſome it was ſaid that he gave not the ſmall-pox; to others, that his patients would carry it every where. The churches and play-houſes were now no longer ſafe, whiſpered the delicate abbé; and the ſtill more inſinuating doctor, ſhrugging his ſhoulders at the toilet, exclaimed againſt public infatuation.

'Perhaps this might have been avoided, if Dr. Gatti had been more reſerved, and obſervant of forms. A dutcheſs, whom he had inoculated, and who, upon equivocal ſymptoms without any eruption, had been declared ſecure againſt future infection, after three years caught the natural diſorder, which, though not hurtful to her, became fatal to him. He diſplayed the utmoſt candor in publiſhing the caſe; but could by no means recover what he had loſt, the ſupport of the great, the confidence of the town. All his former patients took the alarm; he became the object of public abuſe, as he had formerly been of general applauſe; and that ſalutary practice, which he had endeavoured to render popular, by making it more eaſy and more ſafe, fell as it had riſen with him.'

Soon after this, the parliament of France, on the repreſentation of the attorney-general, prohibited the practice of inoculation in the capital; twelve commiſſaries were appointed out of the college of phyſicians, to examine into the merits of this important ſubject. The unfavourable report was firſt uſhered into the world; and had the authority of ſix of the commiſſaries. A ſecond report ſoon made its appearance; it was a defence of the practice of inoculation, and was ſigned by the other ſix.—This laſt report was adopted by the college; and they declared that inoculation deſerved to be *tolerated*.—The parliament, however, have not yet recalled their firſt order; the practice remains under the ſame unnatural interdiction; and it is only *without* the walls of Paris, that the people are ſuffered to ſave their lives in their own way.

'Both to reclaim, ſays our Tranſlator, the thinking part of Paris, and to vindicate his own operations from the contemptuous treatment of his antagoniſts, Dr. Gatti, at my requeſt, publiſhed the preſent eſſay. Uncertain of its effect upon that lively and volatile nation, who received inoculation upon truſt, and

and upon truſt rejected it, he was deſirous, by this tranſlation of his work, to appeal to their neighbours, in hopes that, if they approve, his method will in time get the better of prejudice and clamour.

'Indeed the Engliſh have already decided in his favour. Inoculation is very near univerſally, in this iſland, what he wiſhed it in France. The choice of the matter, the manner of the operation, the ſimplicity of the treatment, the attention to amuſements, and the injunction of exerciſe, are ſo many points, in which his practice coincides with that which is here generally recommended.'

As to the pamphlet itſelf; Dr. Gatti's *New Obſervations*, are in many reſpects ſenſible and judicious. They are digeſted under the following heads; viz. Preparation, Inſertion, and Treatment.—Dr. Gatti declares loudly againſt all preparation, except that of taking care that the ſubject be in health: this is the language of a phyſician, who has ſeen one thouſand paſs through the diſeaſe, without the loſs of a ſingle patient. Thoſe of my patients, ſays he, who have fared the beſt, have been ſuch as had been no otherwiſe prepared, than by ſtating or reſtoring their health.—In one word, Dr. Gatti is convinced, that the whole practical art of inoculation, conſiſts in theſe three things: 1. The choice of a healthy ſubject; 2. The applying to the ſkin, under the cuticle, a well-choſen variolous atom; 3. Freſh air, and amuſement.—A method, adds he, natural, ſimple, eaſy, convenient, and ſafe. **D.**

A full and plain Account of the Gout; from whence will be clearly ſeen, the Folly, or the Baſeneſs, of all Pretenders to the Cure of it: in which every thing material by the beſt Writers on that Subject is taken Notice of; and accompanied with ſome new and important Inſtructions for its Relief, which the Author's Experience in the Gout above Thirty Years hath induced him to impart. By Ferd°. Warner, L. L. D. 8vo. 3s. 6d. Cadell. 1768.

THE *proximate cauſe* of every diſeaſe is ultimately to be reſolved into that particular condition of the ſolids or fluids, by which they deviate from the healthy ſtate: this deviation likewiſe ſtrictly conſtitutes the *nature* of the diſeaſe. The effects of this morbid alteration in the ſolids or fluids are various, and evidence themſelves in a variety of appearances: theſe are what are called the *ſymptoms*; and a regular collection of theſe, forms the *hiſtory* of the diſeaſe.

Nothing ſatisfactory has hitherto been advanced with reſpect to the *nature* or *immediate cauſe* of the gout. Dr. Warner ſeems to be ſenſible of this; and yet he begins his *Full and plain Ac-*

count of the Gout, with an inquiry of this kind.—'For it doth not follow, says he, that because all the principles upon which any certainty in the gout ought to be founded are not discoverable, that we should not therefore avail ourselves of such as are to be depended on.'—The principles which Dr. Warner thinks may be depended on, are these;—that '*the gout is a disease from the retention of some matter which ought to be discharged:*' and that, '*this matter generally settles most on the joints of the limbs, because in those joints the smallest vessels are more compressed by the larger heads or protuberancy of the bones, and are thereby rendered narrower, and of course more readily obstructed.*'—These *certain principles*, though supported by the authorities of a Quincy and a Cheyne, will we apprehend be looked upon by most of our medical readers, as little to the purpose.—Dr. Warner, however, in order to explain and illustrate these principles, goes through what are called the *three digestions*; and approves himself, as might be expected, but an indifferent physiologist.—We shall give our Readers one instance of this: speaking of the digestion in the first passages, and of the entrance of the chyle into the lacteals, he says:—'But the mouths of those tubes, which open into the cavity of the intestines from whence they receive the chyle, are so small, as not to be discerned by the best microscops. Exquisitely fine indeed must that aliment be ground that is to pass through these vessels; which are smaller than the smallest arteries in the body, in order that nothing might enter which would stop the circulation of the blood: and with such infinite wisdom are these great organs of digestion contrived, that the absolute powers of the stomach, with the addition of the midriff and muscles of the belly, which also conduce to digestion, have been demonstrated by anatomists to be equal to the pressure, of "*Two hundred fifty thousand seven hundred thirty-four pound weight.*"—Had Dr. Warner known, that nothing passes into the lacteals, but what is in a state of solution; and that assimilation and chemical solution have more to do in the affair of digestion than *mechanical triture*, he would not have had recourse to the *two hundred and fifty thousand, seven hundred and thirty-four pounds weight*, brought by Pitcairne, to *grind* the aliment so fine, as to fit it to pass into the lacteals.

After this physiological and pathological inquiry, Dr. Warner proceeds to the history of the disease; and begins with that of the regular gout. This is transcribed from Sydenham; and is universally known to be one of the compleatest histories, which has ever yet been given of any disease.—Our Author makes some observations on this history; and to these there is added a kind of *ratio symptomatum*, collected from a number of writers. He then enters upon the *irregular gout*, and traces it through its various and intricate motions. In this part, Dr.

Warner very judiciouſly adopts the deſcriptions of Muſgrave; who is undoubtedly the beſt writer on the diſeaſe, when it appears under this form.—The gout, when irregular, fixes upon different parts of the body, and frequently very exactly reſembles the diſeaſes of that particular part. Muſgrave, in his account of the anomalous and ſymptomatic gout, endeavours to aſcertain theſe varied appearances, and refer them to their proper cauſe.—Eugalenus has done the ſame with the ſcurvy.—— There ſeems however to be more foundation for the ſyſtem of Muſgrave, than that of Eugalenus.

The hiſtories of the regular and irregular gout, being thus very minutely related, Dr. Warner reſumes his pathological inquiry concerning *the matter of which the gout is formed*; 'and this being a point, ſays he, of great importance, and hitherto only hinted at, I ſhall now ſpeak fully to it, as I propoſed. To this end, paſſing by the abſurdities of the ancients, let me be permitted juſt to repeat, that according to Sydenham, the arthritic matter conſiſts of the putrifying heat and acrimony of indigeſted juices: Boerhaave gives it the appellation of an acrimony or over-toughneſs of the liquid which waters the nervous parts: Liſter makes it to be a crude and viſcid ſerum become ichorous and corroſive: Bennet defines it an acrimony that is invariably of the putrid, volatile, alkaline nature: Quincy ſays that it conſiſts of rigid particles ſuch as approach near to ſaline, of the nature of tartar, and not much unlike that which forms itſelf into concretions in the urinary paſſages: Cheyne in one place calls it tartarous, urinous, or other ſalts; and as though this did not include enough, in another place he deſcribes it to be a groſs and crude humour: Ingram will have it to be a coagulation made by a mixture of ſaline particles with the oil of the adipoiſe membrane. As every one of theſe writers makes the gouty matter to be an acrimony taken in with our aliment, which they call either putrid, viſcid, corroſive, ſaline, urinous, or tartarous, ſo Dr. James—whoſe name needs no addition—diſagreeing with them all, hath judged this acrimony to be earthy, and delivers his opinion in the following manner.'—— This curious diſquiſition, which takes up more than 40 pages, we ſhall very willingly leave to the attentive peruſal of thoſe *Ladies and Gentlemen**, for whoſe edification this *Plain Account of the Gout* was particularly deſigned.

The proper medicines and general management through a fit of the regular gout, next engage our Author's attention.—— 'Having now gone through every thing which I judge material on the theory of this diſtemper, I come next to treat of what phyſicians call the *curative indications*; in which I propoſe to

* Dr. Warner's preface, page 2.

direct

direct the management of the patient as to every circumſtance, from the beginning of a regular fit to the end; and then of an irregular fit, or a gout miſplaced.'—In this part of the work, the reader will meet with many ſenſible and uſeful directions; chiefly deduced from our Author's own experience.—We ſhall tranſcribe part of what he ſays concerning the uſe

Of Opiates during a Fit of the Gout.

'In a fit, ſays Dr. Warner, which can be borne with tolerable chearfulneſs and patience, and whilſt it continues regular, the natural powers will be ſufficient; and nothing more is neceſſary than hath been ſuggeſted. But when it is arrived at its height, if the pain ſhould be greater than the patient can bear commodiouſly, and his nights are ſleepleſs, then notwithſtanding the prejudices of moſt phyſicians againſt opiates in the gout, he may relieve himſelf by the following anodyne:

'Take of opium ſix drams—ſoap of Tartar and Caſtile ſoap of each half an ounce, nutmeg powdered one dram, camphire three drams, ſaffron two ſcruples, ſweet ſpirit of ſal armoniac nine ounces. Digeſt all theſe ingredients in a Florence flaſk in a ſand-heat for ten days, ſhaking it now and then till the laſt day or two, and then pour it off clear and ſtop it up for uſe.

'Of this noble medicine, which no gouty man ſhould ever be without, take thirty or forty drops, an hour before it is wanted to operate, in a glaſs of ſtrong mint or plague water, after nothing hath been received into the ſtomach for an hour and half: and if in an hour or two after taking it, the pain is not greatly abated, take twenty more, and drink ſometime after of warm ſage-tea at pleaſure. The number of drops muſt be proportioned to the violence of the pain, and repeated every night that the pain requires it; abating two or three drops at a time, as the pain abates, till the doſe is reduced to ten or a dozen, when the patient may deſiſt at once from any more: and thus the matter that occaſions the fit, which might otherwiſe laſt a month, or two, or three, will be digeſted in a fortnight, and the patient enjoy eaſe and ſleep. When the pain hath been ſo very intenſe as that I have thought it neceſſary to add the ſecond doſe as above directed, and yet was apprehenſive that I might be rather heated too much from a larger quantity than the additional twenty drops, and that theſe might not be ſufficient to anſwer the intention, I have joined ſeven, eight, or nine drops of the following laudanum: and in the like caſe I have ſometimes taken fifteen drops of it inſtead of the ſecond doſe of the anodyne elixir. There are ſo many occaſions on which laudanum may be requiſite for a gouty man, as will be ſeen hereafter, that he ſhould make it for himſelf, and keep conſtantly by him: and the laudanum which is ſafer, as well

as better, than any preparation whatever of opium in the ſhops, is thus directed by Jones:

'Take an ounce of choice opium ſliced thin, and put with three ounces of diſtilled rain water into a pint bottle [or Florence flaſk] corking it lightly, and ſhaking it three or four times a day for a week. Keep it in a place free from any ſenſible degree of heat or cold; at the end of the week lay the bottle on its ſide for twenty-four hours; and then decant and filter the tincture into little phials, ſo as to fill them within a ſmall ſpace of the cork [or what is much better, a glaſs ground ſtopper] and keep for uſe.

'If the body, naturally coſtive in this diſtemper, ſhould be made too much ſo by frequent repetitions of the anodyne elixir, an emollient clyſter of half a pint of mutton broth, four ounces of oil of almonds, and a ſpoonful of brown ſugar, may be adminiſtered with ſucceſs.

'The elixir above directed is a medicine in the gout, when the fit is fully formed, which if the whole college of phyſicians were to exclaim againſt, I will maintain at the peril of my life, if it was required, is as ſafe as bread and butter: and indeed according to them, at the peril of my life it hath been that I have ſo often taken it. Had no others written upon it but thoſe who were ſkilful in this diſtemper and the nature of opium, or had I not been weak enough to acquieſce under their general condemnation of it, I might no doubt have had the uſe of my limbs at this day as well as I had ſome years ago. But being deterred by the great outcry they raiſed againſt it, I have undergone ſuch ſevere and frequent fits in my knees and feet, of two or three months duration, that the ſolids, I ſuppoſe, have ſo far loſt their texture, as not to admit of any further ſupplies of ſuch juices as are neceſſary for the motion of the fibres: and I am thereby become, I fear, incurably lame for ever. At length however in a moſt excruciating and tremendous fit, when nature was well nigh overpowered, and I had only thirteen hours ſleep in nine days and nights, I was driven to try an opiate: when, to my inexpreſſible ſurprize as well as joy, I found it as ſafe as it was ſucceſsful; even before I had improved it in the manner in which it is now directed. I not only enjoyed ſleep, and freedom from pain, but I found the opiate digeſted the peccant matter; the perſpiration of which had been hindered by ſo much watching. In a ſhort time after, I very luckily met with "The Myſteries of Opium revealed," by Dr. Jones; and from that time I have conſtantly made uſe of it with amazing benefit; not only reducing the pain to what degree I pleaſe, but ſhortning the fits to about a fortnight's length. For the laſt three years indeed, by adhering ſtrictly to the regimen that will be hereafter mentioned, I have brought the gout to be ſo moderate,

debate, as to confine me ſeldom more than a fortnight at a time, or to make the taking of the opiate neceſſary above one or two nights in a fit: and that it may not be thought that this is rather owing to age and weakneſs, I muſt add, that though I am indeed older, yet I am not ſo old as to be debilitated by age; and my ſtrength and ſpirits, I thank God, are not diminiſhed.' —In what conſtitutions, in what caſes, and in what particular circumſtances, opiates will beſt anſwer, muſt be left to the determination of experience. As to the writer of this article, he frankly owns he hath given them with good and with bad effect.

The remedies recommended in the varieties of the irregular gout, are all, except in one or two inſtances, extracted from Muſgrave.—Dr. Warner concludes this work with obſervations on the neceſſary management during the *intervals* of the gout: 'and it will add to their accuracy, ſays he, if they are ranged under the heads of air, medicine, exerciſe, and diet.'—Our limits will not permit us to enter into any detail or particular examination of theſe ſeveral articles.—Upon the whole, this is an uſeful *compilation*; the reſult of much reading, and long perſonal experience. **D.**

Philoſophical Eſſays, in Three Parts, &c. By R. Lovet. Worceſter, 1766. 8vo. 6s. Sold by Sandby in London.

A *fool* may find what a *wiſe man* has overlooked.

FROM the foregoing homely motto, the truth contained in which, we, in general, acknowledge, not unwilling at the ſame time to take the hint, and give that particular application to a part of it which the Author ſeems (we know not whether out of humility or oſtentation) to intend, we expected to find that, in the proſecution of a very fruitful ſubject, he had made ſome notable diſcoveries. Notwithſtanding the little bickerings we have formerly had with him, and even the hard words with which he has pelted us, we ſhould have been ſincerely glad of an opportunity of ſhewing ourſelves ſuperior to all perſonal reſentments, where the intereſts of learning or true knowledge were concerned, by announcing ſuch diſcoveries to the world in our beſt manner: but after a careful and painful peruſal of the work before us, we are ſorry to ſay we have not met with an occaſion of gratifying thoſe favourable inclinations of ours towards him.—"You can ſhave, and dreſs a wig a little, La Fleur?" ſays Yorick * to the valet whom he was going to hire —"he had all the diſpoſitions in the world"—"It is enough," ſays his ſentimental maſter.—The moſt we can do for Mr.

* Sentimental Journey, Vol. I. p. 98.

Lovet is to compliment him with *a ſtrong diſpoſition to make diſcoveries:* but we cannot ſay with the good-natured Yorick, "It is enough." We muſt diſtinguiſh between the ingenuous humility of La Fleur, and the pretenſions of Mr. Lovet. Thoſe who have read his former eſſays on philoſophical ſubjects, or our accounts of them *, may poſſibly recollect that the principal purport of them is to prove that the *ſpiritus ſubtiliſſimus*, which Sir Iſaac Newton ſuppoſes to be a principal agent in many of the capital phenomena of the univerſe, is now realized, and is no more than the electric fluid. This doctrine Mr. Lovet would have us look upon as a diſcovery of his own; though he cannot be ignorant that there are numerous fellow claimants, yet none perhaps who have wrote ſo much *about it and about it* as himſelf. His preſent work is divided into three principal parts, in the firſt of which he renews his inquiry into the nature and properties of the electric fluid, in order to explain, illuſtrate and confirm the truth of the doctrine of a *ſubtile medium*, or *æther*, and ſhew its identity with that fluid. After a ſhort account of the origin and progreſs of electricity, we find our Author in the ſecond chapter, in a moſt reſpectable ſituation indeed;—cheek by jowl alongſide of Sir I. Newton; giving us firſt the four celebrated *regulæ philoſophandi* of that philoſopher, and then, as he 'endeavours to become a faint imitator of ſo illuſtrious an original,' his own FIRST and FUNDAMENTAL PRINCIPLES' under ſix heads. Theſe, as we may ſuppoſe them to contain the pith or marrow of Mr. Lovet's doctrine, and to be the moſt finiſhed part of his performance, we ſhall, to do him all the honour we can, faithfully tranſcribe. Mr. Lovet's *principia* then are as follows:

'FIRST, that in the beginning, the ALL-WISE and OMNIPOTENT CREATOR of all things formed an univerſal ætherial fluid, or primary air, endued with the utmoſt purity, ſubtilty, and rarity; and in fine, a perfectly ſubtile, elaſtic fluid.

'Secondly, that the whole univerſe is replete with it; for otherwiſe a fluid ſo perfectly ſubtile and elaſtic would be perpetually expanding, till all parts were equally full; and then neither the whole nor its parts could remain endued with that perfect elaſticity, which was at firſt ſuppoſed, and at preſent appears.

'Thirdly, that this *æther* or pure air is univerſal, not only in all open ſpaces, but in the minuteſt vacuities of the moſt compact bodies, by reaſon of its being compoſed of almoſt infinitely finer particles than thoſe of groſs matter, which renders it

* See Monthly Review, Vol. xv. p. 561. Vol. xx. p. 299. Vol. xxii. p. 340, and Vol. xxvi. p. 502.

capable

capable of permeating the ſmalleſt pores and interſtices of the hardeſt and cloſeſt ſubſtances.

'Fourthly, ſince the earth is endued with a property of tranſpiration or of breathing forth the moſt volatile parts of it to a conſiderable height from its ſurface; theſe effluvia become blended, incorporated, and moſt intimately mixed with particles of the univerſal pure *æther*, or primary air, and by that means conſtitute a ſecondary air *, or aerial fluid, and the only one that could (till now) be proved to exiſt.

'Fifthly, that from the elaſticity of its particles ariſeth an intumeſcence, a ſwelling or expanding property and conſtant endeavour of extending their limits to greater dimenſions: Hence they, and conſequently all maſſes compoſed of ſuch elaſtic particles, mutually repel.

'Sixthly and laſtly, that this univerſal air, although inviſible, is nevertheleſs true and real fire, in the ſtricteſt ſenſe of the word, and endued with the utmoſt force.'

Theſe *firſt principles*, which all ſucceeding philoſophers will, no doubt, make it their buſineſs and pride to comment upon and explain, if we comprehend any thing of the matter, amount, in ſhort, to this; that there exiſts in ſpace, and in the pores of bodies, a moſt rare elaſtic fluid, which, when undefiled with any mixture, is real fire; but when largely daſhed with the numerous exhalations proceeding from the earth, conſtitutes that groſs, heterogeneous puddle we call air. We do not undertake to ſhew how theſe principles are proved and illuſtrated by our Author's experiments, which are common enough, and, in our apprehenſion, prove only that the electric fluid is ſubtile and elaſtic; but ſhall haſten to the third chapter, where the rage of converting every thing into æther is ſo ſtrong upon our Author, that we find him giving that name to the factitious air which riſes up from water under an exhauſted receiver. We ſometimes think that Mr. L. has, in his own mind, declared war againſt all the four elements. His hoſtile intentions are, at leaſt, very apparent towards air and fire, both of which he has melted down without mercy into his ſubtile fluid. He has not yet, it is true, meddled with earth, which, no doubt, will not eaſily ſubmit to be ground down into his *materia ſubtilis*, and would prove too *refractory* to yield readily to *fuſion*, under the operation of his *ætherial flux*; but we expect that that element and water will have their turns in the next volume of diſcoveries, and be ſwallowed up by this all-devouring principle. To return: Mr. Lovet not only ſuppoſes that the air, thus extricated from water, by the action of the air-pump, is real æther; but even that the bubbles, which riſe

* 'The atmoſphere.'

from the *ſurface* of a piece of braſs immerſed in it, are particles of æther, coming out from the *ſubſtance* of the metal. 'The pure, electrical air,' ſays he, 'contained in it' (the braſs) 'ſoon begins to ſhew itſelf, and if the operation' (of exhauſtion) 'continues, almoſt the whole ſurface of the braſs will be covered with little pearly bubbles, which riſe *out of it*; conſequently the braſs is *pervious* by this pure air, i. e. æther.' The Author, not deeming his æther yet fine enough for certain purpoſes, has imagined a more rare or double-diſtilled æther, to which (for Mr. L. notwithſtanding his acknowledged ignorance of the learned languages, is fond of a little Greek) he gives the name of *pneuma*, which he kindly tranſlates ſpirit or eſſence of æther. The exiſtence of this *pneuma*, or rectified æther, as diſtinguiſhed from common or electrical æther, he *proves* at one ſtroke, by the magnetical properties acquired by bars of iron, when in a vertical poſition, in conſequence of the motion of this ſuppoſed *eſſence* of æther through them, in its courſe from the upper regions to the earth; and becauſe a piece of glaſs, interpoſed in any part of the electric circuit, will prevent the exploſion of the Leyden vial, whereas a glaſs receiver will not impede the motions given to a feather included within it, by an excited tube, he infers that his newly diſcover'd *pneuma*, or quinteſſence of æther, which, he ſuppoſes, pervades the glaſs in the laſt of theſe caſes, differs from, and is more refined than the common electric æther, which cannot penetrate the glaſs in the former, and that this its power of penetrating glaſs identifies it with the magnetic fluid, which in like manner gives motion to ſteel filings, though included in glaſs. That there is a ſtriking analogy between electricity and magnetiſm we have very lately obſerved: but certainly this ſpecimen of falſe theory, and diſtinctions without a difference (we mean with regard to the fluid concerned in the production of the phenomena in the two abovementioned experiments) will contribute very little towards extending it, and ſtill leſs towards proving the identity of their cauſe.

Finding our Author accounting ſo readily for every thing, our curioſity was ſtrongly excited on perceiving that his 11th and 12th chapters treated of the Leyden vial, the phenomena of which Mr. L. candidly owns he had once 'almoſt given up as inexplicable.' We were the more intereſted on this ſubject, as, on a caſual dip into a ſubſequent part of the work, we had found him moſt devoutly addreſſing the divine providence in the following terms: 'To that ſupremely benevolent cauſe *I* do *gratefully* attribute the inſtantaneous, and (may I not call it?) miraculous *revelation** of the ſubtile medium to Profeſſor *Muſſchenbroeck*,

* This is no new or haſty conception of our Author's. Ten years ago,

chenbroeck, by which a key has been given us, wherewith to unlock the ſecrets of nature.'—The profeſſor himſelf, we ſhall obſerve, does not appear to have received this ſame *revelation* with ſo much *gratitude*, or indeed to have conſidered the adventure in that light. Our Readers * will poſſibly recollect how very ſhy and unwilling he was to receive a repetition of the celeſtial concuſſion. The profeſſor indeed appears from his reſtif behaviour under it, and from our Author's account of the deſign of it, to have been only the organ or inſtrument employed by heaven, unknown to himſelf, to deliver the Leyden vial, with the key annexed to it, into the hands of Mr. Lovet. Let us ſee how he employs this ſame key on the Leyden vial itſelf.—Heaven grant he be not a bungler!

Chap. XI. and XII. Nothing done!—Mr. Lovet's is not the true ſuper-celeſtial key, but a counterfeit, forged at Worceſter. We have attended on him this half-hour, fumbling and endeavouring to turn it this way and that way to no purpoſe. The Leyden vial is juſt where it was, and as cloſe locked up as ever.—But ſtop—ſee he takes up the excellent *paſſe-partout* of Dr. Franklyn. This will do the buſineſs, if he has but the addreſs to uſe it properly.—S'death, he turns it the *wrong way* †.

Mr.

ago, on a compariſon of the ſhocks with the ſcanty apparatus which appeared to produce it, Mr. L. conſidered it as coming *by ſpecial commiſſion*, [Subtile Medium proved. Part II. page 32. et alibi] and cenſures thoſe who ſuppoſed it to be effected by natural means, or in the manner in which it is produced at preſent, as little leſs than infidels.—Mr. L. doubted at that time whether the inhabitants of the other planets knew any thing of the Leyden vial: as he is perfectly ſilent on that head in his preſent performance, we ſuppoſe he has received no freſh advices from that quarter ſince that time, notwithſtanding his late deſperate voyage into thoſe parts, of which we ſhall ſpeak bye and bye,

Feared

* Monthly Review, Auguſt 1767, p. 101.

† To be ſerious. Mr. L. quotes paſſages from Dr. Franklyn, with approbation, in which the phenomena attending the charging the vial are accounted for on the doctrine of poſitive and negative electricity; and yet, at the ſame time, moſt inconſiſtently with that doctrine, ſuppoſes a flux of electrical matter from the earth *towards the outſide* of the vial, neceſſary to its being charged, and, more abſurdly ſtill, lays in a claim of being the diſcoverer of this courſe of the electric fluid. Mr. L. indeed does not ſeem to know where the difficulties attending the ſubject really lie; though they are certainly obvious and numerous enough in all conſcience. We recommend it to him therefore to give Dr. Franklyn's Letters a careful peruſal, and when he has maſtered them, to read Dr. Prieſtley's Familiar Introduction to the Study of Electricity, juſt publiſhed. It may ſeem hard and unprecedented to turn a founder of ſyſtems

Mr. Lovet, as if conſcious of never having been in poſſeſſion of the true, heaven-ſent key, or rather of having handled it very aukwardly, in his next chapter very properly undertakes to demonſtrate (as its title declares) 'the *fallibility* of the greateſt philoſophers, and imperfection of all *human* knowledge.'—Nothing more certain than this moſt ſorrowful truth, which comes home to every mother's ſon of us, though we have not all the grace to own it in our own caſes. Albertus Magnus, Ariſtotle, King Solomon—nay even we Monthly Reviewers have ſometimes erred; and we fully expected, or, to ſay the truth, feared, Mr. Lovet would have taken this very fair opportunity of giving examples and illuſtrations of this truth, at our expence; which, with all due contrition we own, was practicable enough: but our Author looks up ſtill higher, we humbly confeſs, for fit ſubjects wherewith to confirm this doctrine. Theſe are no leſs perſonages than Sir I. Newton, Dr. Halley, and himſelf. 'I look, ſays he, on the authority of Sir Iſaac Newton to be as far above all other philoſophers, as that of a *pope* above a whole conclave of cardinals; and yet (adds our ſtaunch *proteſtant* philoſopher) I am not ſo blind an *idolater* at his ſhrine as to think him infallible.' He next produces Dr. Halley, as having been guilty of two capital miſtakes: firſt in predicting the return of a comet, which, according to Mr. Lovet, never appeared; and ſecondly, in propoſing and expecting to find the diſtance of the ſun, &c. by the tranſit of Venus.—Mr. L. by the bye, is certainly wrong in the firſt of theſe inſtances, and not perfectly right in the ſecond.—But Mr. Lovet himſelf, at laſt, owns that even he has *formerly* erred, and one might naturally expect that all this preparation was intended to introduce the humiliating renunciation of his errors in ſuch good company: but it is not till the very concluding chapter of this part that he can bring himſelf to this confeſſion. He there makes the acknowledgment that, of all his former errors [how *ſmall* muſt they have been!] the *greateſt* was too ſtrong an attachment to the term *attraction*. In Mr. Lovet's former eſſays, the reader is to underſtand, his ſubtile, elaſtic, impelling fluid, and the immaterial principle of attraction jogged on very lovingly together; but Mr. Jones, we believe (by his *Eſſay on the firſt principles of natural philoſophy*) put our Author out of conceit with, or perhaps rather frightened him with his alarming account of that *ghoſtly* principle, and ſo broke the connection; and now Mr. L. bluſhes up to the ears at the very recollection of ſo prepoſterous an alliance. 'I ſhould have had nothing, ſays he, to keep me in countenance, had I

ſyſtems down to the lower forms in the ſchool of electricity; but when Mr. L. underſtands either of theſe performances, he will own the juſtice of this degradation.

not

not found the miſtake ſo general, as that ſcarce any one writer on the ſubject eſcaped it.'—When error is thus epidemical, no wonder that even Mr. Lovet could not eſcape the contagion: but that it is the *error ſæculi* will ſurely by the candid be looked upon as a ſufficient exculpation.—Mr. Lovet muſt excuſe us at the ſame time if, as literary and philoſophical watchmen, taking the hint from this ſtriking example of the authority which opinions acquire from preſcription, we ſound the alarm, and put our cotemporaries and poſterity on their guard, in good time, againſt a ſimilar ſeduction, by warning them againſt too haſtily adopting even his FIRST PRINCIPLES; eſpecially as, notwithſtanding all his apparent humility, we ſometimes ſuſpect, from his wiſhing for a '*ſecond Sir Iſaac* to appear among us,'—for 'a genius like his'—and from his profeſſing himſelf an imitator of that *pope* in philoſophy—that he is meditating to lay the foundations of a new philoſophical hierarchy on the ruins of the old, and has even formed deſigns on the *papal chair*, himſelf.

Our Author having cloſed this firſt part of his perfofmance by addreſſing himſelf to the '*candid and judicious*, who ſit on the awful bench of *literary juſtice*' [can theſe kind words be meant for us?] for a declaration in favour of his doctrine, proceeds, in the ſecond part, to treat of *fire*, which he conſiders as an element, or, as he chooſes to expreſs it, 'a created entity,' which, ſays he elſewhere, '*I have diſcovered to be permanent.*' In a formal definition, which we ſhall take the liberty to contract, he deſcribes it as a fine air or æther, diſcovered by means of electricity, in the pores of all bodies, in which it ſubſiſts without pabulum, and is either hot or cold, according to the temperature of theſe bodies: and heat he defines to be an accidental quality generated by the attrition of the particles of this element among themſelves. In conſequence of this idea he corrects Boerhaave and others, who attribute the heat produced by burning ſpecula and lenſes, to the union of the ſolar rays within a leſs ſpace. Mr. Lovet on the contrary ſuppoſes that there is not any conſiderable heat produced even by Villette's mirrour any where but *juſt in the focal point*, and conſequentially with that ſuppoſition, attributes the violent heat to the attrition which the rays ſuffer by their mutual colliſions in *croſſing* each other in that *particular point*. By way of illuſtration of his general doctrine our Author gives us an experiment, which may poſſibly be new to many of our Readers, as it was to us. A red-hot iron, taken out of a ſmith's fire, where the heat was not ſufficient to fuſe it, being laid on the anvil, and having a blaſt of cold air blown upon it from a pair of kitchen bellows, will melt ſo as to run down. On trial we found the fuſion ſo perfect, that the iron was thrown off from the lump, by the force of the blaſt, in the form of (hollow) globules of various

fizes. This great increaſe of heat, and the fuſion conſequent upon it, the Author attributes to the agitation of the *fire* contained in the iron, by *that* contained in the air. As we are not quite ſo alert at drawing conſequences as our Author, we ſhall not haſtily adopt his opinion on this head: eſpecially as we know that the ſame blaſt, when directed againſt a body juſt taken out of a fluid of the ſame temperature with that of the air, will, notwithſtanding the ſuppoſed attrition of the particles of fire among each other, *increaſe* the degree of artificial *cold*, which is produced on the evaporation of the fluid adhering to the body.

In the fifth chapter of this part, our Author ſoars into the extra-mundane ſpace, and aſſigns to the ſun and fixed ſtars the office of diſpenſing his ſubtile fluid, under the title of *circulators*.—But here we muſt leave Mr. Lovet to himſelf. We ſhould only prove a dead weight to him in his aſcent. In good truth, we are afraid to follow this philoſophical *Icarus* ſo very high; as we entertain not the moſt favourable opinion either of the ſtrength of his pinions, or of our own, in thoſe arduous flights. We are very ready to attend him at the electric wheel, or as far as the blackſmith's ſhop, or even to mount up with him as high as a thunder-cloud; but not one of our body, dare-devils as he may think us, to whom this deſperate ſervice was propoſed, could be found daring enough to truſt himſelf, under Mr. Lovet's guidance, up to thoſe giddy heights in the wide-expanded *empyræum*, to which he here beckons us—or to ſpeak nearly in the words of our ſublime epic poet, as better accommodated to the dignity of the ſubject:

> ——*None among the choice and prime*
> *Of* author-warring *champions could be found*
> *So hardy, as to proffer or accept*
> *The dreadful voyage.* Parad. Loſt. Book II. l. 423.

Mr. L. will, we know, pity our weak heads: but really the ſight only of his plate, repreſenting numerous ſuns and ſtars, darting forth and *circulating* his ætherial fluid, gave us all a *vertigo*.

Having waited till Mr. L.'s return from his moſt perilous ſidereal excurſion, we join company with him in part third, and laſt, of his performance, where we find him come down ſomewhat nearer to our own level, and treating of gravity, impulſe, magnetiſm, the *vis inertiæ*, and a *vacuum*. Mr. L. meets with a moſt excellent friend to aſſiſt him in treating theſe choice and important topics. At his ſetting off he is indebted to Mr. Jones for above fifty pages, in which the cumbrous principle of the *vis inertiæ* is, notwithſtanding all its ſtubborneſs, diſſipated by that gentleman into a non-entity; while, with a kind of diſtributive philoſophical juſtice, its meagre, unreſiſting companion, a *vacuum*,

a *vacuum*, is cloathed inſide and out with a ſuit of fine, ætherial matter, changes its name, and becomes no ſmall perſonage in the phyſical oeconomy of the world. In the 7th chapter of this part, Mr. L. undertakes in form the total excluſion of *attraction*, as a phyſical agent; but wiſely foreſeeing that his 'utmoſt efforts to remove the almoſt invincible prejudice in its favour may *poſſibly* prove vain and fruitleſs,' he again makes uſe of the words of Mr. Jones, for that purpoſe, with which he covers near eighty pages more; but then indeed he more than repays the obligation, by the high compliment which he beſtows upon that gentleman, in calling him an 'advocate for his opinions,' and thereby admitting him to make one in his philoſophical retinue—honours with which Mr. Jones will no doubt be moſt highly flattered. Our Author is indeed a moſt enormous and heterogeneous quoter. He quotes from the *Principia* of Newton, down to the London Evening Poſt: nay, which may be deemed by ſome, perhaps, on more accounts than one, the worſt of all poſſible modes of quoting, he was formerly much addicted to quoting from himſelf, and has not yet, we believe, quite left the practice off. Mr. L. has indeed two propenſities, which, ſomewhat unluckily for his fame, very much interfere with each other: a fondneſs for making diſcoveries, and a ſtrong paſſion for quoting. The untoward conſequence attending theſe two propenſities is, that he generally conveys to us his diſcoveries and obſervations in the words of *preceding* writers.

We proteſt we had almoſt overlooked what may be conſidered as the greateſt of all our Author's diſcoveries; we mean that of *the longitude*, deduced from his new theory of the magnetic pole.—But who could imagine that a matter of ſuch importance would have been thruſt into an appendix? When we firſt diſcovered it there, we naturally ſuppoſed that Mr. L. after his ſublime excurſions among his ſuns and *circulators*, looked upon the courſes of us lowly worldlings, creeping and paddling, by land and by water, over the ſurface of this little ball, in no higher light, and as of no greater ſignificance, than thoſe of ſo many animated points moving over the blue of a plumb, or ſo many animalcules ſwimming on the ſurface of a drop of pepper-water: but we were miſtaken. Our Author has his worldly views, and puts his choice things into an appendix for reaſons ſimilar to thoſe which influence ſome to reſerve the moſt material paſſages of a letter for the poſtſcript. Nay, ſuch is Mr. Lovet's idea of the importance of this diſcovery, that, according to him, Providence appears to have laid a train, ever ſince the days of Burrows and Gunter, for the completion of it by him—nay, he gives ſome pretty plain hints as if there was a *reviſlation* in *this* caſe too; by which we do not think he has

taken

taken the moſt effectual way to recommend it to notice in this very unbelieving age. The theory on which the propoſed diſcovery is founded, ſuppoſes that there is only one magnetic pole, by which the needle is governed in theſe northern parts of the world, which moves uniformly in a circle round the pole of the equator, at the diſtance of 13°. 51′ nearly, and at the annual rate of 42′. 43″. 20‴, and at preſent lurks ſomewhere, he ſuſpects, in the bowels of the earth, under the meridian of Acapulco, about the latitude of 76 degrees. On theſe aſſumptions, the angle of variation and the latitude being given, our Author founds his method of diſcovering the longitude, which, overlooking thoſe parts of his theory which appear inconſiſtent with actual obſervation, and even granting him all his *data* and their immediate conſequences, ſome may poſſibly deem impracticable and inadequate. We ſhall refrain, however, from paſſing our un-authoritative verdict on its merits; but ſhall ſecond our Author's profeſſed views on a part of the parliamentary reward, by referring it, as far as we properly may, to the conſideration of a ſuperior board, whoſe authentication of this great diſcovery will be attended with certain comfortable *douceurs*, of a much more ſubſtantial nature than the empty praiſe which we Reviewers have in our power to beſtow.

When we ſat down to this review of Mr. Lovet's performance, we made a covenant with ourſelves, in conſequence of his humble and apparently modeſt requeſt at the end of his preface, to overlook all poſſible tranſgreſſions 'in point of method, connexion, language, or grammar.' With theſe benign and favourable diſpoſitions we accordingly reſiſted the numerous temptations which were ever and anon preſenting themſelves, as we journeyed on through the work: but while we thought we were exerciſing forbearance towards Mr. L. behold, at page 391, our own critical ſagacity at fault! At the ſight of the word, *tranſpeciation*, which there occurs, we own we were ſufficiently diſconcerted. We called forth all our philological powers, and even ſummoned a board of criticiſm on the occaſion, which broke up, *re infectâ*, after conſulting every *lexiphanic* book in Becket's ſhop, from Hedericus and Johnſon even down to the Scoundrel's Dictionary. We are candid enough to own that, though we at laſt maſtered it, it was not till our index-maker, who was in waiting upon this occaſion, inſtinctively, as it were, ſpyed 'the Gloſſary, or explanation of the moſt difficult words,' which Mr. L. we ſuſpect, from an old grudge, and with a view of diſtreſſing us critics, had artfully concealed behind his index. We forgive him however, and even congratulate him on the prodigious advances he has made in literature ſince the publication of the ſecond part of his *Subtile medium proved*. At that time, he durſt not venture to uſe the term, *electrician*, without referring

referring us in a note, to the authority of Dr. Franklyn: we find him now ſetting up for himſelf, and producing, if not coining a word, which has puzzled a whole college of reviewers.—We are prompted, however, perhaps by a little ſpice of envy, to declare our opinion that this word has too ill-favoured an appearance, and is too ſtrangely turned, ever to be admitted, without a ſtruggle, into the Engliſh language.—But to draw towards a concluſion:

We have been ſomewhat late in giving an account of this work, for which omiſſion the true apology we have to make is, that it was actually overlooked by us. We are the leſs ſorry for this overſight of ours, ſo far, at leaſt, as it relates to Mr. Lovet, as we flatter ourſelves he will not think himſelf materially injured by the delay. We ſhall now take leave of our Author, but not without firſt expreſſing our concern at finding him perfectly ſilent, throughout the whole of this volume, with regard to the medical adminiſtration of electricity *, the proſecution of which was, as he has formerly informed us, his firſt and ſole object in procuring an electrical apparatus. Of his ſucceſsful practice, in this laudable courſe, we have very lately, as well as formerly, ſpoken with the approbation to which it really ſeemed entitled. Mr. L. himſelf, we think, muſt on reflection own, that he was then much more uſefully employed in diſpenſing the electric fluid, to the relief of his rheumatic and other diſeaſed neighbours in Worceſter and its *environs*, than now in publiſhing to the world his crude ſpeculations concerning its nature, which, we very much apprehend, are not likely to be of the leaſt benefit to any one living ſoul in it. We ſhall accordingly take the liberty, on the footing of old acquaintance, to recommend it to him to reſume his *medico-electrical* exhibitions (in which we doubt not his *adroitneſs*) if they have been interrupted; to add to the ſmall public ſtock of facts of this kind, by publiſhing a cool, unexaggerated relation of his moſt pertinent experiments, and leave to others, poſſibly more quickſighted or more fortunate than himſelf, the taſk of looking after the *ſubtile medium*.

* Unleſs a ſhort letter, from a gentleman of the faculty to the Author, may be deemed an exception, containing an account of a cure, effected by electricity, of an obſtinate fixed pain in the *occiput* and *vertebræ* of the neck, ſuppoſed by the relator to have been ſeated in the ſpinal marrow. The gentleman ſpeaks of his having great ſucceſs in the medical application of electricity, and ſays, the practitioners of Salop infirmary have *at laſt* got a ſucceſsful method of uſing it. The writer alludes, we ſuppoſe, to the letter publiſhed by Dr. Hart in the 48th Vol. Part II. of the Phil. Tranſ.

B—y.

An

An Account of a Series of Experiments, inſtituted with a View of aſcertaining the moſt ſucceſsful Method of inoculating the Small-pox. By William Watſon, M. D. Fellow of the Royal Society, one of the Truſtees of the Britiſh Muſeum, and Member of the Royal College of Phyſicians. 8vo. 1 s. Nourſe.

DR. Watſon is one of the phyſicians to the Foundling Hoſpital; where inoculation has been practiſed ever ſince its firſt eſtabliſhment; and where ſome hundreds paſs through the artificial diſeaſe every year.—This ſituation gave our Author an opportunity of trying ſeveral of the methods which have been uſed with ſucceſs, together with ſome others which promiſed to be equally ſecure.—Deſirous therefore to aſcertain, whether there was any *ſpecific* virtue in particular medicines; whether the diſeaſe was more favourable, when the matter inoculated was taken from the accidental or artificial ſmall-pox; and whether the thin lymph in the early, or the highly concocted matter in the advanced ſtate of the puſtules, produced any different effects; Dr. Watſon undertook this experimental enquiry.

All who were inoculated, however differently treated in other reſpects, were ordered to abſtain from animal food, and from heating liquors; and were permitted to enjoy the cool and open air through the whole diſeaſe.—The following is a ſhort comparative view of the ſeveral methods which were purſued.

Thoſe inoculated with the ichor (or lymph) of the natural ſmall-pox,

Puſtules at a medium.

'Four boys, prepared with jalap and calomel, had, at a medium, — — — 14 each.

'Of theſe, the boy who had moſt puſtules had 25, the leaſt 5.

'Four girls with the ſame, — — 5 each.

'Of theſe, the girl who had moſt had ſix, the leaſt 3.

'Four boys and four girls with infuſion of ſena, 8 each.

'Of theſe, the greateſt number were 30, the leaſt 2; none of the reſt had 10.

'Eleven without medical preparation, — 32 each.

'Of theſe, the moſt were 200, the leaſt 1.

'*Inoculated with purulent variolous matter from inoculation.*

Puſtules at a medium.

'Four boys and four girls with calomel only,— 72 each.

'Of theſe, the moſt were 440, the leaſt 7.

'Four boys and four girls with infuſion of ſena, 29 each.

'Of theſe, the moſt were 64, the leaſt 3.

'Six

Puſtules at a medium.

'Six boys and one girl without medical preparation, — — — — 18 each.
'Of theſe, the moſt were 60, the leaſt 2.

'*With highly concocted matter from inoculation without medical preparation.*

Puſtules at a medium.

'Nine boys and nine girls had, — — 57 each.
'Of theſe, the moſt were 260, the leaſt 1.
'Of theſe, four were inoculated after three days abſtinence only from animal food: theſe had, — 73 each.
'The greateſt number was 168, the leaſt 4.'—

'Such is the ſtate of the facts, from which every perſon is at liberty to make ſuch deductions as he may think they will admit of. To me it appears, that after ten or twelve days abſtinence from animal food and heating liquors, the perſon being in other reſpects in good health, it is of no very great importance with what kind of variolous matter he is inoculated; as in every one of the hiſtories before mentioned, though the treatment was ſo different, the ſmall-pox was ſo ſlight as ſcarce to deſerve the name of a diſeaſe. It ſhould ſeem, however, from the reſult of theſe enquiries, that after a few previous gentle purges, in which mercurial preparations have no part, and the variolous matter being inſerted in its watery ſtate, that the ſupervening eruptions will be feweſt in number, and the diſeaſe the ſlighteſt. Ichorous or watery variolous matter, therefore, I ſhould chuſe to employ.'

As to ſpecific medicines, Dr Watſon ſays;—'The boaſted effects of the medical noſtrums of ſeveral inoculators, at however an extravagant price the poſſeſſors may rate them, are, in my opinion, very little to be regarded. The preceding hiſtories bear teſtimony that much is not wanted; and if theſe are not deemed ſufficiently numerous, we have many hundreds more to produce in corroboration of that teſtimony.'

We apprehend our Readers will think themſelves indebted to Dr. Watſon for this *ſeries of experiments.*—As no general principles however can be eſtabliſhed, but from a very extenſive collection of facts; we hope our Author, and others of the faculty, as they may have opportunity, will purſue the ſame plan, and faithfully communicate the reſult to the public.

D.

A Third Letter to the Author of the Confeſſional: containing Remarks on the Three laſt Chapters of that Book. 8vo. 2s. 6d. Whiſton, &c.

IN the courſe of this controverſy with the author of the CONFESSIONAL, the reader's attention is ſo frequently diverted from the main point in diſpute, that he is apt to loſe ſight of it, and to be bewildered in a variety of hiſtorical and other incidental topics, which are either quite foreign to the ſubject, or are very remotely connected with it. In our account of this Third Letter, therefore, we ſhall confine ourſelves to ſuch extracts as will not only clearly ſhew the Letter-writer's ſentiments concerning what has long been earneſtly wiſhed for, by many perſons of great worth, and diſtinguiſhed abilities, viz. a reformation of our eccleſiaſtical conſtitution, but the ſentiments of thoſe likewiſe whom he calls the *ſincere* and *genuine* clergy of the church of England.

'After this cruel treatment of Archbiſhop Laud, ſays he, you return to the plea of *impracticability*, and apply it as a ſcourge to the *modern* governors of the church. But here I muſt beg to obſerve and keep in mind, what the real plea of the ſincere and genuine clergy of the church of England is. They ſay, that the alterations which you and your friends would make in reſpect of our articles, liturgy, &c. are moſt of them for the worſe: and that ſuch of them as may be for the better, are neither neceſſary nor of very great moment; and are in the preſent ſtate of the nation, to all appearance, impracticable, or likely at leaſt to produce more harm than good. Either you muſt diſprove this, or you prove nothing. You ſay, that, while the clergy complain of the people, *others ſee that the infection of the times hath laid hold even on thoſe venerable perſonages and produced appearances of ſecularity which diſparage their ſacred characters.* So far as this is true, I am heartily ſorry for it. But they, of whom it is true, cannot have due weight to aſſiſt you in reforming any thing. And if the fault be general, as you ſeem to think it, your firſt ſtep ſhou'd have been, not writing againſt confeſſions, but reforming the clergy. One would imagine, indeed, by your intimation, p. 362, that *there is no ſeparating functions from abuſes*, your ſcheme to be the abolition of the clergy, *and the finding out other functions, which would equally anſwer the end of an effectual reformation.* By what authority you would do this you have not ſignified. And I hope we are not ſo bad as to require the utmoſt extremities. This at leaſt I know, that when one of our Saviour's apoſtles had denied him, and all forſaken him, he did not revoke his appointment of them, but with proper exhortations renewed their commiſſion. Surely then the moſt blameleſs of his followers ought to obſerve the rule, *If a man be overtaken in a fault, reſtore ſuch a one in the ſpirit of meekneſs, conſidering thyſelf leſt thou alſo be tempted.* And remember, Sir, there are temptations to faults ſtill worſe than ſecularity. Very blameable degrees of that ſin may, in times and countries of licentious indulgence, creep in upon well-meaning perſons: and the ſight of it muſt grieve every truly pious mind. But if there be any one, who, inſtead of being concerned at

at the failings of his fellow-miniſters, and the hurt done to religion by them, takes pleaſure to publiſh them, to aggravate them, to enlarge upon them with expreſſions of ſcorn, contempt and malevolence, how ſincere ſoever his zeal may be, hath along with it, whether he perceives it or not, an evil ſpirit the moſt directly oppoſite to the genuine temper of Chriſtianity that poſſibly can be. Admoniſh us, therefore, Sir, and we will join with you in the good work. But form yourſelf firſt to a diſpoſition of good-will towards us, and perhaps we ſhall appear in a better light to you. United friendly endeavours to amend ourſelves and each other may do much, though many imperfections muſt ſtill *be ſuffered*. But I acknowledge myſelf one of thoſe *weak ſhort-ſighted brethren, who cannot comprehend*, how either aboliſhing the function of Chriſtian teachers *can contribute to the planting and bringing forth of more evangelical fruit*, or how taking pains to make them thought worſe than they are, can be the means of making them more uſeful in a nation already ſo full of prejudices againſt them.'

What opportunities this Letter-writer has of knowing the real plea of the *ſincere* and *genuine* clergy of the church of England, we know not; nor do we know, by what marks and criterions the *ſincere* and *genuine* clergy of the church of England are diſtinguiſhed. This however we know, and are ready to make it appear to this Letter-writer, or to any other perſon, who calls the truth of it in queſtion, that there are many clergymen in the church of England, of diſtinguiſhed worth and abilities, diligent in the diſcharge of their paſtoral office, eminently uſeful in their ſtations, and ornaments to their profeſſion, who think that many of the alterations which the author of the CONFESSIONAL and his friends would make in our articles and liturgy, &c. are of very great moment, and highly neceſſary; neceſſary to the honour of our church, to the intereſts of truth, virtue, and religion. If the biſhops, in their reſpective dioceſes, would make it their buſineſs to converſe with the knowing and ſerious part of their clergy upon the important ſubject of a farther reformation, and be at pains to know their ſentiments in regard to it, we are perſwaded they would find a very conſiderable and reſpectable part of them warmly approving and expreſſing their readineſs to promote it. Till this, or ſome ſuch ſtep is taken, every impartial and conſiderate perſon will think, that they have other motives for their conduct, than a concern for the intereſts of real religion and genuine Chriſtianity. But to return to our Letter-writer.

'You ſay the world is not mended, ſince Bp. Hoadly *advanced the maxim of conſidering it* AS IT IS, *rather than as it* OUGHT TO BE. A maxim, which, in your ſenſe of it, I hope never was his; and, in the right ſenſe, hath always been every man's of common underſtanding, on all occaſions. I wiſh the world were mended. But if we are to exchange continually what doth not appear to have done much good for its contrary, whatever harm it may do, I ſhall think it farther off from amendment than ever.

'To an author, who alledges, that *ſpeculative truths* ought not to be *received at the expence of the peace and quiet of the world*, you anſwer, and for ought I know very juſtly, that *no religious truth or error is merely ſpeculative*. But the practical influence of ſome is much leſs than of others. And accordingly, there are caſes in which teachers may and ought to leave their hearers for the preſent in ignorance or even miſtake. Our Saviour *had many things to ſay to his diſciples: but they could not bear them then.* St. Paul *fed* the Corinthians *with milk, and not meat, becauſe hitherto they were not able to bear it.* And though, ever ſince the complete publication of the Chriſtian covenant, every article of it is neceſſary to be taught, and no falſhood ought at any time to be taught, yet there may be perſons, congregations, countries, ages, to which the declaration of whatever any one knows or thinks to be true, in relation to religious matters, may do unſpeakably more harm, than the improvement of their underſtandings by it will do them good. Whoever conceals uſeful things for his own private benefit is a ſelfiſh ſecular man: but he who proclaims dangerous ones, if to raiſe his own character, is a vain one; if to depreſs others, a malicious one; if without attention to conſequences, an indiſcrete one: whereas fear of introducing diſorder and confuſion, even where it is exceſſive, nay groundleſs, implies a benevolent humility. *Knowledge puffeth up; but charity edifieth.* May you not do well, Sir, to judge yourſelf by theſe conſiderations, before you go on to judge others with ſeverity?

'You applaud Dr. Middleton's ſyſtem of the miraculous powers, &c. as beneficial to religion and ſociety: and on that foundation raiſe a queſtion, which you think will diſtreſs us. Before I proceed to that, permit me to obſerve, that the common ſyſtem had been very well defended againſt popiſh concluſions from it long before Dr. Middleton was born: that I never heard of one man who became a proteſtant, or was kept from becoming a papiſt, by reading what he had wrote on the ſubject; but I have heard of more than one, whom it perverted to infidelity, or confirmed in it: and that the world, I believe, is pretty well agreed, which effect he deſigned it ſhould have. Permit me alſo to digreſs ſo far as to add, that the *almoſt demonſtrated* doctrine, as you think it, of the ſoul's annihilation at death, is no way neceſſary to guard againſt Romiſh ſuperſtitions, hath never, I conceive, made one deiſt a Chriſtian, but hath a ſtrong tendency to make every deiſt a wicked man: though, I am verily perſuaded, from the author's general character, that his intention is good; and therefore I wiſh that nothing in favour of either of theſe tenets had ever ſeen the light.

'And now to your queſtion: *If a perſon ſhould think that ſome ſyſtem, under the protection of an eſtabliſhment, was juſt as pernicious to the cauſe of true religion, and juſt as void of truth and reaſon, as the ſyſtem of miraculous powers in the poſt-apoſtolic church, what is to be done? is this man to ſit down and acquieſce with the herd, under the apprehenſion of cauſing a faction, and unſettling, in ſome degree, the peace and quiet of the world?* Now give me leave to aſk you a queſtion in return, and perhaps your anſwer may help me to one. The anabaptiſts and papiſts, at the time of the reformation, thought the Engliſh eccleſiaſtical *ſyſtem, under the protection of an eſtabliſhment, was pernicious to the cauſe of true religion, &c. What was to be done? Were they to ſit down and acquieſce, &c.* I am certain you will think that they ought to have conſidered

ſidered their differences from the eſtabliſhment very carefully, and conſulted the reformers and their books very candidly, and ſuch of them as were convinced have yielded to conviction; that the reſt ſhould not have reviled or calumniated the public doctrine, or endeavoured to raiſe an odium againſt their ſuperiors in church or ſtate; or have continued in ſtations, which obliged them to teach what they did not believe; that they ſhould not have taught, even in more private aſſemblies, what the government forbad, and themſelves thought unneceſſary: and that if they did think it neceſſary to teach what authority had forbidden, they ſhould do it with ſuch modeſty and peaceable acquieſcence in the proviſions made againſt it, as might juſtly induce the legiſlature to be as mild in thoſe proviſions as poſſible. Now theſe things, Sir, we think others ought to do likewiſe. And if ſubjects would have done them honeſtly, and prelates and magiſtrates have been influenced by ſuch behaviour as they were in duty bound, *the creed, and the whole ſtate of the proteſtant world, at this inſtant*, we apprehend would have been a very good one.

'But who, after all, are theſe perſons, ſuppoſed by you to think *ſome other ſyſtem, under the protection of our eſtabliſhment, pernicious to religion, &c.* And what is that ſyſtem? no other, it ſeems, than that of *the great Athanaſius*; in other words, the doctrine of the trinity as taught in our church. The oppoſers of that, then, reckoned amongſt the anabaptiſts by our reformers, are the perſons, concerning whom we have anſwered, what they are to do. But let us at the ſame time conſider, what we are to do. Not, ſurely, to admit, on your inſinuations and aſſertions, or thoſe of your party, that this doctrine is falſe, and that Arianiſm would be a reformation. By what right do you expect it of us? we have proved, and we are ready to prove the contrary. And therefore if you cannot acquieſce in the eſtabliſhed belief, much leſs can we in your attack upon it.

'That, indeed, you tell us, was quite peaceable: and we, the defendants, were alone to blame. For when ſome of theſe anabaptiſtical errors (as K. Edward's articles called them) were revived by Mr. Whiſton, Dr. Clarke, the Biſhop of Clogher, and others, you admit that *factions enſued*; but you aſk, *whence did they ariſe? we muſt look for them among the clergy.* That is, they were very inoffenſive, in contradicting the doctrines of the church, which were eſtabliſhed for avoiding thoſe errors; and the faction was in thoſe unreaſonable governors of the church, who would needs ſupport the old doctrines, taught here ever ſince we ſeparated from Rome, for 200 years; and generally aſſented to throughout the Chriſtian world for 1400. Theſe harmleſs ſouls deſire no diſturbance: they only wiſhed to be indulged in the peaceable liberty of giving the lye to the church, and of ſharing in her preferments for ſo doing. So gentle-ſpirited are they ſtill, that, in return for reſtoring theſe *ſenſible and conſcientious brethren to the Chriſtian liberty* of publicly teaching what the church judges to be hereſy, and of enjoying her emoluments, they think there is no need, FOR THE PRESENT at leaſt, *to preclude others from expreſſing their belief of, and their veneration for, every thing eſtabliſhed in the church of England, in as high terms as they can invent.* And are not theſe very modeſt men?

'But *I perceive*, ſay you, *a ſly orthodox brother . . . . Soft and fair!* —as you preſently ſubjoin. Why is an orthodox brother to be treated

by you with leſs civility than a heterodox brother? But what of this *ſly orthodox brother?* why, he aſks, if the preſent attempt *to reform, according to the deteſtable ſyſtems of Arius and Socinus . . docs not confirm the ſuſpicions of thoſe who imputed theſe views to the free and candid diſquiſitors?* To which you reply, *Soft and fair! Let the diſquiſitors anſwer for themſelves. . . . . Had you ſhewn a diſpoſition to reform thoſe neceſſary matters which they laid before you, ... time and credit would have been given you for the reſt. This I preſume to ſay on the part of the diſquiſitors.* It is therefore you yourſelf, not the *ſly orthodox brother*, that will not let the diſquiſitors anſwer for themſelves. And doubtleſs they, or ſuch as thus anſwer for them, think themſelves very gracious in *giving us time and credit* for baniſhing the doctrine of the Trinity. But perhaps this temporizing would be doing what you have, for ſo many pages, juſt been condemning. They do not indeed ſay, how much *time and credit* they would give us. I believe very little, after they had power in their hands. At leaſt you ſhew very little of ſuch a ſpirit of toleration. But would they or you be ever ſo forbearing, we cannot take time and credit: for that implies, that, ſooner or later, payment muſt be made. Now *the doctrine of the trinity is what we cannot ever give up.*'

If the Athanaſian doctrine of the trinity be what the *ſincere* and *genuine* clergy of the church of England can never give up, we can only ſay that we are ſincerely ſorry for them: as for us, we cannot poſſibly embrace that doctrine, without renouncing our reaſon, and giving up our Bible.—But our Readers, we apprehend, have ſeen enough of this Letter; we ſhall therefore conclude.

In a Poſtſcript our Letter-writer makes ſome obſervations upon a pamphlet lately publiſhed, entitled, *Occaſional Remarks*, &c.

'The production, ſays he, if I may preſume to gueſs, is not of any of your *auxiliaries*, however numerous, but of your own pen, who can multiply yourſelf into an army, by aſſuming various forms, to make your attacks more terrible. Alas, what is to become of me, fated ſingly to ſuſtain ſo alarming a confederacy, while there advance againſt me

'——— *Magnum*

'*Agmen agens Clauſus, magnique* ipſe *agminis inſtar.*'

Poor gentleman! we ſhould, from a principle of compaſſion to a fellow-creature in diſtreſs, be diſpoſed to give him all the aſſiſtance in our power, were it not that we have ſome reaſon to think he is not in ſo very deſtitute and forlorn a ſituation as he repreſents himſelf to be. If fame ſpeaks true, he is encouraged and ſupported by ONE, who is *magni agminis inſtar*, and whoſe patronage is infinitely better than that of a whole legion of poor Reviewers.

R.

State Papers collected by Edward, Earl of Clarendon. Commencing from the Year 1621. *containing the Materials from which his Hiſtory of the Great Rebellion was compoſed, and the Authorities on which the truth of his Relation is founded. Volume the firſt.* 8vo. 3 Vols. 18s. Oxford, printed *, and ſold by T. Payne in London. 1767.

THE curioſity of the public to pry into the arcana of ſtate, will always prove a powerful incitement for editors to take advantage of the eagerneſs with which every political fragment is ſought after, which promiſes to gratify this darling propenſity.

We muſt confeſs, however, that from the title-page to theſe volumes, we were not encouraged to expect any thing very new or intereſting. Being there told that theſe papers contain the materials from which the *Hiſtory of the Great Rebellion* was compoſed, we naturally apprehended that the noble hiſtorian had culled out every thing of ſterling worth, and that what was left behind was little better than droſs.

After an attentive peruſal of theſe volumes, it appears that thoſe apprehenſions were not altogether ill-founded; for, ſome curious pieces excepted, the whole is either ſtale, or trifling.

The materials however, ſuch as they are, would have appeared to much greater advantage, had they been ſkilfully digeſted. The firſt care of an editor, in publiſhing a collection of this kind, ſhould be ſo to arrange and connect the matter, that the correſponding parts may not be divided by the intervention of different ſubjects.

The editors, it is true, do not appear to have been unacquainted with this part of their duty. In the preface they make, as moſt editors do, great profeſſions of their accuracy and attention. 'The order, they tell us, in which theſe papers are diſpoſed, is according to their reſpective dates, excepting ſuch as appear to have been ſent under the cover of ſome letter or diſpatch, which it was thought better to place immediately after that paper, wherein they are mentioned to have been incloſed; and excepting alſo a few more, intimately connected with each other, which are placed together with a ſmall interruption of the order of their dates, for the ſake of ſome advantage ariſing from thence to their ſubject matter.'

Had they really performed what they have here promiſed, it had been well; but ſo far from having diſpoſed the papers according to their reſpective dates, they have on the contrary neglected that diſpoſition even when the natural order of the ſubject required it to be moſt religiouſly adhered to. Might not the criticiſm be deemed too minute, we could produce ſeveral inſtances of this inattention. But as it may be expected that

* There is alſo an edition in folio, price 1l. 1s.

ſo hard a cenſure ſhould be ſupported by ſome example, the following may ſuffice.—The letters ending at p. 180 and 187 of Vol. III. are not only printed contrary to the order of their dates, and of the ſubject, but an attentive reader will find that there are ſome miſtaken dates in the context, which ſhould have been rectified, as likewiſe a great deal of matter repeated, which had been more judiciouſly omitted.

But when editors have poſſeſſed themſelves of the papers of any eminent perſonages, they too often take advantage of the puplic partiality and eagerneſs, and their principal attention becomes how to ſwell the ſize of the volume, without any regard to the merit of the contents.

We are ſorry to ſay that all which is really new and intereſting in theſe three volumes might eaſily have been comprized in one. Indeed the far greater part turns chiefly on the ſubject of the negociations with the king of Spain and the emperor, touching the reſtitution of the Palatinate: of which hiſtory has already furniſhed us with an account ſufficiently ſatisfactory. Other matters however, as we have premiſed, are occaſionally interſperſed, the principal of which we ſhall point out to the reader.

In the firſt volume we meet with an entertaining account of Sir D. Cotton's embaſſy into Perſia, which will not admit of abridgment. It appears, however, that the ambaſſador was but very ſordidly entertained by the Perſian court, the allowance for a travelling company of 14 perſons, coming to leſs than 6*s.* 8*d.* a-day. This letter likewiſe, among many others in this collection, affords a ſpecimen of the ſervile ſentiments which the courtiers of thoſe days actually did, or affected to, entertain with reſpect to monarchy. The writer having occaſion to give an account of ſome bad qualities in the king of Perſia, thought it neceſſary to make the following apology by way of preface to the character he gave of him. '*Princes* are *Gods* on earth; and I fear to ſpeak of a prince, though an enemy, without due reverence.' If a king had but the ſmalleſt ſeed of deſpotiſm in his conſtitution, ſuch baſe adulation could not fail to ſwell it to a dangerous growth.

The principles on which Charles founded the diſtribution of juſtice may be collected from a letter addreſſed to him by Windebank, his ſecretary of ſtate.

'The next morning after my return from Theobalds, I ſent to the deputy of the ſtates here, to let him know my purpoſe of repairing to him in the afternoon: but he prevented me, and came himſelf. He told me, your majeſty was pleaſed, upon Sunday laſt, to refer him to me for your reſolution concerning the ſhip; and, therefore, expected an anſwer. Whereupon, according to your majeſty's commandment, I repreſented to him, that

that the reſident of Spain having not long ſince preſſed your majeſty in that buſineſs, with paſſion and importunity, your majeſty was graciouſly inclined to have given ſuch a ſentence in favour of the ſtates, as they ſhould have had good cauſe to have thanked your majeſty. But, ſeeing himſelf had fallen into the like, and a greater impertinency, adding to his pertinacious demand of a definitive ſentence a threatning of making a truce in caſe of delay or refuſal, your majeſty reſented this boldneſs ſo highly, that a ſentence definitive ſhould now be given, but not in favour of him, but of the Spaniard; and for this he might thank his own paſſion and miſcarriage to your majeſty.'

Thus we find that according to the practice of this upright prince, perſonal reſentment dictated the deciſions of public juſtice. The Spaniſh miniſter was impertinent, therefore he would determine in favour of the ſtates. Afterwards the dutch deputy was more impertinent ſtill, and then he would give ſentence in favour of the Spaniard. An admirable rule of adjudication!

The early liberty which Charles took of diſpenſing with the laws of the land, appears in a letter from the ſame ſecretary to one Leander a monk, who had been a ſuitor to the king for leave to come into England to ſee his relations, which licence the ſecretary communicated to the monk in the following terms:

'Though his majeſty like not to give way to a diſpenſation in a caſe ſo directly repugnant to the laws of this realm, yet, in regard to your ſolemn promiſe to carry yourſelf warily and without offence, his majeſty has commanded me to let you know, that he hath given you leave to repair hither into England, to ſee your friends and kindred, whenſoever you ſhall think fit; and that it ſhall be lawful for you to ſtay and remain here (by virtue of his majeſty's ſaid permiſſion) without trouble or danger of the laws, you carrying yourſelf peaceably and without ſcandal. This I have in charge from his majeſty to aſſure you of; and therefore, whenſoever you ſhall come into theſe parts, and addreſs yourſelf to me, I will take order for your protection and ſecurity. And ſo I reſt,' &c.

By what kind of ſophiſtry his majeſty could declare that it ſhould be lawful for the monk to ſtay here without danger of the laws, in a caſe directly repugnant to the laws, is above our capacity to comprehend. Charles on this, as on many other occaſions, entered into engagements which he had no right to undertake. But notwithſtanding the deplorable fate which attended his aſſuming a power above the laws, yet his ſon did not grow wiſe by the example.

But among the many unaccountable irregularities and abuſes in the political adminiſtration which are diſcloſed in this collection, we meet, in the following letter, with a moſt commend-

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able inſtance of attention to redreſs a grievance which unfortunately nevertheleſs ſubſiſts in a great degree to this day.

'*Lord* Wentworth *to Lord* Mountnorris, *&c.*

'After my very hearty commendations. There is a general complaint of the increaſe of fees taken by the miniſters of his majeſty's juſtice thro' this kingdom; which, albeit I will hope ſo far in the integrity of the officers, and in the care they have of themſelves, as that there is no juſt ground for any to find themſelves aggrieved, yet, in regard that it is for the king's honour, that his majeſty's juſtice ſhould be diſpenſed with as much eaſe and expedition to the ſubject as may be, I have thought it fit to be enquired of, to the intent that every man may know what is due to be paid, and thereby all officers freed from any ſuch ſcandal in the future.

'And having therefore taken a reſolution to regulate this affair for the future, and, before I fall to give direction for examination in the general, to begin with ſuch as are neareſt in dependance to myſelf, to wit, with my own ſecretaries: ſo as I am hereby to deſire you to call before you my ſaid ſecretaries, to cauſe them to give you a table of their fees; and thereupon, examining what hath been accuſtomed, or what is reaſonable in each particular caſe, to return me under your hands a fair table written, what the fees are which in ſuch caſes have uſually been demanded, and what you in your judgments hold fit and equal to be continued, that thereupon I may give ſuch final directions and order therein, as the cauſe ſhall require; wherein I deſire you to uſe all convenient expedition, that thereupon I may not be delayed further than needs muſt, in my intended proceedings for a reformation through the whole kingdom, according to the expedient of each particular man's right in his place. And ſo I bid you heartily farewel, &c. *Wentworth.*'

It were greatly to be wiſhed that all fees of office were totally aboliſhed, and certain ſalaries eſtabliſhed in lieu of them; with ſevere penalties on all ſuch as receive any money either by way of fee, or gratuity, or under any other denomination: for while they are allowed to receive money, officers will purpoſely delay buſineſs, if they are not rewarded according to their own eſtimate.

The rapacity with which Charles collected, or rather extorted money from his ſubjects is well known, and we learn from the following extract to what an extravagant amount he ſuffered his favourites to ſhare in the plunder:

'*A copy of the paper, with the king's hand to it, of ſuch monies as he allowed the Lord-treaſurer Portland to receive to his own uſe.*

'When your moſt excellent majeſty was pleaſed to confer upon your moſt humble ſervant the place of treaſurer of England,

land, he made your majeſty acquainted how unable he was to ſupport that eſtate, and how unwilling I was to draw any of your majeſty's profit, or revenue appertaining to your majeſty; you were pleaſed to give him leave to acquire ſome means to himſelf by ſuch ſuits, and buſineſſes which paſſed through his hands, which without your majeſty's knowledge he would not have done: and hath from time to time acquainted your majeſty therewith; but doth now, for your majeſty's better ſatisfaction, make remembrances of ſuch monies as he hath had, to be ſubject to your majeſty's view.

'I. When your majeſty made a grant of the preemption of tin, tho' the preſent farmers pay more yearly than the former would give, yet they freely gave your humble ſervant —	£. 1,000	0	0
'II. Within a while after you were pleaſed to beſtow, of your majeſty's abundant grace, on your ſervant, for his preſent ſupport, —	10,000	0	0
'III. James Maxwell gave him, for the office of the clerk of the court of wards, —	1,000	0	0
'IV. Sir William Wittipoole, for pardoning his burning in the hand, — —	500	0	0
'V. The Earl of Cork, at his departure, preſented your ſervant, as a new-year's gift, —	1,000	0	0
'VI. The Dutcheſs of Buckingham gave him	1,000	0	0
'VII. Sir Sackville Crowe, — —	1,000	0	0
'VIII. Sir Philip Carey's office, —	1,000	0	0
'IX. A greater debt was owing to Burlimachie, for which he was willing to accept of a leaſe of the ſugar, for ſatisfaction of above fifty thouſand pounds; which though it was thought a hard bargain to him, yet he, well knowing how to manage it, of his own accord, after the bargain was made, without contract or demand, proffered your ſervant ten thouſand pounds; wherewith he acquainted your majeſty, and by your approbation accepted it; and there was paid unto him — — — —	9,000	0	0
'X. Mr. Fanſhaw for the office of clerk of the crown, — — —	1,000	0	0
'XI. Sir Allen Apſley, at ſeveral times, —	4,000	0	0
'XII. Of the Earl of Berkſhire, for the green wax, — — —	1,000	0	0
'XIII. Of Sir Arthur Ingram, for the changing his lives for his patent of the ſecretary-ſhip of York, — —	2,000	0	0

XIV.

'XIV. Sir Cornelius Vermuden for my part of adventure in the lead-mines; which he allowed, and afterwards redeemed of me,— 6,000 o o

'XV. Of Mrs Bagnal, for her ward, — 500 o o

'XVI. The third part of the impoſition upon coals, — — — 4,000 o o'

"I have taken all theſe ſeveral particulars into my conſideration, and do acknowledge your clear and true dealing with me in the matters and ſums above-mentioned, and in acquainting me with them from time to time; and, weighing with myſelf the good ſervice you have done me in the treaſurerſhip, and the great charge you have and muſt be at in ſuſtaining that place, I do approve and allow of all theſe monies by you to your own uſe received, amounting to 44,500l. ſterling.

"CHARLES R."

Perhaps this may be conſidered as one of the moſt curious pieces in this collection, and when we reflect what this ſum was in thoſe days, and alſo what infamous conſiderations are ſpecified in many of theſe items, we know not whether the baſe corruption or boundleſs prodigality of this arbitrary reign, are moſt deſerving of our abhorrence and indignation.

Amonſt the Spaniſh negociations, we meet, in a tranſcript of ſome ſecret articles between the two crowns, with a curious ſpecimen of the ſtate-craft of thoſe times.

'It is alſo agreed on for a ſecret article, and for enlarging the articles ſeven and eleven, that his majeſty of Great Britain ſhall give ſecret inſtructions and orders to the commanders of his ſhips, that, when the ſhips of Spain and Flanders ſhall fight with their enemies at open ſea, far from his coaſts and limits, they ſhall ſuccour and aid them if they be overmatched; and ſhall give the like help to the prizes which they ſhall meet taken by the Hollanders, that they may be freed and ſet at liberty; taking ſome convenient pretext to juſtify it, that the Hollanders may not hold it for an act of hoſtility.'

Theſe convenient pretexts are the ruin of all political faith; and in truth, they have long ſince ceaſed to anſwer any purpoſe. They do not now impoſe even on the meaneſt underſtanding. Therefore inſtead of uſing theſe convenient pretexts, inſtead of endeavouring to prove, by a kind of diſingenuous ſophiſtry, that the article of ſuch and ſuch a treaty has been infringed, it would be much more open and explicit, if one king was to ſay to another,—'You are growing too rich and powerful; therefore I am determined to kill ſome thouſands of your ſubjects, and rob them of ſome millions.'

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We muſt not omit to take notice that there are ſeveral extraordinary pieces in this volume relating to the toleration of Roman catholics. In ſome of them, the oath of allegiance, which was framed at that time, and which does not very ſubſtantially vary from that taken at preſent, is canvaſſed with true jeſuitical ſubtlety. The matter is too dry for the generality of readers, but will not prove unentereſting to ſuch as take pleaſure in ingenious argumentation. It appears from all theſe pieces taken together, that the catholics in this reign were not only connived at, but countenanced. And one of the prieſts did not ſcruple to addreſs a propoſal to the ſecretary of ſtate, for the toleration of a popiſh biſhop here. The propoſal was couched in the following terms:

'One may be choſen whom the king ſhall think fit, and who ſhall have no dependance of any foreign king, nor live with greater ſhew than other prieſts do.

'He ſhall take ſuch an oath as the biſhops of France take to the French king, or is taken by biſhops in any catholic country, and cauſe all the prieſts to take the ſame.

'He ſhall make known to his majeſty the place of his abode, that he may come when he ſhall be called for.

'He ſhall have no title in any of his majeſty's dominions, but only *in partibus infidelium*, nor juriſdiction belonging to any court of the kingdom, but ſpiritual, and that over catholics only; as heretofore archprieſts had, and every ſuperior of regulars have over thoſe of their order.

'Such a biſhop can be no more prejudicial to the king or ſtate, than the ſuperiors of regulars; nor greater inconvenience to wink at him than at them.

'Further, he may prevent diſorders againſt the king and date, hinder libels, ſeditious books, and ſuppreſs the ſame.

'He may ſuſpend, or cauſe to depart the country, ſuch diſorderly prieſts as his majeſty ſhall diſlike.

'In Ireland and Holland, where biſhops are, they keep catholics in better peace and order, than ſuperiors of regulars can do here.

'The connivance at a catholic biſhop or biſhops (for one cannot render ſo good ſervice to his majeſty as more can do) would much increaſe the good eſteem of his majeſty in foreign parts.

'For ſuch cauſes King James of glorious memory did wink at the firſt biſhop, and thought it good policy, and beneficial for the ſtate to tolerate him.'

We may judge from this ſpecimen how meek and inſinuating theſe good fathers can be when they have an end to compaſs by fair means; and we have a thouſand inſtances to convince us how tyrannical and oppreſſive they are when once that end is attained.

attained. But thanks to philoſophy and ſtate exigence, their arts and their order are very near expiring together.

In an appendix to this volume we find ſome intereſting papers relative to the Spaniſh match, which, as the Editors aſſure us, were inſerted by the king himſelf in a folio book in the order they now ſtand. The eagerneſs with which Charles courted the Infanta, and the journey he made to Spain, with more gallantry than diſcretion, are well known: as likewiſe the diſguſts he received there, which precipitated his departure. Some letters from the Earl of Briſtol, who negociated this buſineſs, are not unentertaining. It ſeems from the following letter that a ſuſpicion of Charles's infidelity aroſe ſoon after his taking leave of his miſtreſs.

'Since your highneſs's departure here hath been divers ſuſpicions raiſed, which chiefly hath grown from letters of ſome that accompanied your highneſs to St. Andera, as though there might a doubt be made of your highneſs's affection to the Infanta, and of the real performance on your highneſs's part of what had been capitulated; which ſome of your highneſs's old friends about the Infanta have taken ſeveral occaſions to intimate unto her, but, I dare aſſure your highneſs, it hath not been poſſible for any to raiſe in her the leaſt ſhadow of miſtruſt or doubt of want of your highneſs's affection, but ſhe hath with ſhew of diſpleaſure reproved thoſe that have preſumed to ſpeak that kind of language; and herſelf never ſpeaketh of your highneſs but with that reſpect and ſhew of affection that all about her tell me of it with a little wonder.

'There was of late in ſome a deſire here, that, before your highneſs's embarking, the princeſs might have ſent unto your highneſs ſome token; whereunto I aſſure your highneſs that the Counteſs of Olivarez was not backward, nor, as I am aſſured, the princeſs herſelf; but this was not to be done without the allowance of the junta; and they for a main reaſon alledged, that, in caſe your highneſs ſhould fail in what had been agreed, ſhe would by theſe further engagements be made unfit for any other match: which coming to her knowledge, I hear ſhe was infinitely much offended, and ſaid, that thoſe of the junta were *maxaderos* to think her a woman for a ſecond wooing, or to receive the *parabien* twice for ſeveral huſbands. The truth is, that now, in your highneſs's abſence, ſhe much more avowedly declareth her affection to your highneſs than ever ſhe did at your being here; and your highneſs cannot believe how much the king and ſhe and all the court are taken with your highneſs's daily letters to the king and her.

'Since I underſtood of your highneſs's embarking I have begun to ſpeak of the doubt which your highneſs ſeemeth to make, that the Infanta might enter into religion after the *deſpoſorios*.

The

The Counteſs of Olivarez broke it unto the Infanta; who ſeemed to make herſelf very merry that any ſuch doubt ſhould be made, and ſaid, that ſhe muſt confeſs ſhe never in all her life had any mind to be a nun, and thought ſhe ſhould hardly be one now only to avoid the prince of Wales, to whom ſhe had ſuch infinite obligation. After this I replied, that your highneſs no way doubted of the favour the princeſs did you, but ſhe might be forced to that which others would have her; for that you ſaw there was nothing done but either what the *theologes* or the junta ordained. Hereunto it was anſwered me, after conference with the princeſs, that after the *deſpoſorios* the princeſs would be her own woman, and that the king neither would nor the junta ſhould have to do with her in things of that nature; but that ſhe doubted not but, when it were fitting for her to write unto the prince herſelf, ſhe ſhould both quickly clear that doubt, and any other that ſhould be made of her affection to the Prince of Wales. And the truth is, that I never ſpeak of this ſcruple but the Counteſs of Olivarez falleth a laughing extremely, and telleth me that the princeſs doth ſo too. And, to tell your highneſs my opinion like an honeſt ſervant, if this doubt ſhould be inſiſted upon, I conceive there will at the inſtant be ſuch ſatisfaction given as to ſtand upon it would rather ſeem a colour or pretext ſought, than otherwiſe; and therefore once again I humbly crave your highneſs's ſpeedy direction herein.

'I ſhall conclude this letter with telling your highneſs, that commonly once a day I wait upon the princeſs, on the queen's ſide: I receive from her moſt gracious uſage, and ever affectionate and ſometimes long *recaudos* for your highneſs. I pray God ſend your highneſs as happy in every thing elſe as you are likely to be in a wife! for certainly a worthier or more virtuous princeſs liveth not. And ſo, wiſhing unto your highneſs all happineſs and proſperity, I remain,' &c.

In another letter from the ſame nobleman, he very ſtrongly expreſſes his apprehenſions that Charles did not mean to perform his engagements.

'I dare not ſo much as give myſelf leave once to queſtion your highneſs's intention of proceeding to the real effecting of the match; which makes me deſirous that all things may be excuſed that may any way retard or diſturb it: only I ſhall, like a faithful poor ſervant, preſume to ſay thus much unto your highneſs, that, for divers years paſt, I know the king your father and yourſelf have held this the fitteſt match in the world; and, by a deſire of effecting it, your highneſs was induced to undertake that hazardous journey of coming to this court in perſon. In the time of your being here, admitting that their proceedings have been in many things unworthy of you, and that diſtaſtes

have grown by intervenient accidents, yet now, things being reduced to thoſe terms that the match itſelf is ſure, the portion and the temporal articles ſettled, I hope to the king's liking and yours, and all other good effects that could be hoped for by this alliance are in a fair way; if to theſe reaſons may be added, that, on his majeſty and your highneſs's part, you have already paſſed by and overcome the main difficulties, and your highneſs by your journey hath ſatisfied yourſelf of the perſon and worth of the Infanta; God forbid that any perſonal diſtates of miniſters, or any indiſcreet or paſſionate carriage of buſineſſes, ſhould hazard that which his majeſty and your highneſs have done ſo much for to obtain, and whereby, doubtleſs, ſo much good and peace is to accrue to Chriſtendom by the effecting of it, and, contrariwiſe, ſo much trouble and miſchief by the miſcarrying of it, beſides the individual happineſs of your highneſs in ſuch a wife, which the world ſuppoſeth you infinitely eſteem: for her perſon; and for her birth and portion is no where to be matched, and, queſtionleſs, for her virtue and ſettled affection to your highneſs, deſerveth you better than any woman in the world.'

Hiſtory has told us how the unfortunate Lord Briſtol was perſecuted on his return home for executing his orders like an honeſt man, upon the ſuppoſition that Charles and his father had more honour than fell to their ſhare: and we are not to wonder that Charles did not, by his political creed, think himſelf bound to keep faith with any man, ſince he gave ſo early a proof of his infidelity by breaking his word with his miſtreſs.

[*To be concluded in our next.*] R--d.

MONTHLY CATALOGUE,

For MAY, 1768.

MISCELLANEOUS.

Art. 13. *A Familiar Introduction to the Study of Electricity.* By Joſeph Prieſtley, L. L. D. F. R. S. 4to. 2s. 6d. Dodſley. 1768.

THE very ingenious Author of this performance having been informed that his larger work, of which we gave ſo full an account in our laſt volume, and which he thought he had adapted to the uſe of every claſs of readers, was not thought ſufficiently intelligible to thoſe who had no previous acquaintance with the ſubject, has, with a view of extending the progreſs of his favourite ſcience, drawn up this ſhort introduction for the uſe of ſuch perſons. As the Author has not, in the preſent performance, directly copied any part of his former work, it will eaſily be conceived that the different manner of preſenting and expreſſing the ſame thoughts in the two treatiſes muſt make them mutually illuſtrative

of

of each other. In the work before us the Author treats, in a very compendious but clear manner, of the general properties of the electric fluid, as deduced and illuſtrated by ſome of the more entertaining experiments, which he has ſelected for that purpoſe. He then gives a few practical directions and obſervations relative to the uſe of electrical machines, of which, in the following part, he deſcribes a few of the more convenient forms, cloſing the whole with an alphabetical catalogue of technical terms. The well known abilities of the Author render it ſuperfluous for us to ſay how all this is executed. Four copper-plates accompany the work, repreſenting electric machines, properly ſo called, a battery, and other ſmaller members of the electrical apparatus, which are taken from our Author's larger work.

We did not look for new matter in an introduction: the preſent however contains ſomewhat of that kind; particularly a ſhort deſcription of what may be called a *medical electrometer*, invented by Mr. Lane, and though delineated, yet not deſcribed in the former treatiſe; by means of which a patient may receive any number of ſhocks, of a determinate magnitude, ſucceeding each other, as long as the wheel is turned round: the vial or jar ſpontaneouſly diſcharging itſelf through the patient's body, or the part affected, as ſoon as ever the charge acquires a certain degree of force. We have likewiſe a new and very curious experiment of Mr. Canton's, which our Author communicates to the public with his leave, in which, in conſequence of a certain *manœuvre*, the whole air of a room is readily and powerfully electrified by means of a charged vial held in the hand, and which the Author thinks may poſſibly lead to conſiderable diſcoveries. B—y

Art. 14. *An Anſwer to Mr. Horace Walpole's late Work, entitled,* Hiſtoric Doubts on the Reign and Life of King Richard the Third; *or, an Attempt to confute him from his own Arguments.* By F. W. G. of the Middle Temple. 4to. 3s. 6d. ſew'd. White. 1768.

When Mr. Walpole publiſhed his obſervations on the life of Richard the Third, he took particular care to inform his readers that the difficulties ſtarted by him, with regard to the crimes commonly charged on that monarch, were no more than mere doubts, and that he made no pretences to abſolute certainty upon the ſubject. It follows, therefore, from the very nature of the circumſtances advanced by him, that many of them muſt be extremely diſputable; and it cannot be denied that a perſon of critical ſagacity, and who is thoroughly acquainted with the Engliſh hiſtory, might be able to produce ſeveral objections to Mr. Walpole's ſentiment and reaſonings, which would be found worthy of attention. But this is by no means the caſe with the preſent Anſwer; which is a futile and inſignificant performance, ſcarcely containing any thing that merits the leaſt notice. Mr. F. W. G. tells us that he has ſpent half his life in the dry, jejune, inſipid ſtudy of the law, and that, after all, with much pains and plodding, he has made but a very inconſiderable progreſs in it. As to the ſmallneſs of his attainments in the law, we give him entire credit; for if his proficiency had been tolerable, he would certainly have ſhewn himſelf a better examiner into evidence and facts. It is, it ſeems, Mr. F. W. G.'s intention to return

to his other ſtudies again, and we are glad of it, for a very obvious reaſon. K.

Art. 15. *The Peerage of Ireland. A Complete View of the ſeveral Orders of Nobility, their Deſcents, Marriages, Iſſue, and Relations; their Creations, Armorial Bearings, Creſts, Supporters, Mottos, Chief Seats, and the high Offices they poſſeſs; ſo methodized as to diſplay whatever is truly uſeful in this inſtructive and amuſing Branch of Knowlege. Together with the Arms of all the Lords Spiritual and Temporal.* By Mr. Kimber. Small 12mo. 3s. Woodfall.

This little manual is drawn up in the ſame form, and upon the ſame plan, as the Author's Peerages of England and Scotland. Some errors, he allows, may have eſcaped his moſt ſedulous attention; but to preclude what he calls *all trifling attempts at criticiſm thereon*, he boldly *affirms*, that where *one* error is viſible in *this* compendium, *he* is able to fix *ten*, upon any peerage-writer, from Dugdale to the preſent time.—And, indeed, where is the great wonder of it; when the *brevity of this*, is compared with the *prolixity* of ſome *other* accounts?—We think it, however, an eligible *vade-mecum* to all lovers of family-hiſtory; to whom it may be ſafely recommended, as containing *multum in parvo*. The *arms* are neatly engraved: but the *omiſſion* of the *blazon* of *many* of them, in the book, is certainly a defect,—not readily to be accounted for. P.

Art. 16. *Farnaby Illuſtrated, or the Latin Text of Farnaby's Rhetoric exemplified by various Paſſages, from the ſacred Scriptures, the Roman Claſſics, and the moſt diſtinguiſhed Britiſh Authors. For the Uſe of Schools.* 8vo. 1s. Nicoll.

It is not for us who look upon the ſtudy of rhetoric, as it is practiſed in the ſchools, to be burthenſome and uſeleſs, to recommend any thing of this kind. L.

Art. 17. *The Comedies of Terence, tranſlated into familiar Blank Verſe.* By George Colman. 8vo. 2 Vols. 12s. Becket.

As we have always had the ſucceſs of this valuable work at heart, it is with pleaſure we ſee a new edition of it reviſed and corrected by the ingenious Tranſlator. At the end of the ſecond volume we find an appendix concerning Mr. Farmer's eſſay on the learning of Shakeſpeare, in which Mr. Colman, by ſhort but ſtrong arguments, maintains the erudition of the poet againſt that gentleman's opinion. We join entirely with Mr. Colman, and are convinced by many proofs that the poet at leaſt had a competent ſhare of Latin. But in this conteſt for Shakeſpeare's learning we are ſorry to ſee that poor Cartwright has loſt his. This misfortune befals him in the following note. 'In defence of the various reading of this paſſage given in the preface to the laſt edition of Shakeſpeare "ſmall Latin and *no* Greek," Mr. Farmer tells us that it was adopted above a century ago by W. Towers in a panegyric on Cartwright. Surely, Towers having ſaid that Cartwright had *no* Greek, is no proof that Ben Johnſon ſaid ſo of Shakeſpeare.'

Now Towers did not ſay that Cartwright had no Greek—the lines in his panegyric are theſe:

Thy

Thy ſkill in wit was not ſo poorly meek
As their's whoſe little Latin and no Greek
Confin'd their whole diſcourſe to a ſtreet phraſe.

Cartwright was a very learned man. His lectures on Ariſtotle's metaphyſics had conſiderable reputation in their day; and the ingenious Jaſper Main, addreſſing him as a poet and philoſopher, ſays,

Thy lamp was cheriſhed with ſupplies of oil
Fetch'd from the Roman and the *Græcian* ſoil. L.

Art. 18. *The Trial of Frederick Calvert, Eſq; Baron of Baltimore, in the Kingdom of Ireland, for a Rape on the Body of Sarah Woodcock; and of Eliz. Griffinburgh, and Ann Harvey, otherwiſe Darby, as Acceſſaries before the Fact,—at the Aſſizes held at Kingſton, for the County of Surry, March* 26, 1768. *Before the Hon. Sir Sidney Smythe, Knt. One of the Barons of his Majeſty's Court of Exchequer. Publiſhed by Permiſſion of the Judge.*

A celebrated woman of faſhion, (whoſe opinion, on a caſe of this nature, will out-weigh that of all the *critics* that ever lived) obſerved, after reading this trial, that 'the L— was certainly guilty, and the Lady not innocent.'

Art. 19. *Critical Obſervations on each Sentence of a late* Defence; *wherein the whole is proved to be inelegant, incorrect, vague, frivolous, inconſiſtent, and ſophiſtical.* Humbly inſcribed to a certain noble Lord. 4to. 1s. Redmayne.

A ſtring of low and impertinent cavils at Lord Baltimore's defence, at his late trial.

Art. 20. *Juſt and Candid Remarks on ſome Critical Obſervations on Lord Baltimore's Defence, juſt publiſhed by a Gentleman of the Inner-Temple. Wherein the whole is proved to be prejudiced, infamous, inhuman, abſurd, and nonſenſical. In a Letter to that modeſt and candid Gentleman.* 8vo. 6d. Williams.

If this Remarker was really as angry with his antagoniſt as he appears to be, from his outrageous manner of writing, he ought to have given his paſſion time to cool before he took up his pen; and then, perhaps, he had not ſo unhappily expoſed his want of temper, common ſenſe, and decency. If his fury is all affected, and he only meant to pay his court to the good Lord Baltimore,—or, perchance, to extract a few pence from the pockets of the public,—may he meet with his reward! What reward he *merits*, we leave to the generoſity of his patron, or to the judgment of his indignant readers.—From his ranting ſtyle, and calling ſo many ugly names, we conclude this little *Boanerges* to be no other than *Kaſtril*, the angry boy, whoſe valuable production entitled *Modern Chaſtity*, or the *Agreeable Rape*, we celebrated in our Catalogue for March.

Art. 21. *Obſervations on S. W******k's own Evidence, relative to the pretended Rape, as printed in the Trial.* 4to. 6d. Peat.

An attack on Miſs W. equally illiberal in its nature, with the foregoing catch penny Obſervations on L—d B. Probably they are both productions of the ſame ingenious pen.

Art. 22. *The Theory and Practice of Rapes, inveſtigated and illuſtrated; in an Addreſs to Lord B. and Miſs W.* By a Lady. 8vo. 1s. 6d. Bladon.

In this jocoſe performance, the Author, whom we cannot ſuppoſe to be a lady, (as there is nothing lady-like in the ſtyle and manner in which it is written) has conſidered rapes under theſe different claſſes:

The rape *poſitive*,
The rape *decent*,
The rape *dormant*,
The rape *abhortive*,
The rape *deſirable*,
The rape *deſired*.

Theſe he has defined in their proper order; and he humourouſly concludes, that the *B*——*e* rape belongs to the *fourth* claſs;—and in the courſe of his curious inveſtigation, he has ſome ſhrewd glances at Miſs W. and a few arch ſtrictures on the noble rav——r.

Art. 23. *An Anſwer to a certain Pamphlet lately publiſhed under the ſolemn Title of a Sermon, or Maſonry the Way to Hell.* By John Jackſon, Philanthropos. 8vo. 1s. Bladon.

Another idle vindication of the Free-maſons: ſee our laſt month's Catalogue.

Art. 24. *A Letter to a Biſhop, concerning Lectureſhips.* By F. T. Aſſiſtant-curate at ——, and Joint-lecturer of St. ——. 8vo. 1s. Baldwin.

An affecting repreſentation of the hard caſe of thoſe of the clergy known in the city under the humble denomination of *lecturers*; ſhewing the mortifications and indignities to which they are expoſed in ſoliciting thoſe appointments; the wretched incomes allowed them; and—but read the pamphlet, and you will be well entertained. 'How! *Entertained* with the peruſal of an *affecting repreſentation!*'—'Tis very true; for, though there is a great deal of ſerious meaning in this Letter, it is, for the moſt part, expreſſed with ſuch exquiſite humour, that we may venture to pronounce this tract—one of the merrieſt, the wittieſt, and beſt written, that we have had the pleaſure of peruſing for a long time paſt. Perhaps the ingenious Author judged the *ludicrous* vehicle to be the moſt palatable, the moſt likely to recommend his performance, to give it an extenſive circulation, and, in fine, to make it anſwer every good purpoſe he might have in view by publiſhing it: in which we heartily wiſh him all poſſible ſucceſs—notwithſtanding the oblique ſtroke he has aimed, *en paſſant*, at us poor Reviewers.

Art. 25. *The new Foundling Hoſpital for Wit*. Being a Collection of curious Pieces, in Verſe and Proſe, written by Lord Cheſterfield, Lord Hardwicke, Lord Lyttleton, Sir C. H. Williams, Mr. Wilkes, Mr. Churchill, Mr. Garrick, Mr. Potter, Dr. Akenſide, and other eminent Perſons.* 12mo. 1s. Almon.

There are ſome pieces of wit and ſatire in this collection, which are undoubtedly worth preſerving; but many others of them, being of a

* This title is borrowed from that of a ſimilar collection made by the late Mr. Dodſley, about 20 years ago.

temporary

temporary and political nature, will, in a few years, be unintelligible: perhaps not a few of them may prove ſo already, to the generality of readers.

Art. 26. *The Complete Farmer: or, a General Dictionary of Huſbandry, in all its Branches; with the uſeful Parts of Gardening; or thoſe neceſſary for the Farmer, and Country Gentleman. Illuſtrated with a great Variety of Folio Copper-plates, exhibiting all the Inſtruments uſed in this neceſſary Art; particularly thoſe lately invented, and preſented to the Society for the Encouragement of Arts, &c. in London; many of which have never yet appeared in any Work of this Nature.* By a Society of Gentlemen, Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. Publiſhed in Sixty Numbers, Folio, Price 1 l. 10s. in the Years 1766, and 1767. Crowder.

The Writers of this work juſtly obſerve, in their addreſs to the public, that huſbandry had its birth with the world, and has always been the moſt genuine ſource of ſolid wealth, and real treaſures: it is therefore no wonder that the wiſeſt princes, and moſt able miniſters, among the ancients, made it their principal ſtudy to encourage and improve the art; as well knowing that the ſtrength of a ſtate ſhould not be eſtimated by the extent of its territories, but by the number of its inhabitants, and the utility of their labours.—And it may be remembered, that ſome of the moſt noble conſuls and dictators among the ancient Romans were taken from the plough, and that the ſenators of that flouriſhing people ſpent the greater part of their time in the country, where they tilled their fields with their own hands. But when luxury was introduced among the Romans, huſbandry declined, and has never ſince reached the honourable ſtation it before poſſeſſed: owing, perhaps, to an ill-founded opinion, that the practice of huſbandry requires neither ſtudy, reflection, nor precepts; and is therefore beneath the notice of men of fortune and genius. The ancients, however, thought differently; being perſuaded, that, in order to cultivate lands to advantage, it was neceſſary to ſtudy the works of thoſe who had written on this ſubject, adding the experience of others to their own. This opinion ſeems to be now once more happily eſtabliſhed and the ſtudy of huſbandry is purſued with ſuch aſſiduity in the different parts of Europe, that a great number of important diſcoveries have been lately made in that moſt uſeful and neceſſary branch of knowledge. But as theſe diſcoveries and improvements are ſcattered through a multitude of volumes, written in different languages, and publiſhed in different countries; the Authors of the work before us were eaſily perſuaded to believe that the public would certainly encourage an undertaking, in which they propoſed to deliver both the theory and practice of every branch of huſbandry, enriched with all the diſcoveries hitherto made in any part of Europe.

This laborious taſk they appear to have executed in a manner not unworthy the notice of the intelligent farmer, who will here find many of the moſt valuable precepts, obſervations, diſcoveries, and improvements, contained in the writings, not only of the authors enumerated in the title-page, but alſo in thoſe of Barck, Tarello, Duhamel, De Lille, Sharrack, Houghton, Stillingfleet, and others; with the farther

addition of what has been publiſhed by the laudable ſocieties of Berne, Lions, Tours, Rouen, Edinburgh, Dublin, and London.—Nor has the Muſeum Ruſticum been forgot, from whence large extracts frequently occur.

In order to facilitate the ſtudy of huſbandry, as much as may be, they have inſerted what belongs to the ſame ſubject in one article, and the whole is ranged in alphabetical order.

Upon the whole, we think the preſent a very judicious compilation; and more ſatisfactory than many others, on account of moſt of the articles, whereof it conſiſts, being *quoted*, as the undoubted property of their original authors, whoſe name are fairly given at the end of each. Inſtead therefore of giving any *extracts* from a work of this nature, which (however uſeful) may not, perhaps, be calculated for *general* entertainment; we ſhall content ourſelves with recommending it to the notice of every practical farmer, who may be candid enough to own himſelf not above paying a proper regard to the obſervations of thoſe, who have endeavoured, at leaſt, to improve that uſeful profeſſion, to which the prince, as well as the peaſant, is beholden for no ſmall part of his neceſſary ſupport.—Vid. *Eccleſ.* v. 9. P.

POETICAL.

Art. 27. *The Baniſhed Patriot; or the Exile returned. An Heroic Fragment.* †4to. 1 s. 6 d. Williams.

Mr. Wilkes's poets are as indifferent as his proſe-writing champions, noticed in a ſubſequent article. This Author aims at Epic dignity, and his genius would ſcarce ſuffice to turn an hymn for the Moravians.

Art. 28. *The A——n's Letter to the L—d Ma—r, relative to his polite Treatment of Mr. Wilkes, verſified.* By another A——n. 4to. 1 s. Hooper.

An humorous Hudibraſtic, founded on the Letter to Mr. Harley, mentioned in our laſt month's Catalogue.

Art. 29. *The Eſſence of Theatrical Wit: being a ſelect Collection of the beſt and moſt admired Prologues and Epilogues that have been delivered from the Stage: with the Addition of ſome that were never made public before.* 8vo. 1 s. Wicks.

The fancy of collecting prologues and epilogues is not new;—the wonder is that it ſhould ever have been repeated.

Art. 30. *Precepts of Conjugal Happineſs. Addreſſed to a Lady on her Marriage.* By John Langhorne, D. D. 4to. 1 s. Becket.

One of the moſt important and moſt delicate ſubjects in which human nature is intereſted, is here feelingly and elegantly, though perhaps too briefly, deſcanted upon, by a muſe whoſe productions are well known to the preſent age, and ſeem to ſtand a fair chance of not being wholly unknown to the future.

The precepts here laid down are addreſſed to a ſiſter of the Author's lady, on her marriage; and they are conceived in a ſtrain equally tender, polite, and friendly:

Friend, ſiſter, partner of that gentle heart,
Where my ſoul lives, and holds her deareſt part;

While

† By Thomas Kellie De la Meyre, Eſq.

While love's ſoft raptures theſe gay hours employ,
And time puts on the yellow robe of joy,
Will you, Maria, mark with patient ear,
The moral muſe, nor deem her ſong ſevere.

The exordium proceeds with ſome friendly compliments; and then the Poet aſſumes his preceptive character: we ſhall give a few of his obſervations, by way of ſpecimen:

Love, like the flower that courts the ſun's kind ray,
Will flouriſh only in the ſmiles of day;
Diſtruſt's cold air the generous plant annoys,
And one chill blight of dire contempt deſtroys.
O ſhun, my friend, avoid that dangerous coaſt,
Where peace expires, and fair affection's loſt;
By wit, by grief, by anger urg'd, forbear
The ſpeech contemptuous, and the ſcornful air.
If heart-felt quiet, thoughts unmixt with pain,
While peace weaves flow'rs o'er hymen's golden chain,
If tranquil days, if hours of ſmiling eaſe,
The ſenſe of pleaſure, and the power to pleaſe,
If charms like theſe deſerve your ſerious care,
Of one dark foe, one dangerous foe beware!
Like Hecla's mountain, while his heart's in flame,
His aſpect's cold, and Jealouſy's his name.
His hideous birth his wild diſorders prove,
Begot by Hatred on deſpairing Love!
Her throes in rage the frantic mother bore,
And the fell ſire with angry curſes tore
His ſable hair—Diſtruſt beholding ſmil'd,
And lov'd her image in her future child.
With cruel care, induſtrious to impart
Each painful ſenſe, each ſoul-tormenting art,
To Doubt's dim ſhrine her hapleſs charge ſhe led,
Where never ſleep reliev'd the burning head,
Where never grateful fancy ſooth'd ſuſpence,
Or the dear charms of eaſy confidence.
Hence fears eternal, ever reſtleſs care,
And all the dire aſſociates of deſpair,
Hence all the woes he found that peace deſtroy,
And daſh with pain the ſparkling ſtream of joy.

The rectitude of theſe rules and obſervations, muſt be obvious to every thinking, every ſentimental reader; and the poetry is truly harmonious. The poem concludes with the following delicate compliment to the lady to whom the precepts are addreſs'd:

Long, beauteous friend, to you may heav'n impart
The ſoft endearments of the ſocial heart!
Long to your lot may every bleſſing flow,
That ſenſe, or taſte, or virtue can beſtow!
And O, forgive the zeal your peace inſpires,
To teach that prudence which itſelf admires.

Art. 31. *Appendix to the Patriot, containing the Author's Converſation with his Bookſeller, &c. &c.* 4to. 1s. Dodſley.

This Appendix is more entertaining than the Patriot itſelf.—The character of the bookſeller is well drawn—The dialogue is humorous and eaſy; and here is plenty of *double entendre* for the chuckle of raw gownſmen and demireps.

Art. 32. *Life, a Poem, to the Rev. J** C**, M. A. Student of Chriſt Church, Oxford.* By James Parſons, M A. late Student of Chriſt Church. 4to. 1s. 6d. Fletcher.

The Poet deſcribes ſeveral ſcenes and circumſtances of modiſh life; but to exhibit all, he ſays,

Would aſk a hundred mouths, a hundred tongues,
Throats caſed with iron, and with braſs the lungs.
And when the lungs ſhould flag, and tongues ſhould tire,
A hundred, and a hundred more require.

The learned Reader need not be told that the laſt couplet is an improvement upon Homer; nor that from ſuch a genius he may expect no ſmall entertainment.

Art. 33. *Poems by Mr. Gray.* 12mo. 3s. Dodſley.

All that we find new in this collection is, The Fatal Siſters, an ode, the Deſcent of Odin, an ode, and the Triumphs of Owen, a fragment. Theſe turn chiefly on the dark *diableries* of the Gothic times; and if to be myſterious and to be ſublime be the ſame thing, theſe deep-wrought performances muſt undoubtedly be deemed ſo. For our parts, we ſhall for ever regret the departure of Mr. Gray's muſe from that elegantly-moral ſimplicity ſhe aſſumed in the Country Church-yard.

Art. 34. *Two Elegies.* Folio. 1s. Flexney.

There is not much either to praiſe or to blame in theſe poems. They are like indifferent paintings, which one paſſes by without either pleaſure or diſguſt, and which are forgotten as ſoon as they are ſeen.

Art. 35. *The Lyric Muſe revived in Europe, or a critical Diſplay of the Opera in all its Revolutions.* 12mo. 2s. Davis and Reymers.

The Author of this performance is evidently amongſt the number of the *conoſcenti*, and, were there not ſomething finical in his ſtyle, might be ſaid to write very well on his ſubject. His obſervations are in general judicious and ingenious; but in ſome inſtances we cannot prevail upon ourſelves to be of his opinion. Speaking of Handel's ſymphonies, he ſays, 'the choir in many inſtances (and the ſingle ſongs in ſome) is not ſudden enough in its intervention, being generally prepared by a correſpondent ſymphony of inſtrumental muſic, which creates expectation and preſentiment, deſtroys ſurprize, and thus leſſens the impreſſion and the effect.' Now theſe ſymphonies, in our opinion, inſtead of leſſening the effect, increaſe it; and this they do by introducing the ear to a more perfect taſte of the air that follows.

Moſt of the writers on muſical compoſitions have been laid under contributions by the Author of this diſſertation; but for this we blame him not, as his book is thereby rendered more perfect, and more entertaining.

Art. 36.

Art. 36. *The Chriſtiad, a Poem in Six Books, tranſlated from the Latin of Marcus Hieronimus Vida.* By J. Cranwell, M. A. Rector of Abbot's Ripton in Huntingdonſhire. 8vo. 6s. Beecroft.

This poem was written at the requeſt of one of the Popes, by the very elegant and ingenious Vida; but, not being free from the errors of popery, it has little reputation in the reformed part of Europe. Mr. Cranwell, however, ſeems to wonder that it has not hitherto been tranſlated: for our parts, we are ſorry that it makes its appearance even now. The reaſon we have mentioned more than once, that what is an object of faith ſhould not be made an object of fiction; which, when any thing like an epic poem is formed, muſt be the caſe.—To confound religious with poetical credibility muſt for ever have a bad effect; and in this reſpect even Milton has hurt the cauſe of orthodoxy more than Bolingbroke. We wiſh well however to Mr. Cranwell, and that he may reap the reward of his labours; for indeed he has been at great pains, and has not tranſlated his Author amiſs. L

Art. 37. *The Parables of our Lord and Saviour Jeſus Chriſt. Done into familiar Verſe, with occaſional Applications for the Uſe of younger Minds.* By Chriſtopher Smart, M. A. ſometime Fellow of Pembroke-Hall, Cambridge. 12mo. 2s. 6d. Owen.

This verſion of the parables is, with great propriety, dedicated to Maſter *Bonnel George Thornton*; a child of three years old.

SPECIMEN.

The Piece of Silver.

——— What woman, that retains
Ten ſilver pieces, all her gains,
And loſes one, does not explore,
With candle-light, and ſweep the floor,
And uſe all diligence, to find
The coin on which ſhe ſets her mind;
And, when ſhe finds it, does not call
Her friends and neighbours, one and all.
'Your gratulations here be paid,
'I've found the piece that I miſlaid!'
Likewiſe there's joy, you may rely,
Before th' angelic hoſt on high,
If one poor ſinner meekly prays,
Repenting all his evil ways.

Familiar verſe, indeed! as the title-page juſtly intimates.

Art. 38. *Eluthcria, a Dream.* Inſcribed to Mrs. Macaulay. 4to. 6d. Kearſley, &c.

A poetical compliment to our celebrated female hiſtorian, on the noble ſpirit of liberty which breathes in her writings. The allegorical machinery introduced into this little piece, ſhews to ſome advantage the anonymous writer's *imagination*; but his *numbers* are too *proſaic* to entitle him to any conſiderable rank as a poet: of this the whole poem is one continued inſtance; but the concluſion may ſuffice for a ſpecimen. LIBERTY, after her deſcent from Olympus to Dover-cliffs, looks out for ſome proper human form in which to take up her reſidence. The goddeſs

goddeſs at laſt fixes on one, whoſe breaſt, replete with divine virtues, was deemed a proper manſion for the heavenly gueſt:

Joyful ſhe enters into this bright FORM,
And ſaid, her ORACLES ſhe now would give
From the well-guided pen of fair MACAULAY.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *A Catechiſm for Children and young Perſons.* By Joſeph Prieſtley, L. L. D. F. R. S. 12mo. 6d. Johnſon.

The method of communicating inſtruction by catechiſing, ſeems to be peculiarly adapted to young minds, as it approaches to the eaſe and freedom of converſation. Many perſons have, however, entertained an averſion to it, in conſequence of the ſtyle and contents of ſome particular catechiſms, which were drawn up ſoon after the reformation from popery, and which were, therefore, neceſſarily encumbered with the technical terms of a metaphyſical ſyſtem, that had its riſe in times of great darkneſs and ſuperſtition. This inconvenience is avoided in the preſent catechiſm, the firſt part of which, being intended only for children, is as conciſe, plain, and ſimple, as can well be imagined. The ſecond part, which is deſigned for young perſons, is leſs theoretical, and more practical than, perhaps, any other catechiſm that is extant. Nothing is here admitted but the obvious truths and duties of natural religion, together with ſuch principles of the Chriſtian doctrine as are received by all who have any belief in revelation. K.

Art. 40. *A new Concordance to the Holy Scriptures of the Old and New Teſtament: or a Dictionary and alphabetical Index to the Bible, together with the various Significations of the principal Words, by which the true Meaning of many Paſſages is ſhown.* By the Rev. Mr. John Butterworth of Coventry. 8vo. 6s. Johnſon and Davenport. 1767.

The uſe of Concordances and Indexes is ſo obvious to all men who are converſant in books, that we need not take up much of our Reader's time in expatiating upon it. We ſhall only obſerve, with regard to this work before us, that it is a judicious and cheap abridgment of Mr. Cruden's large quarto, which has been ſo well received by the public. R—r

Art. 41. *Sermons on ſeveral important Subjects.* By the Rev. Sloane Elſmere, D. D. late Rector of Chelſea. Printed for the ſole Benefit of the Charity-girls School of the Pariſh of Chelſea. 8vo. 2 Vols. 10s. Wren. 1767.

Theſe diſcourſes are publiſhed with two very good deſigns, viz to promote the knowledge and practice of religion; and to add to the fund for ſupporting the charity-ſchool of Chelſea. Each volume conſiſts of fifteen ſermons on important ſubjects, which are treated in a judicious and uſeful manner: and we hope will fully anſwer the good intentions of the charitable Publiſher. R—r

Art. 42. *The Words of the Wiſe, deſigned for the Entertainment and Inſtruction of younger Minds.* 12mo. 1s. Newbery.

This is a collection of detached ſentences on ſeveral moral ſubjects, trite in themſelves, and expreſſed in a vile, inflated and fantaſtic ſtyle. L.

Art. 43.

Art. 43. *Family Diſcourſes.* By a Country Gentleman. 12mo. 3s. Johnſton. 1768.

Numerous as the ſermons are, publiſhed by Engliſh divines, of all denominations, it is difficult to procure a ſufficient variety of ſuch as are well adapted to the uſe of families. The author of this little volume aims, in ſome degree, to leſſen this difficulty. Whether he is a divine or a layman, does not appear. We are told, in his Dedication, to the Biſhop of Durham, that 'theſe Diſcourſes were written for the uſe of a private family, in the view of diſpoſing the members of it to a ſerious conſideration of the duties of our preſent ſtate, and the hopes and fears of futurity;' and that, extending the ſame view, to Chriſtian families in general, they are now publiſhed to the world.

There are twelve of theſe ſermons contained in this little volume; and, of courſe, the ſeveral ſubjects are very briefly treated. But, tho' ſhort, the diſcourſes are ſerious, plain, and, in ſome reſpects, well calculated to anſwer the idea we have conceived of uſeful family compoſitions; but the Author's manner appears to us, in general, to be rather too ſtiff and unaffecting: and he ſeems alſo, for the moſt part, to have entered too ſuperficially into the ſubjects which lay before him, to make deep impreſſions on the heart,—the great end for which diſcourſes of this nature, are or ought to be, deſigned. Nevertheleſs we think this publication may, in ſome degree, ſerve to ſupply the deficiency we have juſt pointed out.

H.

NOVELS.

Art. 44. *The Adventures of Miſs Beverley. Interſperſed with Genuine Memoirs of a northern Lady of Quality.* 12mo. 2 Vols. 6s. Bladon.

Leſs romantic than the generality of novels; but, at the ſame time, leſs moral, and leſs exemplary. Miſs Beverley is, indeed, a vicious character confeſſed; for ſhe plainly tells us in what manner ſhe paſſed through the hands of a variety of men, as a kept miſtreſs, before ſhe met with one who was fool enough to marry her. Her adventures, however, are not ill written; and her narrative is enlivened by a variety of anecdotes of eminent perſons, now living: which would have given an air of truth and reality to her ſtory, had not ſome of her deſcriptions and characters of ſuch perſons been notoriouſly falſe,—particularly her account of the celebrated Meſſrs. de Voltaire and Rouſſeau.—As to her Memoirs of a Northern Lady, they contain a repetition of the famous ſtory of Lady Jane Douglas and her ſon, the preſent claimant of the ducal eſtate of that name; in which the Writer ſcruples not to determine againſt the Duke of Hamilton.

Among the characters which are injuriouſly repreſented in this work, is that of the good-natured, inoffenſive, little monarch of Bath; whom the Writer has maliciouſly and falſely aſperſed by the charge of being himſelf an aſperſer. What could provoke our Author to make this attack on Mr. D. we cannot imagine; but all who know him, know very well that his general conduct is quite the reverſe of what is implied in this accuſation: for he is the moſt cautious as well as the moſt courteous creature breathing, in ſpeaking of every body,—and would ſcarce mention *Monſ. le Diable* himſelf but *as a gentleman*,—and in terms

terms fit to be uſed in the polite circles of that emporium of complaiſance and refinement.

Art. 45. *Clementina; or the Hiſtory of an Italian Lady, who made her Eſcape from a Monaſtery, for the Love of a Scots Nobleman.* 12mo. 3s. Noble.

We are told, in the advertiſement prefixed to this Novel, that it is not a new work; that it made its firſt appearance in 1728, under the title of The Agreeable Caledonian; that its author was the late Mrs. Eliza Haywood; and that the preſent edition is printed from a copy corrected by her, not long before her death.—It is like the reſt of Mrs. Haywood's novels, written in a tawdry ſtyle, now utterly exploded; the romances of theſe days being reduced much nearer to the ſtandard of nature, and to the manners of the living world.

DRAMATIC.

Art. 46. *The Rider; or, Humours of an Inn; a Farce of Two Acts; as it has been acted with general Approbation, [query, Where?] and was intended for the Theatres in London.* 8vo. 1s. Nicoll, &c.

The Author, in his apologetical preface, pleads his youth, in extenuation of the defects of this piece; which he mentions as his *firſt* production:—we honeſtly adviſe him to let it be his *laſt*.

POLITICAL and COMMERCIAL.

Art. 47. *Obſervations on the Power of Alienation in the Crown before the firſt of Queen Anne, ſupported by Precedents and the Opinions of many learned Judges: Together with ſome Remarks on the Conduct of Adminiſtration reſpecting the Caſe of the Duke of Portland.* 8vo. 1s. Almon.

His Grace's cauſe * is here very warmly pleaded, and ſtrongly ſupported, by a maſterly advocate; who alſo vigorouſly attacks the adminiſtration,—but, we think, with too much acrimony, and party virulence. By the bold language and ſpirited ſtyle of theſe Obſervations, we are led to ſuppoſe them the production of the ſame pen which, in ſuch glowing colours, ~~delineated~~ displayed 'The Caſe of the Duke of Portland,' mentioned in our laſt.

* See our laſt month's Catalogue.

Art. 48. *An Extraordinary North Briton.* Folio. 3d. Steare.

A foul-mouth'd *mobber*, bawling out for *Wilkes and liberty*, in a manner equally boiſterous and ridiculous.

Art. 49. *A Second Letter † to the Right Hon. Thomas Harley, Eſq; Lord Mayor of the City of London.* 8vo. 1s. Lawſon.

It is pity but Mr. Wilkes's pen ſhould alone be employed in the defence of his cauſe; for none other can do it, at leaſt none has yet done it, with ſuch happy effect as his own can do, whenever he pleaſes to uſe it.—This Letter-writer is a ſorry hand, indeed; fit only for the laud-

† Diſavowed by the author of the *firſt* Letter: which was mentioned in our laſt month's Catalogue.

able

able buſineſs of chalking up N°. 45, or in breaking Windows for Wilkes and liberty.

Art. 50. *A celebrated Letter from John Wilkes Eſq; at Paris, to the Electors of Ayleſbury, in the Year* 1764. 8vo. 6 d. Steare.

In this Letter Mr. W. with his uſual ſpirit and vivacity, juſtifies his political conduct, in order to obtain the approbation of his friends at Ayleſbury: whom he, at the ſame time, politely takes occaſion to thank for the honour they had *more than once* done him, in chuſing him for their deputy in the great council of the nation.

Art. 51. *A perſpective View of the Complexion of ſome late Elections, and of the Candidates. With a Concluſion deduced from thence. In a Letter to a Member of Parliament.* 8vo. 1 s. Steare.

Complains, in a ſtrange, turgid, rhapſodical ſtrain, of the enormities and exceſſes which too often prevail at elections. The Writer alſo rambles into ſome other topics; but our Readers will perceive, from his uncouth title-page, what an indifferent writer is this *perſpective viewer of complexions*.

Art. 52. *Reflections on the Caſe of Mr. Wilkes, and the Right of the People to elect their own Repreſentatives. To which is added, the Caſe of Mr. Walpole.* 8vo. 1 s. Almon.

This Writer has ſome reflections upon liberty, which ſeem to merit attention. 'Liberty, as he juſtly obſerves, is unqueſtionably the greateſt good which the infinite benevolence of heaven can beſtow on man: without it, all other bleſſings are precarious in the enjoyment, and conſequently trifling in their value. This ineſtimable treaſure is the birth-right of the happy natives of this iſland handed down to them, through a long ſucceſſion of anceſtors with continual increaſe and improvements. The name of it is in the mouth of every Engliſhman, but few are ſufficiently appriſed in what part of the conſtitution it really conſiſts.

'Excellent as our laws are, though they are deſervedly ſtiled the perfection of human reaſon, yet we muſt look ſtill farther than them, for the true foundation of our liberty.

'In every government, of whatever kind, from a deſpotiſm to a democracy, there muſt exiſt ſomewhere or other, a power ſuperior to the laws, namely the power which makes thoſe laws, and from which they derive their authority. The freedom therefore of any country wholly depends upon the hands in which the ſupreme legiſlative power is lodged; and the liberty of a nation is exactly proportioned to the ſhare the body of the people have in the legiſlature, and the checks placed by the conſtitution on the executive power. That ſtate is truly free, where the people are governed by laws, which they have a ſhare in making, and to the validity of which their conſent is eſſentially neceſſary. And that country is abſolutely and totally enſlaved, where one ſingle law can be made or repealed without the interpoſition or conſent of the people.

'Let us apply theſe principles to the queſtion, in what the liberty of England conſiſts.

'Is it in *magna charta*, the bill of rights, the *habeas-corpus* act, or any of the other numerous and excellent laws in favour of the rights and liberties of the people? Or is it in all theſe taken together? Clearly not;

not; for thoſe laws may all be repealed in a ſingle day, by the ſame power that made them. In what then does it conſiſt? It conſiſts in the right of the people to chuſe repreſentatives, and in the right of thoſe repreſentatives (in conjunction with the two other branches of the legiſlature) to make, repeal, and alter the laws by which the people are to be governed; to inſpect into the due and faithful execution of thoſe laws; and to call the miniſters through whom the king exerciſes his executive power, to a ſtrict and ſevere account, for every neglect or abuſe in the diſcharge of their important truſt.

'This, in a few words, compriſes the whole of Engliſh liberty; and it is ſolely to theſe great conſtitutional rights that we owe the ſuperior excellence of the laws, under the government of which we have ſo long been a flouriſhing and happy people. While theſe rights remain inviolate, no ſingle act of oppreſſion, no particular grievance whatſoever need alarm the people, for they have (by means of them) the legal conſtitutional power of redreſs in their own hands. But the moment either the rights of the repreſentatives when elected, or the people in electing them, are infringed, there is an end at once of ſecurity and liberty, the boaſted laws in favour of the ſubject, may be, at one ſtroke, or by degrees, repealed, and the deſpairing people left without any means of redreſs but what are given by the immutable laws of nature to all mankind.

'Of theſe rights, as that of free election in the people is the firſt in order, ſo is it in importance, and it is indeed the corner-ſtone of the whole conſtitution. For of what avail to the people are the powers and rights of any ſet of men, if thoſe men ceaſe to be their repreſentatives, which they clearly do whenever the freedom of elections is invaded by the hand of power. God forbid that we ſhould ever ſee ſuch an invaſion openly and ſucceſsfully made. I am perſuaded we never ſhall. But yet there are ſome circumſtances in the preſent ſtate of affairs, which call for the moſt ſerious attention both of the people at large, and their repreſentatives.'

The ingenious Writer applies this doctrine to the late proceedings in a certain northern county, and he then takes notice of the *rumours* in regard to *another election*, which our Readers will want no index to point out to their view. Theſe two events, he obſerves, have ſpread a general alarm and diſcontent throughout the whole kingdom; but he hopes there is not ſufficient foundation for the people's fears. 'I neither can, ſays he, nor will believe that a ſet of gentlemen on whom the people of England have juſt conferred the greateſt poſſible obligation, by chuſing them from amongſt all others, to be entruſted with the protection of their rights and liberties, will immediately exert the power thus conferred on them, to rob their conſtituents of the moſt valuable privilege they poſſeſs, the right of chuſing their own repreſentatives. I ſay I neither can nor will believe this: but when the creatures of the favourite, and his adminiſtration have dared openly to avow ſuch intentions, it becomes the duty of every Engliſhman to oppoſe them, by all legal and conſtitutional means. Our repreſentatives have it in their power effectually to oppoſe them, and that power I have no doubt they will properly exert. But the people have it alſo in their power legally to contribute to the ſame end.

'Our

'Our gracious ſovereign, *if his eyes were opened* by the unanimous repreſentations of his loyal ſubjects, I am perſuaded, would never countenance, or lend the ſacred ſanction of his authority to ſuch meaſures. And the united voice of a free and ſpirited people, would be a check upon all other perſons, whatever their inclinations might be.

'Inſtructions to repreſentatives, petitions to parliament, addreſſes to the throne itſelf, when offered with proper deference and decent ſubmiſſion, are all legal, all conſtitutional; and ſuch means have often conveyed the ſenſe of the people to their ſuperiors, in ſo effectual a manner as obtain a full redreſs of grievances, and prevent a numerous train of impending evils.

'Theſe are means which the conſtitution of this country has left in the hands of every man to expreſs his ſenſe of public affairs; and theſe are the moſt proper, nay, the only means by which (in a well-regulated government) the people ſhould ſeek for a redreſs of their grievances, and not by riotous and tumultuous aſſemblies, or an ill-judged and ineffectual oppoſition to the power of the laws.'

The caſe of *Mr. Walpole*, afterwards *Sir Robert*, relates to his re-election for the borough of Lynn, in 1712, after he had been expelled the houſe of commons; it is now re-publiſhed on account of its affinity to the caſe of Mr. Wilkes.

MEDICAL.

Art. 53. *A new Method of curing the Small-pox; by which the Diſeaſe, taken in the natural way, is rendered as void of Danger as when received from Inoculation. With a Specimen of Miſcellaneous Obſervations on Medical Subjects; from the Latin of John Frederic Cloſs, M. A. Philoſoph. et M. D.* By a Phyſician. 8vo. 1s. Hawes and Co.

The method of curing the ſmall-pox recommended and practiſed by our Author, is to bliſter the patient on the very firſt approach of the fever; and to keep up a conſtant diſcharge from the parts to which the bliſters have been applied, through the ſeveral ſtages of the diſeaſe.

Dr. Cloſs is a man of learning, and though his theories may not always be the moſt ſatisfactory, yet his practical obſervations ſhow him to be an attentive and judicious phyſician. This appears as well from what he ſays on the uſe of bliſters in the ſmall-pox, as from the little ſpecimen of miſcellaneous obſervations, which make a part of the pamphlet. D.

Art. 54. *An hiſtorical Account of a new Method of treating the Scurvy at Sea: containing ten Caſes, which ſhew that this deſtructive Diſeaſe, may be eaſily and effectually cured, without the Aid of freſh Vegetable Diet.* By David Macbride, M. D. 8vo, 1s. Cadell.

Dr. Macbride, from the general principles laid down in his Experimental Eſſays, concluded, that *freſh wort*, or an infuſion of malt, might be uſed as a ſubſtitute, for the juices of freſh vegetables, in the cure of the ſcurvy at ſea.

'For as *wort* is a liquor perfectly ſimilar, in all its qualities, to the recent juices of the ſweet vegetables, which are known, from repeated experience,

experience, moſt certainly to cure the ſcurvy; I naturally inferred, that if taken like them in a quantity ſufficient, it would, in all human probability, produce the ſame ſalutary effects.

'Now as *malt*, if well dried, and carefully kept in a proper part of the ſhip, may be preſerved ſound for a great length of time, I propoſed that it ſhould be carried to ſea, in order to be brewed into *wort* as often as it might chance to be wanted, and thus prove a remedy always in readineſs againſt a moſt fatal diſeaſe.'

It is now about ſix years ſince Dr. Macbride firſt ſuggeſted and ſtrongly recommended this improvement in treating the ſcurvy at ſea; during which time it has only been tried in two ſhips. Mr. Young gave the *wort* to four ſcorbutic patients on board his majeſty's ſhip the Jaſon; and Mr. Badenach to ſix, afflicted with the ſame diſeaſe on board the Nottingham Eaſt-Indiaman; and with very obvious good effects.—Theſe ten caſes are publiſhed from the journals of Meſſrs. Young and Badenach, and make the chief part of this pamphlet; which we think ſhould be carefully peruſed by every ſea-ſurgeon. The dreadful havoc which is ſometimes made by the ſcurvy during long voyages; the facility of carrying the malt, and preparing the infuſion; together with the evident good effects in the caſes here related; make Dr. Macbride's propoſal, an object very worthy their attention.

D.

LAW.

Art. 55. *A Digeſt of the Poor-Laws, in order to their being reduced into one Act. With References to the Statutes, and Marginal Obſervations.* 8vo. 1s. 6d. Uriel. 1768.

To explain the ſeeming inconſiſtency of a flouriſhing nation whoſe late ſucceſſes abroad have gained the reſpect of foreigners, and whoſe plans of improvement at home, indicate an internal proſperity, being ſo oppreſſed by the numbers of its indigent poor; would require a diſcuſſion too copious for us to enter into. The fact however is ſo; and a melancholy fact it is. The multiplicity of our laws is alſo a heavy incumbrance, long felt and lamented in all tranſactions wherein property is concerned: but the very laborious and judicious Compiler of the Digeſt before us, has repreſented the perplexed ſtate of our laws ſo pertinently in his prefatory advertiſement, that it is but juſtice to recommend it to our Readers; as they will ſee therein, at large, his own very cogent reaſons and arguments to evince the neceſſity of his undertaking.

As this is evidently the work of an accurate gentleman of the law, preparatory, as the title imports, to the reduction of theſe ſtatutes into one, it affords no other opportunity for remark than as to the manner of digeſting the matter; which is judiciouſly and carefully claſſed under the proper heads. This is rendered clear at firſt view, by a ſhort analyſis of the ſubject at the beginning, and by a table of the particular clauſes, at the latter end.

N.

☞ *The* SERMONS *in our next.*

THE

MONTHLY REVIEW,

For JUNE, 1768.

Remarks and Diſſertations on Virgil, with ſome other Claſſical Obſervations. By the late Mr. Holdſworth. Publiſhed, with ſeveral *Notes*, and *additional Remarks*, by Mr. Spence. 4to. 1l. 1s. Dodſley. 1768.

MR. Holdſworth, from whoſe manuſcripts theſe obſervations are publiſhed, was a gentleman who ſtudied the claſſics, and particularly Virgil, with great taſte and erudition. He gave up his time and fortune to every enquiry that might elucidate his favourite author, and his knowledge of him was greatly improved by reſiding in thoſe provinces where he lived and wrote. His principal aim, Mr. Spence informs us, was to acquire a more perfect inſight into the Georgics; of which he intended to have given the world a new edition with his notes adjoined; but he did not neglect obſervations on the other parts of Virgil's works, as they came in his way. Mr. Holdſworth, dying in the year 1746, left his papers to the care of a friend, who diſcreetly put them into the hands of Mr. Spence, that ſo great a treaſure might not be loſt to the world. To render it ſtill more valuable, the ingenious Editor has added ſeveral remarks of his own, as well as ſome others from the contributions of his friends.

To give a diſtinct view of a work ſo miſcellaneous is impoſſible. To diſcharge the taſk of criticiſm here, we muſt be contented to offer ſuch obſervations as occurred to us on peruſing the remarks of Mr. Holdſworth and Mr. Spence.

ECL. I. v. 16—18.

Sæpe malum hoc nobis, ſi mens non læva fuiſſet,
De cælo tactas memini prædicere quercus;
Sæpe *ſiniſtra* cavâ prædixit ab ilice cornix.

'The late Duke of Argyle, when he was upon his travels in his youth, had a diſpute with Pere Çolonia, the then libra-

rian of the Jeſuit's college at Lyons; in which he quoted this verſe to prove that *ſiniſtra* was uſed for unlucky. The good father (and he was really a very good man) denied the authority of the verſe, and quoted Servius for its being ſpurious. It is certain alſo that it is omitted in one of the moſt ancient manuſcripts of Virgil in the Vatican.' SPENCE.

Though Mr. Spence has not given his own opinion concerning the authenticity of this line, we cannot help obſerving that there are two circumſtances which ſeem to prove its illegitimacy. The firſt is the word *læva* introduced before; which, ſuppoſing *ſiniſtra* to ſtand where it does at preſent, would create a kind of play upon words which Virgil held in abhorrence. The ſecond is, that it was contrary to the doctrine of augury, that the *ſiniſtra cornix* ſhould forebode ill fortune; for Cicero de Div. tells us *à ſiniſtra cornix ratum facit.* We own, indeed, that the word *ſiniſtra* is often uſed to ſignify unlucky without reſpect to ſituation, yet we cannot believe that ſo ambiguous a word ſhould be introduced ſo near to *læva*, and that circumſtance alone is ſufficient to confirm us in the opinion of Servius, that the verſe is ſpurious.

ECL. III. v. 82—83.

Dulce ſatis humor, depulſus *arbutus* hædis,
Lenta ſalix fœto pecori; mihi ſolus Amyntas.

'Mr. Holdſworth doubts whether *arbutus* ſignifies the ſtrawberry tree in particular; and ſeems rather to have thought it was uſed among the Romans as a general name for ſmall trees or ſhrubs of the wood, bearing wild fruit." SPENCE, HOLDSWORTH.

We have ever been of opinion that the *arbutum* of the ancients ſignified the *wilding*; *arbutus* the tree that bore it. Mr. Holdſworth obſerving, from ſeveral of the epithets given to it, that it could not be the ſtrawberry tree, too haſtily inclines to think that it is no tree in particular.—The epithets applied to it determine againſt this. The ſhade of it was ſo pleaſant that the ancients loved to repoſe under it; this could not be ſaid of ſhrubs in general; but ſuch is the ſhade of the tree we ſpeak of. It was of a rough knotty texture, *arbutus horrida*, and ſo is the tree that bears the wilding. The wood was proper for making hurdles, *arbuteæ crates*, and ſo is this. It was to be found chiefly in the woods, *dant arbuta ſylvæ*; and there it grows commonly in the North of England. The bees gathered honey from the *arbutus*, *paſcuntur et arbuta paſſim*, and ſo they do from the wilding; cattle were fond of feeding on the leaves and branches of the former, *jubes frondentia capris, arbuta ſufficere*; ſo they are of the latter. The fruit of the arbutus was of a

bluſhing

bluſhing red colour; *pomoque onerata rubenti arbutus*; the wilding is the ſame.

ECL. IV. v. 45.

Sponte ſuâ *ſandyx paſcentes* veſtiet Agnos.

'Why does Pliny ſay (Nat. Hiſt. lib. xxxv. c. 6.) that Virgil in this place miſtakes *ſandyx* for an herb? as ſome of the writers of dictionaries alſo call it, on the authority of this verſe only.' SPENCE.

The reaſon why Pliny ſuppoſed that Virgil miſtook *ſandyx* for an herb, is the introduction of the word *paſcentes*, without any other apparent propriety. Virgil muſt either have underſtood *ſandyx* to be an herb, or he muſt have filled up his verſe with a weak and ſuperfluous epithet. He might be out in his natural hiſtory; he ſeldom failed in his poetical judgment.

ECL. VI. v. 74—78.

Quid loquar? aut *Scyllam* niſi, quam fama ſecuta eſt,
Candida ſuccinctam latrantibus inguina monſtris,
Dulichias vexaſſe rates, et gurgite in alto
Ah timidos nautas canibus laceraſſe marinis?

So Propertius,

Quid mirum in patrios Scyllam ſæviſſe capillos?
Candidaque in ſævos inguina verſa canes?

And Ovid,

——Scylla, patri cano furata capillos
Pube premit rabidos inquinibuſque canes

This is one of the very few ſtories in which the poets of the Auguſtan age diſagree with themſelves: for Ovid, in his Metamorphoſis, lib. viii. v. 150. and Virgil, in his Georgics, lib. i. v. 404. ſpeak of this very Scylla's being turned into a bird.' SPENCE.

It muſt be owned that, at firſt ſight, there appears an inconſiſtency in theſe accounts of Scylla's transformation, but Mr. Spence would probably have ſuſpended his cenſure of the ancients on this head, had he concluded, as we do, that Scylla was changed into a triform monſter; her upper parts being in the form of a bird, her middle in that of a dog, and her lower in that of a fiſh. For the two former ſhapes we have ſufficient authority, and Hyginus, Fab. 198. ſupplies us with proof of the latter. The poets, it ſeems, as it ſuited their convenience or inclination, gave her each or all of theſe forms; and yet they could hardly be ſaid to diſagree with themſelves.

ECL. X. v. 16.

——Noſtri nec pœnitet illas.

'Martyn thinks that theſe words may be explained by an hypallage, and have the ſame force as *nec illarum nos pœnitet*; but I believe we ſhall not find any approved writer, who uſes

ſuch an hypallage. And, indeed, I think ſuch hypallages are nothing elſe than the dreams of grammarians, and veils to cover their ignorance. See the very learned Dr. Clarke on Homer, Il. *d*. 566. The ſenſe then of this paſſage I take to be this: "Neither have we been a diſgrace to paſtoral poetry; but have ſufficiently adorned it by our poems." For it is evident, Gallus exerciſed himſelf in paſtoral poetry as well as Virgil, from what follows, ver. 50, 51.' ANON.

The author of this note, notwithſtanding the boldneſs of his aſſertions, appears to be in the wrong, and the ſuggeſtion of Dr. Martyn ſeems to be right. The conſtruction of the former is far-fetched and metaphorical; that of the latter is eaſy and obvious: but this depends on the admiſſion of the hypallage; and wherefore ſhould we not admit it? The author of the above remark believes that we ſhall not find any approved writer who uſes ſuch an hypallage. It is very certain, however, that ſuch hypallages are to be found in the moſt reſpectable writers. The Remarker further thinks that hypallages are nothing elſe than the dreams of grammarians. He ſeems not to be aware that, upon this principle, he makes both Horace and Ovid, but particularly the latter, in many places, ſpeak abſolute nonſenſe.

GEOR. L. I. v. 133, 134.

Ut varias *uſus* meditando extunderet artes
Paulatim———

'*Uſus* is commonly rendered here *experientia*, but I ſhould rather take the word in its vulgar ſenſe, for uſe and conveniency: for Virgil certainly means, that man being left to himſelf, the neceſſaries of life forced him to rack his thoughts and induſtry, to diſcover by little and little that variety of arts we have in the world.

'It may likewiſe ſignify frequent trial or experiments, for in that ſenſe Virgil uſes the ſame word, Georg. II. v. 22.

Quos ipſe via ſibi repperit *uſus*.

HOLDSWORTH.

We are of opinion that the word *uſus* in the above paſſage is not ſo properly to be rendered either by uſe or experience as by *neceſſity*; in which ſenſe it is frequently to be found.

GEOR. I. v. 145.

———Labor omnia vincit
Improbus.

Mr. Holdſworth explains the word *improbus* here by *continuus*, which explanation, however, is not his own; for Pomponius had done the ſame before him. But *importunus*, we apprehend, and not *continuus*, will moſt properly repreſent it in this, as it does in the following paſſages:

Tum

Tum cornix plena pluviam vocat *improba* voce.

* * * *

Nec tamen (hæc cum ſint hominumque, boumque labores
Verſando terram experti) nihil *improbus* anſer,
Strymoniæque Grues, et amaris intuba fibris,
Officiant.———

GEOR. I. v. 150—154.

Mox et frumentis labor additus; ut mala culmos
Eſſet rubigo, *ſegnis*que horreret in arvis
Carduus:———

'Dr. Martyn well obſerves that *horreret* is very properly applied to the thiſtle, which is horribly armed all over with prickles. His interpretation of *ſegnis* is not ſo eaſy. He ventures, he ſays, with Mr. Benſon, to tranſlate it *lazy*, believing Virgil called the thiſtle lazy, becauſe none but a lazy huſbandman would ſuffer ſo pernicious a weed to infeſt his corn. This is a new ſort of metaphor I am not acquainted with. May not *ſegnis* be put by way of oppoſition to *horreret?* a worthleſs, good for nothing weed looking fierce, and making a terrible figure, is a good contraſt.' HOLDSWORTH.

This interpretation is certainly better, as the idea it conveys is more natural and poetical than that of Dr. Martyn, but, unleſs it were for the ſake of ſtriking out a beauty, it was hardly neceſſary to meditate a moment on the acceptation or propriety of the epithet; *ſegnis* in the Latin, as well as ἀργὸς in the Greek, indifferently ſignifying either idle or worthleſs.

The following is a very fine criticiſm, and we ſhall quote it without any remarks, as it merits entire approbation.

GEOR. I. 217, 218.

Candidus auratis aperit cum cornibus annum
Taurus, et adverſo cedens canis occidit aſtro.

'Commentators are much divided about the reading and explanation of this paſſage. The common reading is *adverſo*, which not being well underſtood, Ruæus and others read *averſo*, but ſtill are puzzled in explaining it. In my opinion the whole difficulty lies in their making *canis* the nominative caſe to *occidit*, whereas I think it the genitive, the ſecond verſe relating to *taurus* as well as the firſt, and then the whole will run thus: *cum candidus taurus aperit annum auratis cornibus, et occidit cedens adverſo aſtro canis.*—The deſign of theſe two verſes is to ſhew the proper ſeaſon for ſowing milet, and perhaps medica too, which, in my opinion, Virgil ſays, is from the firſt of April, to the ides, or thirteenth of the ſame month. That the beginning of April is ſignified by the firſt verſe, *Candidus auratis, &c.* it is generally agreed; and I think that the ides are plainly meant by the latter, *cum taurus occidit.* But to ſet this matter

in a clear light, let us enquire what was reckoned the time of the ſetting of Taurus, and what the proper ſeaſon for ſowing milet. Columella, Lib. XI. *De re ruſtica*, C. II. (which is a ſort of farmer's almanack) ſays: *Pridie idus Aprilis ſuculæ celantur.* The ſtars in the Bull's Head are hid from us the 12th of April. And, in the ſame chapter, directing what was to be done in the beginning of April, he ſays, *Milii quoque et Panici hæc prima ſatio eſt, quæ peragi debet circa idus Aprilis.* Here we find Virgil and Columella agree very exactly, both as to the beginning and end of the ſeaſon for ſowing milet. The one directs ſimply as a farmer; the other as a poet. And as Virgil adorns his firſt verſe by an alluſion to the ancient ſacrifices, in Candidus, and Auratis Cornibus; and by the latter expreſſion points out the two bright ſtars that tip the horns of Taurus; and likewiſe hints at the etymology of the name Aprilis in the word *aperit*; ſo he beautifies the ſecond verſe from the natural enmity between the Bull and Dog; and repreſents the Bull when ſetting as yielding to his adverſary the Dog, who ſtill remains above, as it were, victorious. (See the Bull and the Dog on the Farneſian globe.)—Taking the two verſes thus, the expreſſions are very poetical, and yet the conſtruction eaſy, without diſtorting any word from its proper ſignification, or changing a letter.

Palladius, likewiſe, in his month Aprilis, Tit. I. ſays, *Aprili menſe in Areis, quas antea, ſicut diximus, præparaſti, medica ſerenda eſt.* And Tit. II. *Nunc locis mediocriter ſiccis milium ſerimus et panicum.*

Heſiod ſpeaks of the ſetting of the Pleiades, and of their flying the fury of Orion, as Virgil of the Bull yielding to the Dog:

Εὖ' αν Πλειάδες σθενος ὠρίμου Ωρίωνος
Φεύξεσθαι, πιπτωσιν ἐς ἠεροειδεα πόντον.

Op. & Di. Lib. II. v. 237.

As Virgil before takes in the whole ſeaſon for barley ſowing from the autumnal equinox to the fall of the winter rains; and directs the ſeaſon for flax and poppy ſo long as it continues dry after the equinox; ſo likewiſe here he ſets down both the beginning and ending of the ſeed-time for beans, medica, and milet.

GEOR. I. v. 393, 394.

Nec minus *ex imbri* ſales, et aperta ſerena
Proſpicere, et certis poteris cognoſcere ſignis.

'Dr. Martyn reads *eximbres*, thinking this more poetical than the common reading; and ſays it is certain that Virgil's meaning could not be, that theſe obſervations are to be made during the rain, &c. with ſubmiſſion I think that *ex imbri* does not neceſſarily ſignify while it actually rains, but rather immediately after a ſhower. During which interval one may judge whether

the

the bad weather is like to continue or not. Virgil here gives us prognoſtics of the latter; and *proſpicere* plainly inſinuates ſomething future; and ſhews Virgil's meaning to be when the weather is not quite ſettled, but going to change from bad to good. We find too, afterwards, v. 413, that the ſhowers are but juſt over, when the ravens foretel a change, and promiſe fair weather:'

——— Juvat, imbribus actis,
Progeniem parvam dulceſque reviſere nidos.

HOLDSWORTH.

Two learned men have here made a difficulty where there was none. Dr. Martyn was right in his interpretation, but had no neceſſity, on that account, to alter the common reading; for *ex imbri ſoles* will bear the ſame conſtruction as *eximbres ſoles*, and is much more poetical. Had this occurred to Mr. Holdſworth, he would not have taken any pains to prove that *ex imbri* meant after the ſhower.

GEOR. Lib. I. v. 498—500.

Dii patrii indigetes, et Romule, Veſtaque mater,
Quæ Tuſcum Tiberim, et Romana Palatia ſervas,
Hunc ſaltem everſo juvenem ſuccurrere ſæclo
Ne prohibete———

'Beſide leſs miſtakes, our Mr. Dryden has made a very groſs one in his tranſlation of this paſſage. Virgil, by the *dii patrii* here, means the great Triad of deities firſt received all over the eaſt; and afterwards, ſucceſſively, in Greece and Italy. Theſe the ancient writers in general, (from Herodotus quite down to Macrobius) uſually call by the title of Θεοι πατρωοι, or *dii patrii*. There is an endleſs variety of opinions who theſe three deities were, who were ſo much revered in the eaſt; and particularly in the iſland of Samothrace: but among the Romans it is evident enough that the three deities received as the three ſupreme, were Jupiter, Juno, and Minerva: and, therefore, Virgil adds the word *indigetes*, to fix it to the Θεοι πατρωοι; or the three great ſupreme gods, received as ſuch in his own country. *Indigetes* here is much the ſame as *noſtri* in Juvenal; where he is ſpeaking of theſe very deities (Sat. III. v. 145.) They are therefore no leſs perſonages than Jupiter, Juno, and Minerva (the three ſupreme among all the gods of the Romans) whom Dryden here repreſents Virgil as calling "Home-born deities of mortal birth." SPENCE.

It is with the utmoſt diffidence of ourſelves that we controvert the opinion of ſo learned a writer as Mr. Spence; but the hard cenſure he has paſſed upon Dryden, whom he charges with a groſs miſtake in his tranſlation of the above-quoted paſſage, induces us, together with the veneration we have for that great poet, to enquire how far the charge is ſupportable.—In the firſt place he

tells us that the *dii patrii* of Virgil muſt be the Θεοι πάλρωοι of the eaſt: of this, however, we have no other proof than the bare epithet *patrii*, which is known to have great latitude of ſignification; but which, however, can ſignify nothing more in this place, when explained by *indigetes*, than the local gods of the country. The *dii patrii indigetes*, Mr. Spence ſays, are Jupiter, Juno, and Minerva, and *indigetes* is the ſame as *noſtri* in Juvenal, Sat. III. v. 145. By this reference the learned writer has entirely overthrown his own argument. If *indigetes* be "added to fix it to the Θεοι πάλρωοι, then it is not the ſame as *noſtri* in Juvenal, for there it is in direct contraſt to the Θεοι πάλρωοι; but if *indigetes* be much the ſame as *noſtri* or *noſtrorum*, (for ſo it is in the verſe referred to) which can never be denied; then it plainly proves that the *dii patrii* were not the great triad of deities received in the eaſt, and particularly in Samothrace, but gods of a very different ſtamp. This will appear from the paſſage referred to.

Quantum quiſque ſuo nummorum ſervat in arca,
Tantum habet et fidei. Jures licet et *Samothracum*
Et *noſtrorum* aras, contemnere fulmina pauper
Creditur atque deos, diis ignoſcentibus ipſis.

Here is a plain diſtinction between the gods of Samothrace and of Rome. The former were Jupiter, Minerva and Mercury, the ſame that Dardanus conveyed from that iſland into Phrygia, and the Θεοι πάλρωοι of Mr. Spence, if he pleaſes; but the latter were different deities, of which there were many in number, and moſt of them "home-born and of mortal birth."

GEOR. II. v. 28, 29.

Nil radicis egent aliæ; ſummumque putator
Haud dubitat terræ referens mandare *cacumen*.

'Some plants may be ſet reverſed with their heads downwards; and that this was known and practiſed formerly is plain from Columella, who gives particular orders not to plant olives ſo—*Talcæ ſerra præcidantur, atque earum plagæ utraque parte falce leventur, et rubrica notentur; ut ſic quemadmodum in arbore ſteterat ramus, ita parte ima terram, et cacumine cœlum ſpectans deponatur. Nam ſi inverſa mergatur difficulter comprehendet; et cum validius convaluerit, ſterilis in perpetuum erit.*' HOLDSWORTH.

With all due reſpect to Mr. Holdſworth, we apprehend that Virgil, in the above verſes, by no means intimates that any plants may be ſet with their heads downwards; nor any thing more than that they may be propagated by cuttings from the very top of the parent tree. Neither does Columella, in the paſſage quoted ſignify any ſuch thing. All he directs is to avoid thoſe miſtakes which might eaſily happen in planting olives from cuttings, by marking the downward end with red. For, adds he, ſhould

ſhould you put the upper end of the cutting into the ground, (i. e. by miſtake, for want of marking, and not by choice) it will hardly ever grow; at leaſt it never will bear. For our parts we know of no ſuch method of planting as that of reverſing the cuttings;—it muſt certainly be unnatural; and that it was never taught by Virgil, we are well convinced.

GEOR. II. v. 340.

——— Virumque
Ferrea progenies duris caput extulit arvis.

'Dr. Martyn obſerves that, on the authority of Lactantius, ſome read terrea: but he ſuppoſes that it is an error in the copy of Lactantius. With ſubmiſſion, I think *terrea* the true reading. For the poet ſuppoſing that God created every thing in the ſpring, becauſe the world in its firſt infancy could not have reſiſted the violence of great heat or cold; and imagining that man ſprung like a plant out of the ground, it would have been very improper for him to have uſed the epithet *ferrea* on ſuch an occaſion, when he was ſpeaking of the tenderneſs of man.' HOLDSWORTH.

If one were not inclined to think that this *ferrea progenies* is nothing more than an expreſſion borrowed from the σιδηρεον γενος of the Greek poet, there would certainly appear ſomething very reaſonable in Mr. Holdſworth's argument. Ruæus, in attempting to explain *ferrea*, has made a ſtrange blunder; for he refers this paſſage to the reſtitution of the human race by Deucalion and Pyrrha, borrowing the hardneſs of the epithet from the ſtones which they caſt. The poet is not ſpeaking of the reſtitution, but of the original creation of earthly beings. We look upon *ferrea* to be the true reading. The epithet *auris* ſeems to be introduced in ſupport of it.

GEOR. II. v. 380—384.

———Baccho caper omnibus aris
Cæditur, et veteres ineunt Proſcenia ludi:
Præmiaque *ingentes* pagos et compita circum
Theſeidæ poſuere: atque inter pocula læti
Mollibus in pratis unctos ſaliere per utres.

'*Ingentes pagos* does not ſound Virgilian; and the paſſage is much more clear, and better poetry, with the alteration mentioned by two or three of the critics, who read *ingeniis* inſtead of *ingentes*.' SPENCE.

Mr. Spence has very rightly obſerved that *ingentes pagos* does not ſound Virgilian; for the epithet ſo applied has not the leaſt ſhadow of propriety: but neither has that learned writer, nor have the critics he ſpeaks of, diſcovered any emendation of the paſſage that is ſatisfactory to us. The following is, in our opinion, the true reading:

Præmiaque

Præmiaque in gentes, pagos et compita circum,
Theſeïdæ poſuere———

The conſtruction then will be this; *Theſeïdæ poſuere præmia in gentes, circum pagos et compita.* The ſucceſſors of Theſeus, and the people aſſociated by him into the form of a city, inſtituted prizes *(in gentes)* amongſt the ſcattered inhabitants around the villages and places of public exerciſe—in order to induce them to join their ſociety.—That *gentes* often means an unaſſociated people, and is put in contraſt to *urbes*, many inſtances might be produced.—Thus Horace;

——— Terruit urbem;
Terruit gentes———

And we have not the leaſt doubt that it is uſed in the ſame ſenſe here. Theſeus and his ſucceſſors founded the city of Athens; and to promote its population, *poſuere præmia in gentes**.

[*To be concluded in our next.*]

* If the learned Editor of this work ſhould differ from us in any of the above remarks, we ſhould be glad to be acquainted with his objection.

L.

Paracleſis; or, Conſolations deduced from Natural and Revealed Religion: in Two Diſſertations. The firſt ſuppoſed to have been compoſed by Cicero; now rendered into Engliſh: the laſt originally written by Thomas Blacklock, D. D. 8vo. 5 s. Cadell. 1767.

THE very ingenious Author of this work acquaints his readers, in a letter to a friend, prefixed to it, that his motive for tranſlating the firſt, and writing the laſt treatiſe on *conſolation*, was to alleviate the preſſure of repeated diſappointments, to ſooth his anguiſh for the loſs of departed friends, to elude the rage of implacable and unprovoked enemies, in a word, to ſupport his own mind, which, for a number of years, beſides its literary difficulties, and its natural diſadvantages, had maintained, he tells us, an inceſſant conflict with fortune.

'For thus, ſays he, while my conſtitution was almoſt irrecoverably ſhocked by a rapid ſucceſſion of ſevere misfortunes, I kept my internal powers awake and active, without either languiſhing to inſipidity, or precipitantly ruſhing to deſpair. But finding all the aids of unaſſiſted reaſon too weak to ſtem the torrent of evils which threatened to overwhelm me, I felt it neceſſary to explore a quicker relief, whoſe operations might be more powerful, and whoſe baſis might be more ſolid. In this view, the Chriſtian religion expanded all the treaſure of her benignity to my afflicted heart: as a ſolitary traveller, wandering through the burning ſands of Lybia, ſurveys at length a cool and limpid ſtream

ſtream to quench the intolerable fever of his thirſt; ſuch was the heavenly proſpect preſented to my bewildered ſoul. I approached, I taſted, I was in a great meaſure reſtored. Thus bleſſed with chearful acquieſcence in the general deſtiny of things, and in my own in particular, it was natural for me to wiſh, that others who felt the ſame diſeaſe, might participate the ſame remedy; and to flatter myſelf, that ſuch conſiderations as had produced this agreeable change in my own heart and underſtanding, might, in ſome degree, operate a ſimilar effect upon others. The reaſon why this diſcourſe was modelled as it now appears, will not protract your attention much longer. I had a view of ſelecting a ſociety of young gentlemen, in a particular place where I reſided for ſome time, that I might ſtimulate their intellectual powers in purſuit of truth, and prepoſſeſs their young hearts in favour of religion: though this deſign proved abortive, yet I finiſhed the diſcourſe which was intended to be delivered to them, and now conſign both to the world as you ſee them. What reception they may find from taſte and learning, is neither within the ſphere of my knowlege, nor the object of my concern. If theſe imperfect eſſays are in the leaſt ſucceſsful, in ſoothing the pangs of diſtreſs, in directing the anxious reſearches of underſtanding, in confirming the peace, or improving the piety of an ingenuous heart, theſe effects will amply reward the labours of your, &c.'

In regard to the piece, which is publiſhed among the works of Cicero, under the title of *conſolation*, it is well known that the generality of critics have queſtioned the authenticity of it. Dr. Middleton, in his life of Cicero, ſays, it is *undoubtedly ſpurious:* Dr. Blacklock, in the above-mentioned letter, endeavours to prove its authenticity; but what he advances in ſupport of his opinion, however ingenious, appears by no means ſatisfactory. Be this, however, as it may, the tranſlation is an excellent one, both faithful and elegant: the Doctor's chief care, he tells us, was, not to preſerve the phraſeology and idioms of the original, but to transfuſe into Engliſh, as naturally and eaſily as he could, the ſpirit and ſentiments of his author;—and in this, indeed, he has ſucceeded admirably.

In the ſecond diſſertation, our Author ſhews, firſt, that the belief of God's exiſtence and government is attended with as great difficulties as thoſe of the Chriſtian revelation; ſecondly, that the evidences which ſupport Chriſtianity are no leſs ſtrong, and ſtill more obvious, than thoſe of natural religion; thirdly, he compares the difficulties that occur in natural and revealed religion; fourthly, he endeavours to prove that the conſolations derived from the former are more clearly diſcovered by the latter, with others which reaſon could never inveſtigate; and

fifthly,

fifthly, he deduces a few plain and natural inferences from the whole.

In diſcuſſing theſe ſeveral topics, though the Author ſhews that he entertains ſentiments upon ſome doctrinal points, wherein the generality of our readers, we apprehend, will differ from him, yet his performance has a very conſiderable ſhare of merit. The ſerious reader will be pleaſed with the ſpirit which animates it, and thoſe who read only for amuſement, will often be delighted with the Author's ſprightly fancy, and with his elegant and animated manner of writing, of which we ſhall give the following ſpecimen:

'Experience, ſays our Author, will demonſtrate, how ignorant we are of our duty, and how reluctant to perform it when diſcovered. The convictions of reaſon are too cool and unintereſting, to impreſs the mind with ſteady principles of action. Even precepts and injunctions, however authoriſed, have no force ſufficient to command our obedience, to enlighten the darkneſs of our underſtandings, to controul the perverſity of our inclinations, to rouſe and ſtimulate our conſciences. All the leſſons of experience, and all the means of human inſtruction, are frequently impotent. It were therefore greatly to be wiſhed, that the goodneſs of God would interpoſe for our relief upon ſuch occaſions, to diſſipate the ſhades of ignorance, to quench the flames of impetuous appetite, to excite and animate our progreſs in virtue, and to deter us from vice, by proper views of its native deformity and dreadful conſequences. Hence, in the remoteſt climes and moſt barbarous ages, a notion of intuitive communication with heaven univerſally prevailed. But the ſtrange ceremonies by which theſe divine emanations were ſought, the legendary facts which ſupported their credit, the various and inconſiſtent opinions which were propagated by their pretended authority, and, above all, the abſurd and immoral lives of thoſe who boaſted of ſuch extraordinary gifts, were more than ſufficient to refute the confidence with which they were entertained. One nation alone, confined in a diſtant corner of the world, unknown to the reſt of mankind, or deſpiſed by them, could produce ſuch credentials as were proper to eſtabliſh a principle ſo generally believed, and ſo weakly ſupported every where elſe. Dejected therefore with ſuch gloomy reflections, as the abſence of the deity from the human mind muſt naturally inſpire, how could the pious heart, involved in any dilemma of conduct, or oppreſſed with unforeſeen calamity, forbear to exclaim in anguiſh, "My God, my God! why haſt thou forſaken me?"

'Amidſt the horrors of intellectual darkneſs and moral depravity, which ſeemed to extend their baneful and portentuous ſhade over all the viſible works of the Creator, how comfortable and

and welcome muſt it have been to every ſoul that was conſcious of its weakneſs, and tenacious of its duty, to learn, that the interceſſion of Jeſus would be employed in procuring from the Father another Paraclete, whoſe intimate preſence ſhould irradiate the minds, inſpire the tongues, and regulate the conduct of all who ſincerely implored his aſſiſtance? By this divine Παρουσία, this *heavenly preſence*, the mind is enlightened and animated in its progreſs, conſoled and ſupported in its afflictions, informed and determined in its difficulties. And though the ſilent, yet emphatic intimations of this internal monitor, are now of a more private and limited nature; though they do not, as in ages paſt, tranſport the ſoul in viſions of futurity, but cooperate with the natural powers of man, in a way more agreeable to themſelves; ſtill however the Chriſtian may feel and bleſs their ſacred influence; ſtill he may hear the gentle, yet intelligible, whiſpers of celeſtial wiſdom, transfuſing courage through his heart in every danger, illuminating his underſtanding in every doubt, and ſuppreſſing the agitations of his ſpirit in every adverſe occurrence. Numerous and ſublime are the panegyrics which philoſophy beſtows on the mind of man; but that the living God himſelf ſhould prefer the human boſom, when pure and holy, to every other temple, was a diſcovery reſerved for him, "who ſpake as never man ſpake."

'Amongſt all the religions dictated by nature, which admitted the doctrine of immortality, none ſeems to have aſſigned the ſoul ſuch taſks, nor promiſed ſuch enjoyments, as were ſuitable to the extent of her capacity, equal to the dignity of her powers, and adapted to the purity of her eſſence. The heathen Elyſium was capricious and fanciful; the Mahometan paradiſe, groſs and ſenſitive. The claims of unaſſiſted reaſon to future happineſs are extremely modeſt and humble. All the heaven which the mere philoſopher can, with any degree of probability, anticipate, is the free and natural uſe of his ſocial and rational powers exempted from pain and uneaſineſs. But how far does this idea ſink beneath the glory and happineſs which Chriſtianity promiſes its votaries in the world to come? If beyond the preſent life we look for ſocial felicity, where can a nobler ſociety be found, than "the general aſſembly and church of the firſt-born which are written in heaven; an innumerable company of angels; the ſpirits of juſt men made perfect; Jeſus the mediator of a new covenant, and God the judge of all?" If we are enamoured of rational enjoyments, what entertainment can be more ſublime, than to contemplate intelligence and truth in their original fountain, to ſtudy the plan in which they operate, and to admire the various forms which they aſſume! If eternal and abſolute immunity from pain, ſorrow, danger, and death, delight us; what proſpect can be more agreeable to thoſe who navigate

navigate their way through the various tempeſts of this tumultuous and fluctuating life, than the harbour of profound and endleſs repoſe, which Chriſtianity propoſes to our hopes! In this conſummation of rational exiſtence and beatitude, every deſire of the ſoul ſhall be ſatisfied to its full extent, and every faculty exerted in its utmoſt perfection; whilſt, in everlaſting progreſs, the human being riſes to more diſtinguiſhed heights of improvement and happineſs.—But in vain ſhould we attempt to deſcribe things which are unutterable and incomprehenſible. The height, the depth, the length, and breadth of theſe immenſe poſſeſſions, are only known to that infinite Liberality who beſtowed them.

'When the beneficent purpoſes of virtue are fruſtrated by oppreſſive injuſtice, when detraction endeavours to involve her amiable luſtre in darkneſs, ſhe naturally anticipates a period, when her efforts will prove more ſucceſsful, and her reputation be freed from the malignity of unjuſt cenſure. But theſe agreeable preſages are rather the effect of our wiſhes, than of our concluſions; as they are neither ſupported by any induction of reaſon, nor favoured by any analogy in the courſe of things. The few inſtances in which merit is properly rewarded, or vindictive juſtice aſſerts its authority, too rarely occur, and are of too little importance to remove all difficulties, and firmly eſtabliſh the principle of univerſal retribution. So various are the ſucceſſes of vice and virtue both in public and private life, ſo different from their natural tendencies are the iſſues of actions, ſo precarious is the tenor of human events, that reaſon has no fixed, no invariable *data*, from whence to deduce the reſtoration of univerſal order and harmony in the works of God. For if, in any period of the divine government, virtue be depreſſed, and vice triumphant, why may not other periods, and other inſtances, produce the ſame unhappy cataſtrophes? or what grounds has the diſappointed inquirer to imagine, that any future circumrotation of things ſhall place them in a better or happier ſtate? It is therefore from the word of God alone that we can derive ultimate ſatisfaction in theſe intricate reſearches. Hence only we can be informed with certainty, that there is an important æra to come, when the righteous Judge of all the earth will render to every man according to his deeds; "to them who by patient continuance in well-doing, ſeek for glory, honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs: indignation, and wrath; tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God."

Our Author concludes his work with a letter to a friend, wherein he endeavours to prove, that the ancient philoſophers were ſo far from exhibiting a conſiſtent and evident ſyſtem of natural theology, that the ſuperior lights and advantages which they poſſeſſed, had no other effect than to involve them in deeper and more impenetrable darkneſs.

Such of our Readers as are unacquainted with the character of Dr. Blacklock, may have recourſe to a pamphlet publiſhed in the year 1754, by Mr. Spence*, late profeſſor of poetry in the univerſity of Oxford, to whom the Doctor acknowledges himſelf greatly indebted, not only for introducing him into the republic of letters, but, in ſome meaſure, for his preſent comfortable ſituation.

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* See Review, Vol. xi. p. 481.

Medical Obſervations and Inquiries. By a Society of Phyſicians in London. Vol. III. 8vo. 6s. Johnſton. 1767.

WHEN the art of healing was as yet in its infancy; when the temples of Æſculapius were the principal or only ſchools of medicine; and the officiating prieſts, were the practical phyſicians: the diſeaſed were then conveyed to theſe temples; they conſulted theſe medical-divines; and when reſtored to health, were obliged to hang up a *tabula votiva*, which contained the hiſtory of the diſeaſe and the method of cure. —Such were the firſt *medical ſocieties*; ſuch the firſt public collections of *medical obſervations*.

The reſtoration of letters in Europe; the inſtitution of a number of public as well as private ſocieties; the attention to experiment and obſervation, rather than to hypotheſis and abſtract theory, added much to the ſtock of real knowledge; and at the ſame time, the invention of printing greatly facilitated the communication of that knowledge.

It is with particular pleaſure that we ſit down to review a third volume of obſervations and inquiries publiſhed by the London medical ſociety.—The firſt article in this volume, is an account of a *prolapſus uteri et veſicæ*, with a ſtone in the bladder. —This prolapſus was attended with ſome peculiar ſymptoms: and ſome peculiar appearances likewiſe in the bladder, and in the ſituation of the viſcera, were obſerved on diſſection. The ſtomach was drawn down into the umbilical, and the liver into the lower part of the hypogaſtric region: and the pelvis, which was void of the bladder as well as of the uterus, had received the inteſtines. This unuſual diſpoſition of the viſcera, is attributed to a large ſtone, lodged at the neck of the bladder; which was diſcovered after the death of the patient, by introducing the finger into the *meatus urinarius*. The ſtone was

ſhaped

ſhaped ſomething like a chemical retort; the neck was received into the *meatus urinarius*, and the body projected into the cavity of the bladder.

Art. 2. Caſe of a feather ſwallowed by a young lady. Communicated to the medical ſociety, by George Cleghorne, M. D. and lecturer of anatomy in Dublin.

The feather was the 3d or 4th of a gooſe wing; and was extracted from the oeſophagus by a long piece of whale-bone, to each extremity of which a piece of ſponge was fixed: the two pieces of ſponge were ſecured by two ſtrings which paſſed from end to end, and by which they could be eaſily withdrawn, ſhould the ſponge be ſeparated from the whale-bone in the oeſophagus. Theſe ſtrings, Dr. Cleghorn thinks, were of ſervice in the operation, by laying hold of the web of the feather; and on that account he recommends an additional number of ſtrings. Notwithſtanding the neceſſary precautions, the throat was the next day ſo much inflamed as to prevent her ſwallowing: in the mean time however ſhe was nouriſhed by clyſters; the inflammation ſubſided; and ſhe ſpeedily recovered.—Guriſchius, in his treatiſe on the human chyle, has related two ſimilar caſes: one from Zodiacus Medicus, the other from the Hiſtory of the Academy of ſciences.

Art. 3. *An account of two aneuryſms in the aorta, deſcribed by Mr. Bayford, and communicated by Dr. Hunter.*

The ſymptoms which attended theſe aneuryſms are enumerated; and the appearances on diſſection are illuſtrated by accurate and well executed engravings. To theſe are added ſome uſeful obſervations. The diſſection of the tumors, ſays Mr. Bayford, moſt clearly demonſtrated, that they were true aneuryſms formed by the dilatation, not of particular coats, but of the whole ſubſtance of the veſſels.

Art. 4. *The hiſtory of a fractured rib, with an emphyſema in moſt parts of the body. By William Leake, ſurgeon to the garriſon of Plymouth, with a Letter of Dr. Huxham, F. R. S. to Mr. Leake, on emphyſematous caſes from internal cauſes, communicated by Dr. Hunter.*

The emphyſema which Mr. Leake deſcribes, was cured by ſcarifications, and the other means recommended and practiſed by Dr. Hunter.—Dr. Huxham, in the letter which is ſubjoined to this hiſtory, mentions putreſcence of the humours, as the cauſe of emphyſematous ſwellings from internal cauſes. Putrefaction, he ſays, produces elaſtic air; and it is not improbable, but that in putrid malignant fevers, this may be generated even in the arterial and venous ſyſtem, and occaſion anxiety, oppreſſion, palpitation, intermitting pulſe, deliquium, and other ſymptoms which occur towards the cloſe of putrid fevers.

'About three years ago, ſays Dr. Huxham, a full-bodied, middle-aged, ſailor (Michael Mc Cann, of the Modeſte man of war) was ſeized with a putrid fever and ſore throat. He was bled at the beginning, but, his blood appearing in a looſe, diſſolving ſtate, he was bled no more. A blister was alſo applied between his ſhoulders, which ſoon dried up.

'About the ſeventh or eighth day of his diſeaſe, an *emphyſematous* ſwelling appeared in his face, neck, and all over his breaſt, eſpecially on the right ſide. The ſkin was very greatly ſtuffed up, and made a crackling noiſe under the fingers, when touched, as if you had handled a half-blown, dry bladder, and the patient was exceeding ſtiff, and uneaſy with it.

'Mr. Montagu Bacon, the chief ſurgeon of the navy-hoſpital here, and the other ſurgeons attending, were deſirous that I ſhould be conſulted, and ſee it, as ſomething very uncommon, which I accordingly did. I examined it with great care, and found the tumor altogether flatulent, and a compleat *emphyſema*. I adviſed the fomenting it with ſharp vinegar, and camphorated ſpirit of wine, and, if that ſhould not ſucceed, to ſcarify it ſlightly. The tumor totally vaniſhed in two or three days without any ſcarification; and he ſoon recovered from the fever; but he continued very weak for a long time, and remained very ſcorbutic, as he was before the fever, his gums being very ſpongy, and bleeding on the ſlighteſt touch, or rubbing.'

Hence probably, the emphyſematous ſwellings which occurred in the late diſeaſe among the horned cattle, and which every one may remember.

Art. 5. *On the benefit of a free admiſſion of cool air in the ſmall-pox, to Dr. Hunter. By Mr. Lee Perkins, Surgeon in Boſton, New-England.*

We have here ſome obſervations which point out the great uſefulneſs of thin covering and the free admiſſion of freſh air in the ſmall-pox, when the patients are loaded. This our Author experienced through a variety of caſes in the year 1752, and ſays it ſhould be perſiſted in, till the remains of fever and all diſpoſition to putridity are entirely over.

Art. 6. *Caſe of an extra-uterine fœtus. By Dr. Charles Kelly, communicated by the late Dr. Macaulay.*

This is a very curious hiſtory, with ſome judicious obſervations; and we are ſorry our Author had not an opportunity of making the diſſection more compleat. The fœtus was in the cavity of the abdomen; the head preſented between the *vagina* and *rectum*; and the placenta was attached to the *peritonæum*. The child was of the middle ſize, and was alive during the time ſhe appeared to be in labour.

'It may not be amiſs to obſerve, that this ſituation of the *placenta* ſeems to corroborate the preſent prevailing opinion, that a *fœtus* in the womb is not nouriſhed by a tranſmiſſion of red blood from the mother to the child, but by nutritious juices abſorbed from the maternal blood by the *placenta*.'

Art. 7. *Account of an Aneuryſm by Mr. Thomſon, ſurgeon to the London Hoſpital, communicated by Dr. Dickſon.*

The aneuriſm here deſcribed, appeared at the anterior extremity of the right clavicle: there was a tumor about the ſize of a large walnut, accompanied with a ſtrong pulſation. The clavicle was forced from the ſternum, conſiderably raiſed up, and the intervening ſpace was filled by the tumor. The caſe was miſtaken by an ignorant ſurgeon for a common diſlocation of the clavicle, and various and violent methods were employed for the reduction. Theſe efforts proving ineffectual, a poultice was directed to promote the ſuppuration, as he intended to open the tumor. This proceſs however was prevented; the patient was taken into the hoſpital, and by proper management conſiderably relieved. But after ſome time two gangrenous ſpots were obſerved on the tumor. On the ſeparation of one of theſe the blood ruſhed rapidly out; the hæmorrhage however was ſtopped. In three days more there was a ſecond rupture, and this proved fatal. The engravings give a diſtinct view of the diſeaſed parts.

Art. 8. *An extract of a letter from Mr. Symons, ſurgeon at Exeter, containing a further account of a curious caſe related in the Medical Eſſays of the Society of Edinburgh. Vol. V. Art.* 33.

In the above-mentioned article there is related the hiſtory of an *hernia inteſtinalis*, attended with mortification. The ſurgeon, as he imagined, cut away ſix inches of the whole annular ſubſtance of the mortified inteſtine, and near half the *ſcrotum*, including the ſpermatic veſſels, and teſticle of that ſide. This was in the year 1731. The patient lived till the year 1763. On his death Mr. Symons was deſired to open the body.

'I readily went, ſays he, and, upon examination, found the *cæcum* adhering to the ring of the *abdominal* muſcles; and the *ilion* and *colon* with their natural appearances. I therefore declared, that no ſuch part of the inteſtines, as deſcribed by Mr. Cookeſley, had been cut away, and that the extremity of the *cæcum* and *appendicula cæci vermiformis* were the only parts of the *inteſtinal* canal that were wanting. I then proceeded to the *ſcrotum*, where, to my great ſurprize, I found both the *teſtes*.'

Art. 9. *Caſe of a preternatural fatneſs. By Dr. Wade, Phyſician at Liſbon, communicated by Dr. Morris.*

When Dr. Wade firſt ſaw this patient, he ſays;

'I found him without any appearance of waſting, but with his eyes ſunk, his lips pale, his complexion of a more tallow-colour than uſual, with a dry cough, and a difficult reſpiration, whenever he attempted the ſmalleſt degree of motion: his pulſe was accelerated only in proportion to the difficulty of reſpiration, for in a quieſcent ſtate it was ſlow, equal, and without the leaſt intermiſſion. When he was lying down or ſitting up, he breathed freely, except when he turned or changed his ſituation: his urine in quantity and quality was perfect as in health, without any thirſt. He could lie in his bed on either ſide, or on his back

back equally well, after he was once ſettled in the ſituation, and the ſtate of his *viſcera* was ſound, as far as could appear from the examination of ſo prominent a belly.'

The concluſion of this caſe he thus relates:

'He died May the 15th, 1763, about eleven months after the firſt attack, and for the laſt fortnight ſuffered great anxieties, and could not remain a quarter of an hour in one ſituation, ſtarting up continually; his ſwallowing was performed with the utmoſt difficulty, and, as he expreſſed it, with three or four efforts, or at three or four times, before it reached his ſtomach, yet even that ſymptom was not conſtant. He vomited up almoſt every thing he took, and his legs ſwelled, with the circumſtance, for a day or two, of the moſt excruciating pain in the calf of one of his legs, which went off by reducing the tenſion and ſwelling, with diſcutient ſtupes and a purge. The glands about the throat ſwelled, and he diſcharged *ſaliva* conſiderably, for a few days before his death.

'The body was opened the day following by Mr. Scrafton, an eminent and experienced ſurgeon, who had attended the patient with me all along, and Mr. Dufau, lecturer of anatomy, and ſurgeon in the Royal Hoſpital. Mr. Hayes, one of the ſurgeons of the Britiſh Military Hoſpital, aſſiſted.

'The *adipoſe* membrane on the breaſt and *abdomen* was conſiderably thick, and the muſcles, particularly the pectoral ones, were much waſted. The cartilages, which join the ribs to the *ſternum*, were oſſified, and even by ſaw were ſeparated with difficulty. Upon raiſing the *ſternum*, the ſpace between the two *laminæ* of the *mediaſtinum* was filled with a prodigious quantity of fat. The cavities of the breaſt, being opened, ſhewed a ſmall quantity of water in each, as did the *pericardium*: the heart was buried in fat; from the baſis to the laſt ramifications of the *coronary* veſſels it was exceſſive, while the muſcular ſubſtance was flaccid and withered. The auricles and ventricles contained ſeveral concretions of a ſlight fibrous texture, not deſerving the name of a *polypus*, and were probably formed in the agony of death. A large maſs of fat filled the upper part of the breaſt, where the *thymus* is placed in young ſubjects. The lungs were much collapſed, but ſound without any adheſion. The *abdomen* preſented an amazing collection of a fatty ſubſtance, not only in the *omentum*, but in the *meſentery* and *meſocolon*, where not a veſtige appeared of blood-veſſels, glands, &c which all were buried in a prodigious heap of fat. The liver was large, but free from any manifeſt obſtruction; the gall-bladder turgid, and the reſt of the *viſcera* ſound.'

This paper likewiſe contains ſome judicious obſervations.

Art. 10. *A Caſe of obſtructed deglutition, from a preternatural dilatation of, and bag formed in, the pharynx; in a letter from Mr. Ludlow, ſurgeon at Briſtol, to Dr. William Hunter.*

In the caſe here related, a cherry-ſtone had lodged for three days in the *pharynx*, and was then rejected by coughing. Some time after, the patient obſerved, that an hour or two after a meal, a ſmall part of what he had taken down, returned into his mouth, not altered in its taſte, and without preceding ſickneſs. The proportion of what was thus returned, gradually increaſed; ſo that at laſt nothing paſſed into the ſtomach. On

the death of the patient, part of the *pharynx* was found extended and depreſſed into a bag: this bag hung down between the vertebræ and the back part of the oeſophagus in ſuch a manner, as to contract the opening into the oeſophagus, and at laſt entirely prevent the paſſage of aliment into the ſtomach. The peculiarities of this caſe, are illuſtrated by three good engravings.

Art. 11. *A letter from Dr. Dickſon, phyſician to the London Hoſpital, to the members of the Medical Society, containing a ſupplement to his memoir on the uſe of bliſters applied to the region of the os ſacrum, in caſes of incontinence of urine.*

Dr. Dickſon relates two caſes in which the bliſters thus applied, had no good effect; nor was it poſſible indeed that they ſhould; for it was found on diſſection, that there was a perforation in the bladder, and an immediate communication thus formed between the bladder and the vagina. Dr. Dickſon therefore judiciouſly obſerves, that bliſters can only be applied with proſpect of ſucceſs, where the incontinence of urine proceeds from a paralytic affection of the bladder.

Art. 12. *An aneuryſm in the thigh perfectly cured by the operation, and the uſe of the limb preſerved; communicated by Mr. Burchall, ſurgeon of Mancheſter, to Dr. William Hunter.*

This aneuryſm was formed by a puncture of the femoral artery with the point of a pair of ſciſſars. The tumor became very conſiderable; an inciſion was made the whole length of the tumor; and the artery was tied up. The limb was for ſome time cold and weak; but by degrees became nearly as ſtrong and ſerviceable as the other.

Art. 13. *The caſe of an aneuryſmal varix related and deſcribed, in two letters from George Cleghorn, M. D. lecturer of anatomy in Dublin, to Dr. William Hunter.*

This is a confirmation of that particular ſpecies of aneuryſm, which is deſcribed by Dr. Hunter in the 36th article of the ſecond volume of theſe Obſervations and Inquiries; and which is formed by an *anaſtamoſis* or immediate communication between the artery and vein at the part where the patient had been let blood, in conſequence of the artery being wounded through the vein; ſo that the blood paſſes immediately from the trunk of the artery into the trunk of the vein, and ſo back to the heart. In theſe caſes the operation is not neceſſary: reſt, and the application of warm ſpirits, are generally ſufficient to remove the pain and ſwelling.

Art. 14. *The caſe of a diſeaſed eye, communicated by Mr. Hayes, ſurgeon, to Dr. William Hunter.*

A very unhappy and diſtreſſing caſe, attended with a number of painful and very extraordinary ſymptoms. It proved fatal; and the diſſection diſcovered, that the diſeaſe was firſt ſeated in

the

the vitreous humour only; and that afterwards it had extended to the coats of the eye.

Art. 15. *Two Caſes of incontinency of urine, cured by the application of a bliſter to the region of the* os ſacrum. *By A. Fothergill, of Northampton, M. D. communicated by Dr. Dickſon.*

One of theſe caſes was complicated with a diabetes; the other with an ulcer in the urinary paſſages. The bliſter removed the incontinency of urine; and the other complaints were removed by ſuch remedies as were ſuited to the reſpective caſes.

Art. 16. *An account of ſeveral hydatides diſcharged with the urine. By Alexander Ruſſel, M. D. F. R. S. and phyſician to St. Thomas's Hoſpital.*

The ſymptoms which preceded this ſingular appearance were the following: a pain in the left *hypogaſtrium*, attended with a fever; the urine of a natural colour, ſufficient in quantity, and paſſed without difficulty. After a few days the patient complained of a violent pain in the region of the left kidney, extending along the *ureter*, quite to the bladder. There was a total ſuppreſſion of urine for ſome hours, a nauſea, and vomiting. By proper applications theſe complaints were in a great meaſure removed, and he continued well for about a fortnight, when, after uſing exerciſe in a carriage, he had frequent and painful motions to make water; paſſed little at a time; the urine ſometimes ſtopped, and then immediately came freely again; this continued through the night.

'Next morning, in paſſing his urine, it came to a full ſtop, and gave him exquiſite pain; but, after a few minutes violent ſtraining, ſomething ſeemed to burſt, and a ſmall quantity of a liquid, like *pus*, ſtreaked with blood, was diſcharged; an empty bag, about the ſize of a large pigeon's egg, ſoon followed, after which he paſſed a great quantity of urine, and was much relieved. His urine depoſited a ſediment like *pus*, with ſome few ſtreaks of blood, for ſeveral days after, during which he voided many more ſmaller *hydatides*, ſome of which were round, and about the ſize of a common garden pea, with a ſmall ſtalk.'

He has had ſeveral returns, and paſſed a great number of *hydatides*, of different ſizes, from that of a pigeon's egg to a pin's head: the larger ones are always burſt; the ſmaller, full of a liquid, never quite limpid. In other reſpects he enjoys a good ſtate of health.

Art. 17. *The caſe of a hernia humoralis, communicated to Dr. Brokleſby, by Dr. Vaughan of Leiceſter.*

The *hernia humoralis* is generally ſuppoſed to be a diſeaſe of the teſticle itſelf. In this inſtance however it appeared on diſſection, that the diſeaſe was not ſeated in the teſticle, but in the *tunica vaginalis*. The *teſtes* and *epidydimides* were in a perfectly ſound ſtate, neither diſcoloured, or the leaſt enlarged in

their ſize: the whole bulk of the part was made up of the ſubſtance of the *ſcrotum*, and the amazing thickneſs of the *tunica vaginalis*, which was alſo extended to the *ſpermatic chord*.

Art. 18. *A palſy brought on by a fall, which occaſioned a tumor on, and compreſſion of, the medulla ſpinalis. By Dr. Knox, phyſician to the army, communicated by Dr. Hunter.*

The caſe here related was the conſequence of a ſlight hurt between the ſhoulders from a fall upon the edge of a chair. It was about three months from the time of the accident, to the day of the patient's death. He was paralytic from the thorax downwards, without any ſenſe of feeling, or motion, in his legs, and a total incapacity of retaining his urine and ſtools. The day before his death, he loſt the uſe of his arms, and the motion of his head; complained of violent ſhooting pains thro' the head, was perfectly ſenſible to the laſt moment, and died totally paralytic, without a groan or convulſive motion. His appetite was perfectly good, nor did he ever complain of indigeſtion; and his pulſe, till two days before his death, was natural. The appearances on diſſection, particularly thoſe of the injured part, are added to the hiſtory.

Art. 19. *Of tumors formed by ruptured veins ſometimes miſtaken for aneuriſms. By Mr. Elſe, ſurgeon to St. Thomas's Hoſpital, communicated by Dr. Ruſſell.*

We have here three caſes of tumors formed by a rupture of the veins. That the diſeaſe proceeded from the ſtate of the vein, and not of the artery, was aſcertained by the probe, by injection and diſſection.

'*Quere*. (ſays Mr. Elſe) if ſurgeons, by diſſecting carefully theſe tumors, whenever occaſion offers, and by attending cloſely to their cauſe, riſe, and progreſs, may not ſoon be able to lay down very probable rules for determining, before they are opened, whether they proceed from an artery or a vein?'

Art. 20. *A caſe of three different growths of teeth ſucceeding one another, in the upper jaw of a child. By Mr. Symmonds, ſurgeon at Bath, communicated by Dr. Hunter.*

This ſingular appearance was diſcovered by an exfoliation from the upper jaw, which brought away two teeth, and expoſed to view two ſmall white teeth, like thoſe of an infant, that have newly cut the gum. Some weeks after this, the new teeth dropped out, and the gum cloſed. In little more than a month, a new tooth was obſerved juſt ſhooting through the gum, in the place of one of the teeth that had dropped out; this grew very faſt, was ſoon followed by another, and both became firm and ſerviceable.

Art. 21. *The good effects of large doſes of muſk in a convulſive diſeaſe. By Dr. Owen, phyſician at Shrewſbury, communicated by Dr. Ruſſell.*

A young

A young lady had the curioſity to receive the electrical ſhock; about three hours after, ſhe felt two or three ſhocks ſimilar to that which had been communicated by the electrical machine. Theſe ſlight convulſions returned generally once or twice every day, and in four months had encreaſed to ſuch a degree as to endanger the life of the patient.—A variety of medicines were uſed, but to no purpoſe: half a drachm of muſk was then given every four hours, and with the deſired effect.—The patient had ſeveral relapſes, but was always recovered by the ſame medicine.

Art. 22. *An account of ſome experiments made with the decoction of the root of the mezereon, in caſes of venereal nodes. By Alexander Ruſſell, M. D. F. R. S. and phyſician to St. Thomas's Hoſpital.*

The firſt trial which Dr. Ruſſell made of the mezereon, was in a very compounded decoction, recommended as efficacious in removing ſuch venereal nodes and nocturnal pains as had withſtood a ſalivation. Finding it anſwer beyond expectation, he tried the ſame decoction for nodes before a ſalivation, and found it equally ſucceſsful. That the efficacy of this ſingle ingredient might be the better aſcertained, the Doctor reduced the decoction to the following ſimple form:

℞ *Cort. radic. mezerei recent.* ℥j
Aq. fontan. cong. jß.

Coq. ad cong. j. *ſub fin. addend. rad. glycyrrhiz. inciſ.* ℥j *dos.* ℔ß *quater in die.*

This decoction he has uſed for two years, and found it as efficacious as the more compound ones. It is not nauſeous to the taſte, neither does it diſagree with any ſtomach or conſtitution. It does not ſenſibly encreaſe any of the ſecretions; in two caſes indeed it proved laxative, but both theſe patients were naturally very eaſily moved.

'The diſeaſe, ſays Dr. Ruſſell, for which I principally recommend the decoction of the *mezereon* root as a cure, is the venereal node, that proceeds from a thickening of the *membrane* of the bones, which appears to be the cauſe of the greateſt part of thoſe tumours, at leaſt when recent; when there is an *exoſtoſis*, I am afraid nothing is to be expected from it; and, when the bone is carious, no cure is to be expected without an exfoliation; but, even in this laſt caſe, it will ſometimes diſperſe the tumor.

'In a thickening of the *periofteum* from other cauſes, I have ſeen very good effects from it; and it is frequently of ſervice in the removal of thoſe nocturnal pains, with which venereal patients are afflicted, though, in this laſt caſe, excepting with regard to the pain that is occaſioned by the node, I own I have not found its effects ſo certain, as I at firſt thought I had reaſon to believe it. A very few doſes however of the *ſublimate ſolution*, joined to it, ſeldom fail to remove them.

'I do not find it of ſervice in the cure of any other ſymptoms of the venereal diſeaſe, and therefore commonly add mercurial medicines, when there are any ſuch; and think the *ſubl. ſ. l.* ſometimes aſſiſts it in

diſperſing nodes; but whether the ſmall quantity of mercury, that I have ſo often given by way of ſecurity, after the removal of the nodes, when they were unattended with other ſymptoms, was neceſſary, I confeſs I am apt to doubt, as I have not yet found, that they have returned, in thoſe caſes where it was omitted.'

To this general account of the virtues of the mezereon, are added ſeventeen caſes; and out of this number there was only one in which it was unſucceſsful.

Art. 23. *Some obſervations concerning the varicus ſucceſs of the cicuta in Ireland. By Dr. John Rutty, phyſician in Dublin, communicated by Dr. John Fothergill.*

From Dr. Rutty's inquiry it appears; 1. That in ſcrofulous tumors, the cicuta has manifeſted undoubted efficacy. Some of theſe it completely diſſolved, and the cure ſtood for ſeveral ſeaſons: in others, the patients frequently ſuffered a relapſe, eſpecially in the ſpring of the year. 2. That in cancers, it has never produced any material ill effects: that in many it was attended with no ſenſible change; in others, it retarded the progreſs, and alleviated the ſymptoms; but that in no one inſtance, did it perform a radical cure, except a hiſtory communicated by Dr. Cleghorn, and printed in this article, may be deemed ſuch. 3. That in many corroſive and malignant ulcers, it mended the diſcharge and diſpoſed them to heal.

Art. 24. *Obſervations on the miſchiefs occaſioned by the ſudden ſtopping of ſalivations, together with their cure. By John Silveſter, M. D. F. R. S.*

The cure propoſed by Dr. Silveſter, is again to have recourſe to the uſe of mercury, ſo as to raiſe a ſalivation; and a ſalivation, he ſays, thus exerted, will effectually remove the diſeaſe which was occaſioned by the check of the former ſalivation.

'Having frequently, ſays Dr. Silveſter, obſerved ſome very excruciating pains, in different parts of the body, ſubſequent to a ſalivation, which, as their cauſe or nature was moſt generally miſtaken, baffled all endeavours to remove them, it may be of ſome uſe to publiſh the three following caſes, and the more ſo, as it might perhaps not ſo readily occur to every one, with what degree of propriety they might ſalivate a perſon, for the cure of ills which had no other cauſe than a preceding ſalivation.'

The firſt caſe, is that of an officer who was expoſed to exceſſively cold weather while under a gentle ſalivation. The ſalivation was ſuddenly ſtopped. At this time the patient's hands and feet were ſo benumbed, that he thought he ſhould never recover the uſe of them. As he became warmer, however, the numbneſs went off, and was ſucceeded by continual excruciating pains.—On hearing this account, Dr. Silveſter had immediate recourſe to the uſe of mercury; a ſmall quantity produced a plentiful ſalivation, and the pains were perfectly removed.

In the ſecond caſe, the patient complained of an intolerable headach, which troubled him day and night: he had been ſalivated about a year and an half before, and had never been perfectly well from that time. Dr. Silveſter ordered a courſe of mercurial pills, a ſalivation was ſoon raiſed, he became eaſier, and was perfectly well in leſs than a fortnight.

The laſt is a very extraordinary caſe, and in which there could be no ſuſpicion of any venereal infection. The patient had taken ſome calomel pills for other complaints, which produced an unexpected ſalivation; being extremely thirſty, and in a profuſe ſweat, ſhe got out of bed to look for ſomething cold to drink: nothing was to be met with but ſome red wine, of which ſhe took a hearty draught. This lay very cold on her ſtomach, the ſalivation inſtantly ſtopped, and a pain was felt to the right of the *ſcrobiculus cordis*. A vomiting ſoon ſucceeded, and from that time the ſtomach immediately rejected every thing that was taken down. All attempts to remove this complaint were ineffectual; the vomiting continued for ſeveral months, and ſhe was reduced to the laſt extremity. She now confeſſed what ſhe had done during the uſe of the pills; the preſent diſeaſe was better underſtood; the mercurial courſe was reſumed; and the patient was ſoon reſtored to health. This caſe is very minutely related, and is worth the peruſal of every medical reader.

Art. 25. *A palſy occaſioned by a fall, attended with uncommon ſymptoms. By M. Maty, M. D. R. S. Sec.*

The Count de Lordat, by being overturned in a coach, injured the membranes of the *medulla ſpinalis*, in conſequence of which the *medulla ſpinalis* itſelf, and the *medulla oblongata* likewiſe, became diſeaſed. A number of paralytic affections enſued, and, after putting on a variety of appearances for more than four years, proved fatal. This paper contains an account of the progreſs of the diſeaſe, and the appearances on diſſection.

'Perhaps, ſays Dr. Maty, in time, medicine, growing bolder than it now is, will, in theſe deſperate caſes, venture upon a perforation of the bony *theca* of the *ſpinal* marrow, and imitate the operation of the *trepan*, either to diſcharge fluids, or to remove compreſſing bodies, to bring thickened *membranes* to ſuppuration, or to exfoliate *carious* bones.'

Dr. Maty is at once ſenſible of the fatal tendency of the diſeaſe, when proceeding from ſuch a cauſe, and of the almoſt unſurmountable difficulties which muſt attend the operation.

Art. 26. *The caſe of a lady labouring under a diabetes, attended with uncommon irregularities of the pulſe, and palpitations of the heart. By Richard Brokleſby, M. D. Fellow of the Royal College of Phyſicians, and of the Royal Society.*

The pulſe in this patient beat full and ſtrong for ſeven or

eight

eight ſtrokes, and then there was a ſudden ſtoppage for four, five, ſix, ſeven, and once eight ſeconds, before her pulſe returned. This peculiar ſymptom, together with ſome other nervous affections, Dr. Brockleſby apprehends were removed by *aſſa fœtida*, *native cinnabar*, and *flores martiales*. The diabetes was cured by drinking allum whey twice a-day for ſix weeks.

Art. 27. *An account of the effects of caſtor and the Peruvian bark, in the hooping-cough. By Michael Morris, M. D. phyſician to the Weſtminſter Hoſpital, and F. R. S.*

We have in this paper five caſes of the hooping-cough, in which the medicines here mentioned had an evident good effect: in four of theſe, the bark and caſtor were given jointly; in the other, the caſtor only. The hiſtories are very ſhort, and we do not learn at what period of the diſeaſe theſe medicines were adminiſtered. The bark was ſuggeſted to Dr. Morris, by his reflecting on the great analogy between the *hooping-cough* in children and intermitting fevers in adults: and the caſtor from his conſidering it partly as a ſpaſmodic affection. With reſpect to the great analogy between the hooping-cough and intermittents, Dr. Huxham ſays; * *Atqui periodica hujus* Pertuſſis *acceſſio, haud minùs certa ſæpe quam vel intermittentium paroxyſmus, non multum abeſſe ab earum indole hunc morbum indicat: hoc magis etiam probabile videtur, quod uterque morbus, eadem plerumque tempeſtate graſſatur, ab eadem prope cauſa pendet, et iiſdem fere curatur remediis.* As to the advantages which may be expected from the bark in this diſeaſe, Dr. Biſſet, a judicious practical phyſician, makes the following pertinent obſervations: † 'I muſt own, ſays he, I never was ſo fortunate as to make an abſolute cure, in any caſe of this diſeaſe, by a copious exhibition of the Peruvian bark; that is, to ſuppreſs it at once finally, as we cure an ague with that valuable ſimple medicine.' ‡ 'When the bark is given, in the increaſe, or height of the diſeaſe, in large quantity, and eſpecially if it be taken in ſubſtance, with a view to ſuppreſs the kink-cough, it dries up the phlegm in ſome meaſure and renders it more viſcid, and the coughing fits become more violent and ſtraining to the patient: in the decreaſe of the diſeaſe, when the final period is yet remote; or if the intervals between the coughing fits are ſhort, it produces nearly the ſame effect, but is leſs hurtful. But when the decreaſe is much advanced, and the intervals of the fits are long, the bark may ſometimes ſuppreſs the diſeaſe without any bad conſequence.' It it chiefly uſeful however, he thinks, in ſtrengthening, and preventing a relapſe.

* Huxham Obſervationes, Vol. I. p. 77, editio ſecunda.
† Biſſet's Obſerv. p. 181. ‡ Ditto, p. 183.

Art. 28.

Art. 28. *An eſſay on the advantages of very early inoculation. By M. Maty, M. D. R. S. Sec.*

It is a doubt with ſome, whether the practice of inoculation, though beneficial to individuals, is not detrimental to the community, by the propagation and increaſe of the natural ſmall-pox. Dr. Maty, in order to remove this objection, and to render inoculation at once beneficial to individuals and to the public, propoſes that the practice ſhould be early and univerſal; in one word, the Doctor's ſcheme is this, that every child which is born into the world ſhould be inoculated within the month. He endeavours to defend this ſcheme by ſuch arguments as are generally urged in favour of early inoculation; he takes notice of the objections which may be made to this practice; he thinks too, (but with ſlender foundation, we apprehend) that the diſeaſe might be thus even entirely annihilated; and concludes in the following ſpirited manner:

'But, by degrees, the example ſet in the metropolis would be followed in the principal cities, and, thence extending in time over all the country, might, in leſs than half a century, put an end to the very exiſtence of a diſtemper, which, from its firſt appearance, has made more havock, than the moſt deſtructive wars. Happy would it be for us, if this deſirable revolution could be brought about in our days, and if poſterity, remembering only the name of this fatal ſcourge, ſhould have it in their power to ſay! The ſmall-pox, which, like the leproſy of the ancients, is now only known by their deſcriptions, was in the twelfth century, ſpread all over Europe by ignorant and enthuſiaſtic bands, and by a wiſer generation extirpated in the eighteenth.'

With reſpect to the point in queſtion, we are ſenſible that weighty objections may be made to ſo very early an inoculation: and on the other hand, we are not leſs ſenſible of the danger from accidental infection before the ſubject arrives at the moſt eligible age. The inoculator, who wiſhes as far as poſſible to ſecure his character and ſucceſs, would probably chuſe to defer the operation to two or three years of age. An abſolute monarch, who had in view the ſtrength and population of his ſtate, and deſigned that every ſubject ſhould eſcape the riſk from accidental infection, would, perhaps, enjoin an early and univerſal inoculation. He would probably likewiſe, inſtead of the very early and more exceptionable period pointed out by Dr. Maty, order that every child ſhould be inoculated before it was weaned, and before it was nine months old.

Art. 29. *An account of the effects of freely admitting cold air in a caſe of the confluent ſmall-pox. By Richard Huck, M. D. phyſician to the army.*

The patient recovered. He had not only, however, the advantage of freely admitting cold air, but he was bled likewiſe on the fourth day of the fever, and took a purgative which operated five times: in the evening the ſmall-pox began to appear.

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The night of the fifth, he took another purgative, which operated fourteen times. This patient had alſo the aſſiſtance of opiates, and a mixture with ſome of the ſpir. vitriol. ten.

Art. 30. *A letter from J. Fothergill, M. D. F. R. S. relative to the cure of the chin-cough, to the medical ſociety in London.*

The medicine recommended by Dr. Fothergill is the tartar emetic, to be given every forenoon in ſuch a doſe as to excite an eaſy vomiting: at night, if the fever be vehement, a ſmaller doſe of the antimonial is given, with a few grains of nitre, and the pulv. e contrayerv. c. and this, the Doctor obſerves, generally procures an agreeable diaphoreſis.

Art. 31. *An account of the effects of opium and muſk in a caſe of the locked jaw and opiſthotonos. By Richard Huck, M. D. phyſician to the army.*

One of Dr. Huck's patients, who had his arm taken off at the articulation of the os humeri, was ſeized with the locked-jaw. The uſual doſes of the opium and muſk were ineffectual. From the ninth therefore to the fifteenth day of the diſeaſe, he had an ounce of muſk rubbed down with ſugar, and a drachm of opium, mixed in a pint of common julep, of which he took two ſpoonfuls at ſuch intervals as to conſume the whole in twenty four hours. By this method, the wound put on a good appearance, and the patient perfectly recovered. Two ſoldiers at the ſiege of the Havannah had the locked-jaw without a wound, or indeed any apparent cauſe, except their being alternately expoſed to the ſcorching rays of the ſun, and night dews, in the months of June and July. They were cured by the julepum e camphora and large doſes of opium. After this, Dr. Huck ſaw two patients die of the locked-jaw, *without a wound*, in the foreign hoſpitals, but neither of them uſed any opium.

Art. 32. *An account of the good effects of magneſia in ſevere vomitings. By William Watſon, M. D. F. R. S.*

Theſe vomitings were ſo ſevere as to occaſion abortion, and, after ſome time, frequently brought on general convulſions. She had conſtant and ſevere pain in the ſtomach, and whatever ſhe brought up was ſharp to ſuch a degree, as to make her mouth and throat very ſore. Dr. Watſon directed her to drink plentifully of ſmall, warm, unſalted mutton broth, and vomit with it ſo long that it ſhould be diſcharged with no other taſte than that of broth. She then took one dram of magneſia in a ſmall draught of veal broth; and this was to be repeated as often as the pain returned. In three days ſhe had taken three ounces of magneſia, and in the three ſucceeding days two ounces more. The vomitings ceaſed, the convulſions left her, and ſhe was entirely reſtored by drinking freely of a decoction of the Peruvian bark.

Another patient, afflicted with ſimilar complaints, was cured by the ſame treatment.

Art. 33. *An extract of a letter from Mr. William Hay, ſurgeon at Leeds, to Dr. William Hunter, with an account of an extra-uterine fœtus.*

The peculiarities of this caſe were, that the placenta remained in the uterus, while the fœtus was lodged in the cavity of the abdomen. The hiſtory of the diſeaſe, and the appearances on diſſection, are candidly related by Mr. Hay.

Art. 34. *Caſes of the bite of a mad-dog. By Thomas Dickſon, M. D. phyſician to the London Hoſpital.*

The firſt of the three caſes here mentioned, was the only one which came under our Author's immediate inſpection, and of this he has given a circumſtantial hiſtory. Opium and the warm bath were the chief means uſed for the relief of this patient: and the laſt of theſe, Dr. Dickſon ſays, had an evident effect in quieting the ſpaſmodic affections of the fauces.

Art. 35. *The operation of the paracenteſis thoracis, propoſed for air in the cheſt; with ſome remarks on the emphyſema, and on wounds of the lungs in general; By Mr. William Hewſon, reader of anatomy. Communicated by Dr. Hunter.*

A painful and difficult reſpiration, with danger of ſuffocation, may ariſe from either water, pus, or air confined within the cavities of the thorax, and preſſing upon the lungs. In the two firſt of theſe caſes an opening has been made into the thorax, and the extravaſated fluid evacuated, to the great relief of the patient. Mr. Hewſon thinks the ſame practice may be adopted where the fluid is air, and with the ſame proſpect of ſucceſs: and this whether there be any external *emphyſema* or not. For he is almoſt convinced, that the confinement of the air in the cavity, occaſions the worſt ſymptoms in that diſorder, and even death itſelf.

The more clearly however to aſcertain this point, Mr. Hewſon made five experiments. He wounded the lungs of a rabbit and of a dog, by paſſing a knife through the intercoſtal muſcles and pleura: but the expected emphyſema did not enſue. The ſame experiment was repeated with a blunt probe inſtead of a knife: our Author was ſtill diſappointed; there was no emphyſema; no ſymptoms of extravaſation of air. On killing theſe animals, he found the wounds in the lungs cloſed, with a ſlight ecchymoſis ſurrounding them: and on blowing into the lungs, the air did not eſcape through the wounded parts. It was plain therefore that the emphyſema was prevented by the ecchymoſis and the cloſing of the wounds.

Mr. Hewſon then made an opening into the thorax of another rabbit, but ſo cautiouſly as not to wound the lungs. Air was blown through the wound, the wounded part covered, and the

the air confined in the cavity. The animal immediately breathed with difficulty, and the painful and dangerous ſymptoms which accompany an emphyſema came on. The compreſs was removed from the wound, the air ruſhed out, the animal recovered its natural manner of breathing, and was not at all the worſe for the operation.

From theſe experiments Mr. Hewſon was almoſt convinced, that it was the air confined in the cavity of the thorax which occaſioned the dangerous ſymptoms in the emphyſema, and not the mere wound of the lungs, or the external inflation of the cellular membrane. Nothing was wanting to amount to a full proof, but to demonſtrate in a true emphyſema, the exiſtence of air in the cavity of the thorax. Such a caſe ſoon occurred.—A young man, by throwing himſelf out of a window in order to eſcape from a fire, fractured his ſkull. In the evening he became emphyſematous, breathed with difficulty, and died about the middle of the night. The external emphyſema was but juſt perceptible, and that only on the right ſide. On opening the abdomen, the diaphragm was obſerved looſe and depreſſed on the right ſide. On puncturing the thorax, ſome air ruſhed out: the lungs were much collapſed, which muſt have been occaſioned by the preſſure of the air, as there was no extravaſated blood or lymph. It is remarkable indeed in this caſe, that the rupture in the lungs was not oppoſite to the fractured rib; but on the middle of that ſurface of the lungs, which lies upon the diaphragm; and was occaſioned by the ſudden ſhock from the fall.—Air being thus demonſtrated in the cavity of the thorax, Mr. Hewſon thinks his ſuppoſition fully proved.

Experiments muſt always have their uſe, even in caſes which are nearly ſelf-evident. As to ourſelves we have always conſidered the difficulty and laborious reſpiration in the emphyſema, as the effect of air confined within the cavity of the thorax, and preſſing upon the lungs: neither indeed can the ſymptoms be explained upon any other ſuppoſition.—In reviewing the caſe of an emphyſema related by the ingenious Mr. Cheſton, we made the following obſervation. The air which iſſues through the wounded lungs, inſinuates itſelf between the pleura and lungs, and exerts a proportional preſſure upon the latter: hence the laborious and painful reſpiration; and the danger of ſuffocation. The ſame obſervation is inſiſted on in the ſucceeding paragraph *.

Mr. Hewſon very juſtly obſerves, that when the tightneſs and ſenſe of ſuffocation are conſiderable, the appearance of emphyſema ſhould rather be conſidered as a favourable ſymptom. And when the danger of ſuffocation cannot be avoided by the

* Monthly Review, Vol. xxxv. pages 453, 454.

air being thus forced out into the cellular membrane, and evacuated by means of ſcarifications, we apprehend an opening may be made into the cavity of the thorax, agreeable to the propoſal of Mr. Hewſon, with ſafety, and with great probability of ſucceſs.—This paper likewiſe contains ſome ſenſible and judicious remarks on extravaſations of air into the cavity of the thorax, where there is neither wound or fractured rib.

Art. 36. *A caſe of an almoſt univerſal emphyſema, in a letter from Dr. Alexander Ruſſell to Dr. William Hunter.*

There is nothing particular in this hiſtory. The good effects of ſcarifications, through which the air had a free exit from the cellular membrane, were very obvious.

The 37th and laſt article in this valuable collection, contains obſervations on the uſe of hemlock, by the eminent and judicious Dr. Fothergill. The cicuta, he ſays, is anodyne, corrects acrimony, and promotes the formation of good matter.—In cancers, he cannot produce one inſtance, in which this medicine has compleated a cure; he can recollect ſeveral, however, in which it has changed the ſymptoms for the better.—In ſcrofulous caſes the cicuta has been uſed more ſucceſsfully; of which he gives ſeveral hiſtories.—This paper likewiſe contains ſome uſeful obſervations, on the preparation, doſe, and manner of adminiſtering the cicuta. **D.**

An Account of the Manners and Cuſtoms of Italy; with Obſervations on the Miſtakes of ſome Travellers, with regard to that Country. By Joſeph Baretti. 8vo. 2 Vols. 10s. Davis, &c.

SCARCE any writings are better calculated to wear off national prejudices, to open and enlarge the mind, and give it a liberal turn of thought, than ſuch as contain accounts of the manners and cuſtoms of foreign countries; eſpecially when ſuch accounts are given by perſons properly qualified for the taſk; by candid, diſcerning, and well informed writers. On the contrary, when men of narrow and illiberal minds, filled with prejudices in favour of their own country, and big with contempt for every other nation, pay a ſhort viſit, for inſtance, to France, Spain, or Italy, and, on their return, publiſh accounts of French, Spaniſh, or Italian manners, their accounts ſeldom anſwer any purpoſe but that of heightening national pride, and confirming national prejudices: inſtead of improving and refining the public taſte, they debaſe and corrupt it. Such writers may indeed, give minute and faithful deſcriptions of dinners and ſuppers, draw juſt and ſtriking pictures of roads and road-carriages, poſtilions, cooks, beds, lodging, &c.

&c. &c. but having no opportunities of being introduced to good company, or of making proper obſervations, their accounts of manners and cuſtoms muſt neceſſarily be very imperfect, trifling, and unſatisfactory: the encouragement given to them, indeed, reflects diſhonour upon a nation, and muſt give foreigners an unfavourable idea both of its taſte and manners.

It would be eaſy to exemplify and illuſtrate the truth of theſe obſervations, but as almoſt every reader may do this for himſelf, and as it would be an invidious taſk for us reviewers, we ſhall proceed directly to the work before us, from which we have received much information and entertainment. Mr. Baretti's manner of treating Mr. Sharp, is indeed extremely coarſe and illiberal, and, conſequently, quite inexcuſable. His partiality to his native country (which, when kept within due bounds, might be not only natural but laudable) has made him violate the rules of decency and good breeding, to ſuch a degree as muſt expoſe him to the cenſure of every liberal-minded reader. His book, notwithſtanding this, has very conſiderable merit, as will appear from the extracts which we ſhall lay before our Readers.

He acquaints us in his preface that his work was not undertaken ſolely with a deſign to animadvert upon the remarks of Mr. Sharp and other Engliſh writers, who after a ſhort tour have ventured to deſcribe Italy and the Italians: much leſs, he ſays, would he pals it upon his readers for a complete and ſatisfactory account of that celebrated country, taken in any one of thoſe many points of view, under which it may be conſidered. He had long obſerved, with ſome indignation, he tells us, that the generality of travel-writers are apt to turn the thoughts of thoſe young people who go abroad, upon frivolous and unprofitable objects, and to habituate them to premature and raſh judgments upon every thing they ſee.

'I have therefore taken occaſion, continues he, eſpecially from this book of Mr. Sharp, to make them ſenſible, if I can, of the errors they are led into, and to point out to them ſome objects of enquiry more worthy of the curioſity of ſenſible perſons, and caution them againſt being too ready to condemn every thing but what they have ſeen practiſed at home. An indiſcriminate admiration of foreign manners and cuſtoms ſhews great folly; but an indiſcriminate cenſure is both fooliſh and malignant.'

He ſets out in his firſt chapter in the following manner:

'Few books are ſo acceptable to the greateſt part of mankind, as thoſe that abound in ſlander and invective. Hence almoſt all accounts of travels, publiſhed within my memory, have quickly circulated, and were peruſed, at leaſt for a while, with great eagerneſs, becauſe they have been ſtrongly marked with theſe characters. Men are fond of the marvellous in manners and cuſtoms as well as in events; and a writer of travels, who would make himſelf faſhionable in his own country, is generally politic enough to bring from abroad abundant materials for

gratifying, at once, the malignity and the love of novelty, that muſt predominate in ſo many of his readers; and he who is ſo little converſant in the affairs of his own country, as not to have any of his ſpeculations upon domeſtic affairs produced without ridicule, may with ſafety, and ſometimes with reputation, be very wiſe in thoſe of other countries.

'An author of this caſt, after a ſlight ſurvey of the provinces, through which he has had occaſion to take a ſhort ramble, returns home; and ſnatching up his pen in the rage of reformation, fills pages and pages with ſcurrilous narratives of pretended abſurdities, intermixed with the moſt ſhocking tales of fancied crimes; very gravely inſiſting, that thoſe crimes and abſurdities were not ſingle actions of this and that individual, but general pictures of nature in the countries through which he has travelled. Every unexperienced reader will infallibly be pleaſed with an opportunity of laughing at the prodigious folly of him who lives on the other ſide of the ſea, and will always be glad to find that he may bleſs himſelf for not having been born in the wicked country beyond the mountain. Thus falſhood is palmed for truth upon the credulous, and thus are men confirmed in a narrow way of thinking, and in thoſe local prejudices, of which it ought to be the great end of travelling, and books of travels, to cure them.

'An itinerary lately publiſhed by Mr. Samuel Sharp on the cuſtoms and manner of Italy, ſeems to me above all others a book of this kind. Whether it is to be conſidered as a candid and inſtructive account of a foreign country, or as the offspring of an ignorant, careleſs, and prejudiced writer, will be occaſionally examined in the following ſheets: and ſhould I prove earneſt in the defence of my country, of which he has given ſo very extraordinary an account, I hope I ſhall be excuſed by the generous ſympathy of all Engliſhmen, who are ſo laudably partial to their own.'

In the remaining part of this firſt chapter, Mr. Baretti endeavours to prove that Mr. Sharp was totally unfit for the difficult taſk he undertook, as he was ignorant of the Italian language, was of no high rank, and was afflicted with bodily diſorders.

In the ſecond chapter, and beginning of the third, he makes ſome obſervations, which ſeem very juſt and pertinent, in regard to what Mr. Sharp ſays of Ancona and Sinigaglia, both of which, we are told, he reached late at night, and quitted early in the morning.

'However, continues he, though Mr. Sharp is ſometimes miſtaken in his object, I will do him the juſtice of ſaying, that upon the whole he appears to be a good-natured man; and of a country too where *good-nature* is ſo utterly engroſſed, that many Engliſhmen think it even impoſſible to find an equivalent for the word itſelf in any other language. Mr. Sharp's immenſe tenderneſs ſhews itſelf upon almoſt every occaſion. He is drooping with ſadneſs when he croſſes any deſart ſpot, and revolves in his mind, that formerly that ſelf ſame ſpot was famous for its fertility and populouſneſs. He feels great compaſſion in ſurveying the bellies of the fat prieſts, and the thin guts of the people; and is ready to weep

weep at both from oppoſite motives: he drops a tear when he conſiders how ignorant, helpleſs, and wretched the Italians are; and gives vent to many deep ſighs as he is reverendly kneeling on great Galileo's tomb, who underwent the rack in the inquiſition, for having ſupported a doctrine which is now univerſally held in Rome herſelf. There is no end of Mr. Sharp's lamentations and parade of good-nature. But where was his good-nature when he betrayed ſomewhat like a wiſh, in favour of the Barbary pirates, and even gave them a broad hint about the facility of plundering the treaſures of Loretto? Had he forgot that thoſe pirates are a gang of Mahometans and Jews, of the very worſt kind, to ſay nothing of renegado's? It is true, that the Loretto-people are Chriſtians of the very worſt kind, in Mr. Sharp's opinion: yet one would think, that a good-natured man, and one of the beſt kind of Chriſtians, could never be pleaſed to hear of any goods, whether wiſely or ſuperſtitiouſly employed, belonging to Chriſtians of any denomination, carried away to Algiers or Tripoli, to promote the happineſs of infidelity and the triumph of unbelievers. But good-natured Chriſtians, whether papiſts or proteſtants, when influenced by a religious zeal, are often keener in their averſion and hatred than they are themſelves aware of; and ſo the good-natured Mr. Sharp has unwarily ſhown, that he would not be ſorry if thoſe pirates could run away with the Loretto-treaſure, and the miraculous Madona into the bargain. Nor did he conſider, that if his hints were taken, the Loretto gold and jewels might enable thoſe plunderers to break the peace with Old England, and put her at the expence of ſtill larger preſents to keep them quiet.

'Any other Chriſtian, leſs ſtimulated by good-nature than Mr. Sharp, would have acted quite differently in his caſe; and after having taken, from within his coach, ſo exact a ſurvey of the Adriatic as Mr. Sharp did, he would, on his arrival at Rome, have gone ſtraight to the pope, and, without mincing the matter, would have told his holineſs of the great eaſe with which the barbary-pirates could land in that part of his holineſs's dominions, and ſweep away, at once, all the Loretto gold and jewels; pointing out, at the ſame time, the means of ſcreening his rich Madona againſt all attempts of the Africans, and adviſing the poor old man to remove the Adriatic further off, rather than venture to give them ſuch a triumph over his faithful ſubjects.

'Whatever the ſagacity of Mr. Sharp may be on this point, he was not, however, the firſt who took notice of the great facility with which Loretto might be plundered. Many proteſtant travellers, full as good-natured and ſagacious as him, have ſpoke of it long before he viſited Italy; and the great Addiſon himſelf would have the honour of being one of them.'

After ſhewing the abſurdity of ſuppoſing that Loretto might eaſily be plundered, Mr. Baretti concludes his third chapter with the following ſenſible reflections:

'But is it not ſomewhat melancholy, that Mr. Addiſon himſelf, who was otherwiſe a man of humanity, ſhould be ſo far carried away by his religious prejudices, as to take a ſeeming delight in a ſcheme of downright robbery, and ſhould talk of ſuch a ſcheme, even for a Chriſtian prince, without ſhowing the leaſt ſenſe of the injuſtice of it? That he ſhould almoſt propoſe it without the leaſt ſign of diſapprobation? and that Mr. Sharp, another man of humanity, ſhould be ſo tickled with

with it, as to make it a ſubject of particular merriment, when they both muſt have known that ſuch a ſcheme could not poſſibly be executed without treachery, robbery, and innumerable murders? The ſuperſtition of the Italians gives others no right to invade their country, ſeize their goods, or deſtroy their perſons; and I can never believe that this pious project was ever one of the particulars that has recommended the books of travels either of Mr. Addiſon or Mr. Sharp to the virtuous and generous Engliſh nation.'

In his fourth chapter Mr. Baretti confutes a ſtory which Mr. Sharp tell us of a late Britiſh reſident in Venice, who, he ſays, upon his firſt arrival there, *loudly proclaimed, that ſhould any Engliſhman be aſſaſſinated during his reſidentſhip, no expence, no interceſſion ſhould prevent his bringing the criminal to condign puniſhment.* Mr. Baretti, who was intimately acquainted with this Engliſh reſident, affirms, that no Engliſhman was ever aſſaſſinated in Venice, as far back as any living man can remember: it could therefore, he ſays, never have entered that miniſter's head to guard againſt any crime of this kind, having no imaginable foundation for apprehending that ſuch a thing would ever happen during his reſidentſhip; nor could he have decently thought of any loud proclamation, or even private declaration, unleſs it had been an eſtabliſhed faſhion there to murder Engliſhmen by way of amuſement.

Mr. Sharp ſays, that the frequency of aſſaſſination in Italy is to be attributed to the great facility which delinquents have in finding ſanctuaries, *every church and holy place being a ſanctuary.* In anſwer to this, Mr. Baretti ſays, that to point out every place, in which the church is, or is not, a ſanctuary, and to note down all the different kinds of crimes for which the church (where it is a ſanctuary) allows or denies a ſhelter, would be too prolix a detail, conſidering the great variety of Italian governments. He affirms, however, that in the Venetian dominion, and in ſome others likewiſe, no church is a ſanctuary for aſſaſſins; and that in many places, though the church be a ſanctuary for petty debtors, it does not even ſkreen bankrupts.

Mr. Sharp tells us that the common people in Italy are very ready, on the leaſt provocation, to draw their knives and ſtab one another; the Neapolitans, in particular, he ſays, are *diabolical in their nature.* Mr. Baretti, in anſwer to this, gives the following account of the common people of Italy, in his fifth chapter:

'The common people are far from being all alike throughout Italy: and there is, for inſtance a very remarkable difference between thoſe at Naples and thoſe of Bologna; thoſe of Rome and thoſe of Venice; thoſe of Ancona or Florence, and thoſe of Milan, Turin, or Genoa. However, upon the whole, they are, in general, humble, courteous, loving, and of a friendly diſpoſition. They are civil to ſuch a degree, that in towns they will always take care to give the wall to any body

who has a tolerable appearance, and pull off their hats, in the country, whenever a gentleman goes by. Treat them with kindneſs, and call them often by their Chriſtian names, and you may depend upon their moſt ſincere attachment. Inſtead of having any antipathy to ſtrangers, they are fond of them to an unaccountable degree. *A ſtranger* is no very honourable appellation in England. In ſome parts of Spain, and ſtill more in Portugal, it is opprobrious: but in ſome parts of Italy, *a ſtranger* means *a fine fellow*; and in ſome others, a *wiſe man*: I mean always amongſt the common people. Let any body with a foreign dreſs or accent ſpeak in their hearing, the Italians will imperceptibly ſteal near, and liſten with attention to his words; then go home and tell their wives, children, or friends what they have heard; and ſeldom omit, in the warm elation of their goodneſs, a little embroidery of their own, in commendation of the ſtranger. They are credulous, becauſe they are ignorant; and ignorant they certainly are to a great degree, as few of them can read or write. They are chearful for the greateſt part; which does not imply a cruel diſpoſition or temper; and love ſinging, fiddling, and dancing ſo paſſionately, that, after church on holidays, no maſter or miſtreſs muſt think of having their young maids or footmen at home before night, as they will abſolutely go where there is a dance, generally in ſome field or other open place adjacent to their towns or villages; and there keep their legs in motion in the merrieſt manner till ſunſet. The men, on ſuch occaſions, pay the fiddles, giving ſome money to them before they begin their minuets, furlana's, ciaccona's, or corrente's. As ſuch dances are conſtantly kept in the eyes of the public, you may be ſure that the women put always on their modeſteſt looks; nor would any married woman be found there, if her huſband were not of the party. This is general. But it is ſo hard to ſay any thing univerſal of Italy, that I muſt ſay *en paſſant*, that dancing on holidays is not permitted, or not common, in the pope's dominions.

'The Italians are no rioters, and hate confuſion; and they are, for the greateſt part, total ſtrangers to the idea of ſedition; ſo that they ſcarcely ever riſe againſt government, not even in time of the greateſt hardſhips. Few of the Italian nations will ſuffer themſelves to be ſeized by a violent and general rage once in a century, except at Naples, when want of bread grows quite unſupportable; but in the Venetian dominions, in Tuſcany, in Lombardy, in Piedmont, and in other parts of Italy, I never heard of the leaſt popular inſurrection. When they meet in large crowds, they do not turn inſolent and ferocious, as it often happens in other countries; and Mr. Sharp himſelf took notice of vaſt multitudes, which behaved with ſuch compoſure and quiet, that he could not help wondering; and he owns that it had not been the caſe in London, where, when a large body of the common people come together, *ſome are ſeen quarrelling, ſome fighting, ſome laughing, one half drunk, and all noiſy: and to complete the confuſion, two or three dead cats will be hurled about to one another.*

'When the Italians go to any opera, or play, or any other public ſpectacle, they applaud if they are pleaſed; and, if not, they talk to their acquaintance if they have any by, or keep ſilent; and never hiſs or pelt the actors, and never throw any thing into the orcheſtra or the pit, totally unacquainted with the brutal manner of annoying or hurting thoſe, who neither annoy nor hurt them. At Venice only there is a

cuſtom

cuſtom no leſs naſty than infamous, that of ſpitting from the boxes into the pit. This cuſtom certainly aroſe from the contempt which the haughty nobles originally had, and have ſtill, for the people. Yet the people ſuffer moſt patiently this inſult; and, what is ſtill more ſurpriſing, love thoſe very nobles who treat them in ſuch an outrageous manner; ſcarcely giving vent to a little anger with ſome ſhort and comical exclamation, when their hands and faces feel the conſequence of this beaſtly cuſtom.

'The Italians are ſo tender hearted, that they will ſhed tears at any mournful ſtory; and when any criminal is executed, you will find the ſtouteſt amongſt them weep moſt cordially, pray moſt devoutly, and give what little money they can ſpare to have maſſes celebrated for the repoſe of the poor ſuffering ſoul: and I think, that ſometimes I called them fools for being ſo much affected on ſuch occaſions; though I own I could not help ſympathiſing often with men, whom Mr. Sharp is pleaſed to call *diabolical in their nature.*

'It would be endleſs to tell how our common people are hoſpitable to ſtrangers, ſerviceable to one another, and liberal of whatever they can ſpare to the neceſſitous; ſtill keeping up the old friendly cuſtom of preſenting each other a little bread when they bake; ſitting, walking, chatting, ſinging, dancing, or working together, always in good humour, and always pleaſed when in company. They are moſt rigidly religious; or moſt fooliſhly ſuperſtitious, as Mr. Sharp would phraſe it; nor would they ever dare to go to bed, without firſt ſaying loud their roſaries over, or ſinging their litanies, the whole family together kneeling before an image; never miſſing their maſſes and benedictions morning and evening every holiday; making their confeſſions and communions generally once a month; beating their breaſts in the fervour of their devout ejaculations; never breaking lent or meagre days, if they are well; and if they are ill, never without aſking firſt leave for ſo doing of their eccleſiaſtical ſuperiors. Their religion is carried to ſuperſtition undoubtedly; but ſtill they are religious.

'However, though the common people of Italy be thus humble, courteous, peaceable, chearful, hoſpitable, compaſſionate, and religious, they have, on the other hand, ſuch quick feelings, that even a diſreſpectful word or glance from an equal will ſuddenly kindle a good number of them, and make them fall upon one another with their knives. I ſay from an equal; becauſe from a ſuperior, that is, from one who has the appearance of a gentleman, they will bear much before they let their paſſion looſe, being from their infancy accuſtomed to a very ſtrict ſubordination. When a gentleman happens to ſee any of them quarrelling, he uſually ſteps between without incurring any danger, and if he cannot part them directly with expoſtulation, he will do it by raiſing his cane upon them both, and have the thanks of the by-ſtanders for it. But if no gentleman interpoſes, they will not be cooled in haſte, and ſome miſchief will be done; eſpecially if there is any matter of love at bottom, which is generally the only great ſource of quarrels amongſt our common people. In matters of love they muſt mutually beware how they deal; for he that has firſt declared himſelf the *inamorato* of a maiden, muſt have her all to himſelf; nor will he brook to hear a rival play on the guitar, or ſing ſongs at night under her window without his previous leave, which however is always

granted when aſked; and the aſking, as well as the granting, conſidered by both parties as a civility to be returned upon occaſion. Without that previous leave, the reſentment of a common Italian flames out, and is not limited to his rival only; for, if he has room to ſuſpect his miſtreſs of fickleneſs, after ſhe has given her conſent to his courtſhip, ſhe will be herſelf in danger. However the reader muſt not think that girls in Italy are frequently ſtabbed by their ſweethearts, becauſe, in general, they pique themſelves of as much fidelity to their lovers, as their lovers to them. Yet the caſe comparatively ſpeaking, will happen in Italy oftener than in any of the countries I have viſited; and it actually happened in the neighbourhood of Ancona while I was there, that a young peaſant got himſelf into the gallies by giving a dangerous blow to a pretty wench; and enquiring after the opinion that people of their rank had of this affair, I found, that both men and women were, upon the whole, rather favourable to the fellow, who had given her no motive for fickleneſs, and thought his ſentence too hard; not pitying the girl much, as ſhe had proved a jilt.

'This touchy temper in our low people I am far from commending. Yet, if any thing was to be ſaid in extenuation of the few crimes that it cauſes, one might ſay, that as ſoon as a common Italian has ſet his heart upon a maiden, ſhe is ſure, when married, that he will do his beſt as long as he lives to maintain her, and never ſwerve from his conjugal fidelity.

'And here I muſt remark, that whatever Mr. Sharp may affirm of the unparalleled indolence and ſluggiſhneſs of the common people in Italy, a point which he knows in his conſcience he never was at the trouble of examining, I may affirm, on the contrary, that it is not uncommon to find in the cottage of an Italian peaſant the implements of agriculture along with the net and the loom; and that a great many of them are, at once, huſbandmen, fiſhermen, and weavers. See them work in the field, or any other place, they will redouble their diligence if they perceive that you mind what they are doing. There is a ſpirit of glory, or, if you pleaſe, of vanity in them, which I have not obſerved in Engliſhmen of the ſame claſs; and when you depart, they will never do as peaſants and all ſorts of working people do in England, where they ſo very frequently aſk you ſomething to drink. The Italians aſk nothing; and the greateſt part of them would refuſe, if you were to offer; and even deſire you not to miſtake them for beggars.'

In the remaining part of the fifth chapter, Mr. Baretti returns to the *diabolical aſſaſſins*, as Mr. Sharp calls them, and acknowledges that murderers in Italy are not brought quickly enough to puniſhment, through a want of activity in their proſecution. Excepting Piedmont, where juſtice, in caſe of murder, is exerted with tolerable diſpatch, he tells us, that in all the parts of Italy which he has viſited, the execution of the laws is too remiſs, eſpecially in Venice and Rome, where a criminal of this kind is kept many months in jail before his trial be over.

'But there is an invincible cauſe, ſays he, why in Italy ſome murderers will ſometimes avoid the gallows; and this is, the facility of eſcape out of the ſtate where they offend.

'Every

'Every body knows that Italy is parcelled out into many ſovereignties. A criminal, who happens to be a little diſtant from the center of any of them when he commits his crime, needs but run a little way, to be out of the circumference too. And how can the magiſtrates, be they ever ſo vigilant, ſend after people, who in a few hours are quite out of their reach?

'Then an Italian is not ſo eaſily arreſted as an Engliſhman; for, when he is conſcious that he will be hanged or ſent to the gallies, if he falls into the hands of juſtice, he will not peaceably ſurrender to any man unarmed, but will fight in his own defence moſt deſperately till he dies. The Engliſh have lately had an inſtance of the Italian fury in ſuch caſes; and cannot, as yet, have forgot the terrible reſiſtance made by two Italian ſailors, that broke from Maidſtone jail. Then our people, from a miſtaken principle of humanity, and ſtill more miſtaken point of honour, will not play the *ſbirris*, or *catchpoles*, and give the leaſt aſſiſtance to the officers of juſtice in the execution of their duty; and you might ſooner bring an Italian to ſuffer martyrdom, than force him to ſtop any man purſued by them. The magiſtrates are therefore obliged to ſend many of thoſe officers, or *ſbirris*, well provided with fire-arms, in queſt of runaway delinquents. The aſſembling and directing a troop of thoſe officers cannot often be done in a moment; and in the mean time a criminal haſtens away towards a neighbouring ſtate. It is true that the Italian ſovereigns reciprocally give up their criminals to each other, if they are caught; and Count Nogarola, who had made his eſcape into Piedmont, after having committed a murder in Verona, was arreſted near Turin, and ſent to the Venetians, who put him to death. But a very little reflection will ſhow any thinking man, that this expedient cannot be of any great efficacy againſt this evil, in a country conſtituted as Italy is.

'Theſe remarks ought not to have eſcaped Mr. Sharp, when he ſpoke of the great facility with which murderers often avoid puniſhment in Italy, and not caſt his oblique reflections upon all our magiſtrates indiſcriminately, as if they were guilty throughout Italy of the greateſt ſupineneſs in the moſt attrocious caſes.'

In his ſixth, ſeventh, and eighth chapters, Mr. Baretti falls heavily upon Mr. Sharp for the account he gives of the Italian huſbands and wives, cicisbeo's, &c. and tells us that Mr. Sharp had all his information upon this ſubject from one Antonio, a valet-de-place, whom he picked up at Naples, and of whom Mr. Baretti gives an humorous account, to which we refer our Readers. What he ſays of the riſe, progreſs, and preſent ſtate of cicisbeiſm in Italy is too curious not to be laid before our Readers.

'It plainly appears, ſays he, that to the word *cicisbeo* Mr. Sharp annexes the idea of an *adulterer*, and that he makes both words perfectly ſynonimous. But Mr. Sharp is certainly wrong, as uſual, as the Italians are far from giving ſuch a definition of that word. *Cicisbeo* is a cant term, which originally ſignified no more than *a whiſperer*. Every body that knows Italian but tolerably, muſt know, that the letters *b* and *c* occur very frequently in it, followed by an *e* or an *i*. This frequent occurrence of *be* and *bi*, and of *ce* and *ci*, is the cauſe that when a

perſon whiſpers, it ſeems that he does almoſt nothing elſe but repeat ſuch ſyllables. Hence *to whiſper* is now *biſbigliare*, and was formerly *ciciſbeare*. And becauſe lovers and intimate friends are apt to whiſper, the diſpleaſure that whiſpering in company always gives, procured them the appellation of *ciciſbeo's*, that is, *whiſperers*. So much for the harmleſs etymology of the word, which we may eaſily conceive how, in proceſs of time, came to be indifferently beſtowed both upon lovers, and upon thoſe who, in all outward appearance, act as ſuch, attending on ladies with as much attention and reſpect as if they were their lovers.

'The Italian cuſtom of almoſt every man attending on a lady with a lover's attention and reſpect, is then of a very old date, and not a late introduction into our manners, as Mr. Sharp inſinuates, when he ſays, that our women *were formerly immured*, and that *now they are under no kind of reſtraint*. A ſpirit of gallantry, derived from the ages of chivalry, much heightened and refined by the revival of the Platonic philoſophy in Italy about the thirteenth century, and ſtill much cultivated in our univerſities, and in our numerous poetical academies, has been ſo long incorporated in our manners, that almoſt every polite individual, in the ſouthern parts of Italy eſpecially, is actuated by it in ſome degree. Witneſs the celebrated volume of Italian verſes by Francis Petrarca, whoſe amorous, and yet moſt chaſte Platonic ſentiments for the beautiful Laura, have rendered him the moſt favourite poet of Italy for theſe four laſt centuries; and witneſs the catalogue of his imitators, which would amount to many thouſands if it were exactly made; amongſt whom many famous names would be included, as thoſe of Angelo Poliziano, Lorenzo de Medici, Pietro Bembo, Monſignor Della Caſa, Jacopo Sannazzaro, Annibale Caro, Bernardo Taſſo, Torquato Taſſo, Euſtachio Manfredi, and a great many more both ancient and modern. Let us liſten to the Arcadians of Rome, or let us read the collections publiſhed on almoſt every marriage of the great in Italy, and you will find them abounding with ſentiments of chaſte Platonic love. Almoſt all the polite Italians imbibe ſuch ſentiments as ſoon as they acquire the power of reading, and learn that *the contemplation of earthly beauty raiſes an honeſt mind to the contemplation and love of the heavenly*.

'There is no need now to enter into the diſcuſſion whether theſe Platonic notions be true or falſe, ridiculous or reaſonable. It is ſufficient to our preſent purpoſe, that ſuch notions are very univerſal in Italy; that they are adopted and continually diſſeminated by the Italian poets, or by thoſe whom the Italians commonly call poets; and that they have been adopted and ſucceſſively diſſeminated through Italy, both in common ſpeech and in writing, both in proſe and verſe, for theſe four hundred years at leaſt. Open but the collection of our minor poets, chronologically compiled by Agoſtino Gobbi and his continuator, in ſix or ſeven octavo volumes, thickly printed, and you will find a long ſucceſſion of them, from the earlieſt beginning of our language to our very days, who have uninterruptedly rhimed to ſuch notions. Hence that reverential idea which almoſt every polite individual in Italy entertains of female beauty: hence that cuſtom, almoſt univerſal, of kiſſing in a humble manner our ladies' hands when we enter their rooms: hence that other cuſtom, almoſt univerſal likewiſe, of our ſervants bearing the train of their miſtreſſes when they walk on foot: and hence the power that every polite woman has amongſt us, of commanding as many

adorers

adorers as ſhe liſts, who love her with this kind of myſtic love, and never diſunite the idea of her beauty from that of her virtue. Thoſe adorers, from the vulgar that know little or nothing of all this Platonic ſtuff, (call it ſo, if you pleaſe) have got the appellation of cicisbeo's, which appellation, however, though bordering upon the ludicrous, never implies the leaſt diſparaging reflection either upon them or the ladies; ſo that any body, without the leaſt fear of offending, may not only beſtow it on men, but on women likewiſe, and enquire after the conſtant attendant on a lady, or after a lady conſtantly attended, by the words of cicisbeo and cicisbea. *Che fa il voſtro cicisteo, Signora? How does your adorer, Madam? Come ſiete in grazia della voſtra cicisbea? How are you in the good graces of your lady?* If ſuch appellations were any way offenſive, one may eaſily imagine, that the Italians would not have them as common in their mouths as the Engliſh have thoſe of *humble ſervant, friend, adorer*, and other ſuch in their familiar ſpeech.

'By this account, which I could make ſtill more circumſtantial, were I not afraid of proving too tedious, it may be ſeen that Mr. Sharp knew nothing of the matter, when he ſet about his remark on our cicisbeo's, as he had not the key to our general cuſtoms and manners, which is, and never can be other, but a thorough knowledge of our language, and perfect acquaintance with our poetry. Not being able to comprehend, in the leaſt, our peculiar way of thinking, through his utter ignorance of what he ought not to have been ignorant, when he aſſumed the character of our cenſurer, he has not been able to account for what he ſaw or heard. Following therefore the lead of many other impertinent travellers who had preceded him in the tour of Italy, he fell upon us in a moſt brutal manner; reviled our huſbands for a pretended infamous acquieſcence in the general proſtitution of their wives; gave for indubitable that general proſtitution; and attributed to the Italians a downright ſyſtem of the moſt abominable immorality. Was any body to tranſlate this work into Italian, my countrymen would ſtrangely ſtare in reading ſo much illiberal abuſe and ferocious declamations on them and their manners, and many of our ladies would certainly wiſh him for a while under the tuition of ſome good exorciſt.

'There have been within theſe three centuries many ſuch accurate obſervers as Mr. Sharp, who have given accounts of Italy: but none of them have ever taken the leaſt notice of what I have here enlarged a little upon, except a Frenchman, of whom by and by; and Milton in his imperfect attempts to write Italian poetry, in which one may ſee, though confuſedly, that he had got a little glimmering of our peculiar notions about female beauty. Had he made any ſtay in Italy, and thoroughly maſtered the language, as he would have done in a little time, our Platonic conceits about love had certainly not eſcaped his ſagacity. As to the Frenchman, he is the anonymous author of a book entitled, *Memoires pour la Vie de Franſois Petrarque, tirés de ſes Oeuvres et des Auteurs Contemporains*, and printed at Amſterdam ſo late as 1764, in two volumes, quarto*.'

* See an account of the firſt vol. of this work in the Appendix to our 35th volume.—The ſecond vol. is now printed, and we propoſe to give an account of it in our next Appendix.

The

The Italians, Mr. Baretti tells us, know how to make a difference between an ordinary woman and a polite lady, to whom they ſurrender their hearts. The one, he ſays, is a mere woman, who may remind them of the common calls of nature: but the other is a ſublime being; a divine ſovereign of the thoughts; an object of the greateſt reverence, never to be approached but as an angel clad in human form.—He concludes his eighth chapter in the following manner:

'Had Mr. Sharp been acquainted with our language and poetry, theſe parts of our character, inſtead of exciting his reſentment, would only have made him ſmile: inſtead of running, in a moſt outrageous manner, againſt our cicisbeos, who in civil language we call *cavaliers*, and againſt our cicisbeas, whom we term *damas*, he would only have had the pleaſure of diſplaying his wit, and would have made his countrymen laugh, not at the deformity of our vices, but at the childiſhneſs of our conceits. And yet this had not totally debarred him from falling very ſarcaſtically upon many of them, who, forgetful of their anceſtors ways, and their methods of adoring the fair, carry on the moſt lawleſs paſſion under the deceitful veil of guiltleſs friendſhip; ſheltering themſelves under the ſhade of Platonic bowers, which ought to be for ever ſacred to innocence and purity.

'But while I am honeſtly telling Mr. Sharp all I know of this part of our conduct, of which I certainly muſt know more than he, having myſelf been, in my bright days, both a cicisbeo and an humble imitator of Petrarch's poetry; and while I ſet open a new door for him to ruſh forth and diſcharge his ſpleen at the immorality of the higher order amongſt us; let him ſtill keep in mind, that the failings of an inconſiderable number of individuals are never to be conſidered as national corruption; and that a ſmall helliſh gang of Engliſhmen, who once cut off the head of one of their ſovereigns, conferred no right upon foreigners to call the collective body of this loyal nation a ſet of fanatical regicides.'

If this account of *cicisbeiſm* does not ſatisfy our Readers, it will at leaſt amuſe and entertain them. The Italian ladies and gentlemen themſelves, we apprehend, how much ſoever they may be pleaſed with their countryman for the zeal and ingenuity he has ſhewn in vindicating their characters, will ſcarce be able to forbear ſmiling at his *Platonic* ideas. Mr. Sharp tells us that the generality of ladies in Florence have each of them *three cicisbeo's*, the cicisbeo of dignity, the cicisbeo who picks up the gloves and the fan when the lady drops them, and the ſubſtantial cicisbeo. Now, if we are not miſtaken in our opinion of the fair ſex, the Italian, German, Engliſh, or any other ladies, would prefer a good SUBSTANTIAL cicisbeo, to the moſt pure, refined, and *unſubſtantial* Platonic lover in the univerſe.

[*To be continued.*] R.

The

The Hiſtory of England from the Revolution to the Acceſſion of the Brunſwick Line. By John Wilkes. 4to. 2s. 6d. Almon.

THE name which appears in the title-page of this work, makes it neceſſary, before we diſcuſs the merits of it, to obviate the prejudices, which, in the minds of ſome perhaps, may be created by a precipitate and undiſtinguiſhing zeal.

When once a citizen, for any real or ſuppoſed ſervices to the public, has, by the popular opinion, been exalted to the rank of a *patriot*, he immediately is endowed with every moral virtue, every human accompliſhment; in ſhort, he is held ſacred in every capacity: for the people can ſee no imperfection in the idol of the day.

We beg leave to remind our Readers, however, that it becomes us to diſtinguiſh between the *citizen* and the *hiſtorian*. Should we ever ſo readily incline to rank Mr. *Wilkes* with an *Hampden*, or a *Sidney*, yet it does not follow that we ſhould allow him to be equal to a *Livy* or a *Tacitus*.

Let no one therefore, from any ſtrictures in the courſe of this article, draw any inference with regard to our ſentiments of Mr. Wilkes, or the cauſe which has rendered his name ſo popular. It is not for us, on this occaſion, to inquire, whether the enthuſiaſm of his friends, or the inveteracy of his enemies, has the better foundation. Perhaps the extravagance of either party, allowing for their different opinions and perſuaſions, may in ſome degree be juſtified; for it is certain, that public zeal can ſcarce be too warm in favour of the glorious patriot who ſteps forth at the hazard of his *perſon* and *property*, to reſcue his country from any grievous acts of tyranny and oppreſſion: on the other hand, public deteſtation cannot be too violent againſt the deſperate incendiary, devoid of *principle* as of *property*, who enkindles the flames of civil diſcord, with a view to repair a fortune, ruined by the various modes of profligacy and profuſion.

Wide as the diſtance is between theſe two characters, it is not always obvious and perceptible. As men's *motives* are often inſcrutable, we muſt frequently determine their merit from the *effects* of their conduct: and ſo ſupremely eſtimable are the bleſſings of freedom, from whatever hand they flow, that even the *accidental* or *involuntary* INSTRUMENTS of public liberty, have ſeldom failed to receive marks of public diſtinction. Many have been adored as patriots, who have only affected to be the champions of liberty, becauſe they were refuſed admittance among the coadjutors of oppreſſion.

It has ever been our wiſh and our endeavour to inculcate and diffuſe the true *revolutional principles* of national freedom. But we ſhould ill diſcharge our duty as reviewers, if, becauſe a hardy champion eſpouſes, or profeſſes to eſpouſe thoſe principles, we ſhould therefore ſuffer our judgment to be biaſſed in his favour as a writer.

Having

Having premiſed thus much, we take our leave of Mr. *Wilkes*, and proceed to ſpeak of the *Hiſtorian.*

Though this publication is, in the title-page, called a hiſtory of England, yet it is to be obſerved, that the ſheets before us contain no more than the *introduction*; which, being intended as a ſpecimen of what is to follow, is generally the moſt laboured and accurate part of a literary performance.

The firſt line of the introduction opens at once into the heart of the ſubject. 'The *revolution*, ſays our Hiſtorian, is the great æra of Engliſh liberty. From this moſt auſpicious period, freedom has made a regular, uninterrupted abode in our happy iſland. The rights of the crown and the people were then expreſsly aſcertained, and acknowledged by the three branches of the legiſlature. The diſputes of prerogative, of privilege, and of liberty ſubſided. The public attention was called to different objects, to the variety of changes made in the interior part of government, and to the remarkable events on the continent, for after the new ſettlement at home, the nation began again to look abroad, and to reſume its natural weight among the powers of Europe.'

This is a very looſe and inaccurate account of the great æra in queſtion. A reader, but little acquainted with the hiſtory of thoſe times, might conclude from hence, what indeed many ſuperficial writers have affirmed, that at the revolution there was a formal convention between the king and the people, in which all the rights on each ſide were particularly ſpecified, and agreed to be the meaſure of dominion on one hand, and of ſubjection on the other. But whoever reads the *declaration*, or, as it is uſually called, the *bill of rights*, will find that it only contains an enumeration of ſome particular uſurpations in the late reign, and then goes on to vindicate and aſſert the rights of the people, ſo far only as they were infringed by thoſe uſurpations. The title of the act indeed is *general:* it is ſtiled, 'An act declaring the rights and liberties of the ſubject, and ſettling the ſucceſſion of the crown.' But the body of the act, as has been ſaid, is reſtrained to *particulars:* and God forbid that the rights of Engliſhmen ſhould be meaſured by ſo ſcanty a ſcale. It was very natural however for our patriotic forefathers at the revolution to guard immediately againſt thoſe oppreſſions they had ſo lately experienced. If they did not carry their attention farther, it ſhould not be imputed to their want of foreſight, or to their want of good-will to poſterity. The criſis was very delicate, and required diſpatch. It was better to leave ſome claims undetermined, than to loſe an opportunity of regaining the invaluable rights they aſſerted. But certain it is, that the reciprocal rights of the crown and the people were ſo far from being *expreſsly aſcertained* at that time, that many claims of the higheſt importance remain ſtill undefined: of which our Hiſtorian,

rian, from ſome remarks in the ſubſequent pages of this introduction, ſeems conſcious. Some of theſe undetermined rights are enumerated in a late hiſtory by Ralph, and many more might be added to thoſe there ſpecified, did the limits of an article allow us to enter into ſo wide a diſquiſition.

As to the rights of the crown, the act in queſtion is ſilent about them: it concerns only the rights of the ſubject. The rights of the crown were no where at this period, as our Hiſtorian ſuppoſes, 'expreſsly *aſcertained* and *acknowledged* by the three branches of the legiſlature. Thoſe rights are defined by the common law of the land, and by very ancient ſtatutes declaratory of that law:' and our Hiſtorian will ſcarce be abſurd enough to contend, that to condemn the uſurpations of the crown, and to aſcertain the rights of the crown, is one and the ſame thing.

Our Hiſtorian however not only ſeems to err with reſpect to principles, but to be miſtaken with regard to facts, or he would never have affirmed that the diſputes of prerogative, of privilege, and of liberty, ſubſided at the revolution. Every man's reading, we might ſay every man's recollection of what has paſſed in his own time, will enable him to confute this aſſertion. Many warm conteſts, ſince then, have been carried on concerning points of privilege and *national liberty*; ſome of them ſo recent that we forbear to mention them. We ſay *national liberty*, becauſe we ought carefully to diſtinguiſh between that, and the liberty of individuals, with which it is often confounded. Tho' an individual ſhould be unjuſtly reſtrained of his liberty, yet if the reſtraint is not authorized by law, if the injured has a legal remedy againſt the aggreſſor, national liberty, which is nothing more than a freedom eſtabliſhed by law, is nevertheleſs ſecure, notwithſtanding the injury offered to the particular.

Should we however be diſpoſed to forgive our Hiſtorian for running counter to uncontroverted principles and undoubted facts, yet how ſhall we pardon him for contradicting himſelf? In the very firſt ſentence which has fallen from his pen, he has told us that ſince the revolution, 'Freedom has made a regular *uninterrupted* abode in our happy iſland.' Yet, in page 20, he ſeems of a different opinion, for he there ſays, 'our preſent political liberty owes its very exiſtence indeed to the *revolution*, but we may *juſtly* regard its *continuance as too precarious*, its *ſecurity as ill eſtabliſhed*' Again, p. 37, he once more alters his mind, and recurs to his firſt propoſition. He there tells us, that 'from the *revolution*, the ſovereign and the ſubject have *continued firm* to a *free* and well-tempered monarchy, built on the baſis of public liberty.'

What ſhall we conclude from this ſee-ſaw of ſentiment? One while we are told that our freedom is *regular* and *uninterrupted*: then

then we are frightened out of our wits with the impending dangers of a *precarious* criſis, and *ill eſtabliſhed ſecurity:* afterwards we are bidden to take heart again, for that all is *firm* and *free.* This is really playing at croſs-purpoſes: and we know not what opinion to form of a writer, who unluckily diſcovers that he has no ſettled opinion of his own.

From what follows, our Hiſtorian ſeems to be no better inſtructed with reſpect to the periods when liberty exiſted, than he is acquainted with the true nature of liberty itſelf.

'At the period of the revolution, ſays he, the ſpirit of liberty was very high in the nation. It had been riſing from the beginning of the reign of James I. During the whole life of Queen Elizabeth, a ſeries of the moſt intereſting events had engaged the attention of the public. Frequent ſtruggles even for the independency of England, numerous, as well as envenomed and bloody diſputes, about theological tenets, had ariſen, that men were not at leiſure to go nicely into the queſtions of civil government, and the rights of prince and people, nor did the conduct of the ſovereign give any alarm to he nation of [the] danger of their laws and liberties. Rapin obſerves, *that the Engliſh were in the reign of Queen Elizabeth the happieſt people under the ſun.* He adds the reaſon; it is not from the glory the Engliſh name then had through the world, it is from a more ſolid and important cauſe, becauſe *they ſaw no deſigns upon their liberties, nor any infringement on their privileges encouraged*; ſuch juſt ideas of the true political happineſs of a great nation had that ſenſible Frenchman acquired in this country.'

With all due deference however to this ſenſible Frenchman, and to our ſenſible Compatriot, we muſt beg leave to differ from them. Though ſeveral peculiar circumſtances in the character and fortune of Elizabeth concurred to render her popular, yet we are perſuaded that the imperious blood of her father flowed in her veins, in the full tide of tyranny. Witneſs many of her ſpeeches to the parliament, couched in the ſtrongeſt terms of eaſtern deſpotiſm; and what is more convincing, witneſs the many arbitrary and oppreſſive acts of her reign, which are recorded by Rapin himſelf. Even according to his authority, it was in her reign that the *court of high commiſſion* was inſtituted, and that eccleſiaſtics were forbidden to preach without licence under the great ſeal. It was in her reign that the unhappy *Catharine Gray*, though big with child, was committed to the Tower, for no other offence than that of a clandeſtine marriage with the Earl of *Hertford:* and that the unfortunate earl, for preſuming to acknowledge her as his wife, was condemned to the ſame fate. Their marriage being afterwards declared void, their impriſonment was nevertheleſs continued, and the unfortunate earl having found means to viſit his wife, their intercourſe was diſcovered:

vered: whereupon he was accuſed of three capital offences, namely, of having broken his priſon; of having defiled a princeſs of the blood; and of having had commerce with a wife, from whom he had been legally divorced; for each of theſe moſt enormous crimes, he was fined 5000l. Sterling: and was not releaſed from his impriſonment, till by a public inſtrument he renounced his wife, who was ſtill barbarouſly detained in priſon, where ſhe expired.

What ſhould we pronounce of ſuch proceedings in our days? Would any one be hardy enough to ſay that theſe were no infringements of the public liberties and privileges? Not to mention the grievous monopolies which were granted in her days, ſome of which indeed ſhe condeſcended to recall on the remonſtrances of the commons. In ſhort, her reign was diſgraced by the moſt flagrant inſtances of tyranny and cruelty; though it is true ſhe had the art of rabble-driving, and gained the plaudits of the populace, by certain love tricks, as Harrington calls them, which paſſed between her and her people.

But popular princes, or popular miniſters, have often proved the moſt dangerous enemies to liberty. Brilliant or inſinuating qualities eaſily beget the confidence of the people; and their zeal makes them acceſſary to their own undoing. Allow them the privilege of ſaddling themſelves, and any one may ride them till they faint. In truth, it was during the reign of Elizabeth, that the foundation was laid of many of thoſe extravagant prerogatives, which were claimed by her ſucceſſors, and occaſioned thoſe civil commotions, which for a time totally ſubverted the rights of the people, and produced alternate modes of uſurpation.

Our Hiſtorian's reflections on the two ſucceeding reigns of James I. and Charles, are juſt and well collected, though they do not throw any new lights on the ſubject. Nevertheleſs, we cannot ſubſcribe to his ſentiments, when he declares, ſpeaking of the diſputes between Charles the Firſt and his parliament, that 'the ſtate-papers we have of the king are in ſtile and compoſition infinitely ſuperior to thoſe of the parliament.' There is indeed more of affected antitheſis, and a greater diſplay of ſchool logic in the king's; but there is not that ſtrength and energy of thought, nor that dignity of expreſſion, which diſtinguiſhes thoſe of the parliament. We agree with him, however, in the following obſervations:

'Charles I. was himſelf an elegant writer of proſe, though the moſt wretched of all poets, even of the royal line; an accompliſhed private gentleman, poſſeſſing a fine taſte in the polite arts, and all the virtues of a good Chriſtian, but no one quality of a great prince. Scarcely any writing of importance appeared on great and general principles, till Cromwell's power ſwallowed up every thing, and gave a temporary calm to the nation.

Milton then publiſhed his Defence of the People of England, and other valuable tracts. It was not however till the period between the *reſtoration* and the *revolution* that men began to ſcrutinize accurately into the rights of the church and monarchy, to examine the foundation of civil government, and to ſound the depths * of political ſociety.'

He then proceeds to obſerve, that—'This ſpirit of enquiry, the remembrance of the regular tyranny of the whole Stuart line, and the immediate violence of James II. gave us the *revolution*. The court in the reign of Charles II. had wound up the prerogative to the higheſt pitch. The nation was ſo tired of the civil war, that for a long time they were diſpoſed to ſubmit quietly to the manifeſt incroachments of the crown. The act for the attainder of the regicides declared, "that by the undoubted and fundamental laws of this kingdom, neither the peers, nor the commons, nor both together, in parliament, or out of parliament, nor the people collectively or repreſentatively, nor any other perſons whatſoever, ever had, hath, or ought to have any coercive power over the perſons of the kings of this realm." Former parliaments had however in a ſolemn manner depoſed Edward II. and Richard II.'

This reflection on the paſſage of the act above cited is, in our judgment, very weak. It was to no purpoſe for our Hiſtorian to declare that parliaments *had* exerciſed ſuch a power, which the act tacitly admits; being framed to condemn thoſe, and ſome more recent, inſtances of the kind. He ſhould have endeavoured to prove that caſes may ariſe in which ſuch a power *ought* to be exerciſed. Wherever a truſt is committed, they who delegate it, muſt certainly have a remedy againſt thoſe who infringe it to their prejudice; and of this remedy, which is founded on reaſon and nature, they cannot be deprived by any law whatever. But the nature of the remedy, depends on the terms of the truſt. If a truſt is committed to one *ſimply* and *abſolutely*, he alone is reſponſible for the violation of it. But if it is *limited and qualified*, that is, if it is to be executed by him, according to the advice of others, there the principal truſtee may or may not be reſponſible. For inſtance, if in any conſtitution it ſhould be a maxim that the king can do no wrong, becauſe he is preſumed to act with the advice and concurrence of a ſtanding council; if the very ſpeech which he pronounces with his lips, ſhould not be conſidered as his own ſpeech; certainly a king ſo limited, cannot be perſonally reſponſible for any breaches of the conſtitution which may enſue from his having acted in purſuance of the limitations preſcribed: and they

* To ſound the depths of ſociety is a figurative expreſſion, bordering on the bombaſt.

only

only are anſwerable by whoſe advice ſuch violations were made. But ſhould ſuch a king be guilty of any infringements, by acting againſt the advice of his council, or without their advice, then indeed he may become reſponſible himſelf.

Our Hiſtorian, after taking a ſhort view of the reign of Charles the Second, and of his bigotted brother, proceeds to ſpeak of our great deliverer, *William* the Third.

'The ſtate of foreign politicks was totally changed, when the ſtadtholder of Holland was become king of England. He had been bred in a perſonal hatred of Lewis the 14th. Beſides his reſentment of the wrongs his country had ſuffered, and all the wanton cruelties of Luxemburgh's forces at Bodegrave and Swammerdam, which were freſh in men's minds, he was foured by the ſeizing his patrimonial principality of Orange. He ſeemed to have adopted as the favourite paſſion, and the darling purſuit of his life, the humbling the French king, and the ſetting bounds to that uncontrouled ambition, which had uſurped on every feeble neighbouring ſtate, threatened the total deſtruction of his native provinces, and drenched Europe with blood. The hatred which the Prince of Orange bore to Lewis the 14th made him embrace with warmth every poſſible expedient to detach from France her old allies, and to create her new enemies. With this view he held out to the Duke of Hanover the bright object of the crown of England, in order to detach him from the alliance of France. A plan ſo well laid could not fail of ſucceſs. The Duke, and the Elector of Bavaria, had been on every occaſion the moſt firm and zealous friends of that crown among the numerous princes of the Germanic body. This happy converſion of the houſe of Hanover to the common cauſe of liberty in Europe againſt the ambition and tyranny of France, we owe entirely to our great deliverer, who knew mankind perfectly well.'

Again he obſerves, that—'the nation in general was diſpoſed to ſecond the views of William III. and the greater part of the powers on the continent appeared eager to join againſt a prince, whom they beheld with jealouſy and fear. Boileau in his public *Remerciment à Meſſieurs de L'Academie François* calls the Prince of Orange *cet opiniatre ennemi de ſa gloire (de Louis XIV.) cet induſtrieux artiſan de ligues et de querelles, qui travelloit depuis ſi long tems à remuer contre lui toute l'Europe.* This was in 1684, and Boileau was always known to ſpeak the court language of Lewis the 14th.'

It is ſomewhat extraordinary that our Hiſtorian ſhould waſte ſo much time in endeavouring to prove, what no one the leaſt acquainted with hiſtory ever doubted, that William had conceived a hatred againſt Lewis the 14th. But ſuppoſing any

doubt of this kind to have exiſted, what ſhall we ſay of our Hiſtorian's judgement, who quotes Boileau, a poetical court paraſite and penſioner of Louis, to prove an imputation againſt William, the avowed enemy of his ſovereign and patron! If our Author means, in other inſtances, to found the truth of his hiſtory on no better authorities, we fear that it will be numbered among the lying legends.

It might have been added however, that William, as king of England, acquired a new motive of enmity to Lewis the 14th, on account of the protection and encouragment he afforded to James, in whoſe vacant throne William was happily ſeated by the concurring ſuffrage of a free people.

'The Engliſh, our Hiſtorian proceeds to obſerve, now regarded with a favourable eye the republick of Holland. Their late deliverance from popery and ſlavery was attributed in a good degree to the Dutch troops, which the ſtates had lent the prince of Orange. The ſenſe of ſo important a ſervice was univerſally acknowledged; both parliament and people ſhewed their gratitude to theſe foreign officers and ſoldiers, who ſpread through the nation a terror and hatred of the French arms and councils.'

Inſtead of citing authority for that which needed no proof, we wiſh our Hiſtorian had been kind enough to have informed us where he met with theſe hitherto unheard of inſtances of the gratitude of the parliament and people to the Dutch troops. He muſt ſurely have had acceſs to ſome private cabinet, and have diſcovered them in ſome choice manuſcript, which has not yet reached the public eye. But it was unkind of him to raiſe our curioſity by this general aſſertion, and not gratify us with a ſingle particular: eſpecially as all the hiſtories and memoirs hitherto publiſhed, ſpeak a different language. As far as we have been able to collect, their conduct in this reſpect did not bear the leaſt appearance of gratitude, unleſs it could be deemed grateful, to turn the poor Dutchmen out of the kingdom, after they had done all the ſervice they could.

It is well known, that when the parliament had under conſideration the reduction of the army, William ſtrongly oppoſed its being brought to ſo low a ſtate as they meant to reduce it: and finding he could not prevail, he at laſt earneſtly deſired that he might be allowed to retain his Dutch guards. But even this was denied him. William, on this occaſion, thought himſelf ſo little indebted to the gratitude of the parliament, &c. that he propoſed, in a fit of diſguſt, to have quitted the kingdom: and had actually with his own hands penned a ſpeech, which he intended to have addreſſed to the parliament before his departure.

parture. As this ſpeech has never been publiſhed, that we know of, a copy of it is ſubjoined in the note underneath *.

We paſs over our Hiſtorian's reflections reſpecting the numerous bodies of ſectaries, and their treatment after the revolution, ſince they have in ſubſtance been made by other writers, in our opinion, with greater weight. We proceed therefore to take notice of his ſentiments in juſtification of the revolution.

'James II. was plainly the aggreſſor. By his violent conduct he left the people no poſſibility of a legal redreſs according to the forms preſcribed by the law and the conſtitution. The parliament could not even meet without his previous writ of ſummons. In ſuch a caſe, and in every other where the laws are ſilent, recourſe muſt be had to the great maxim of all governments, the preſervation of legal eſtabliſhment.'

Either we do not underſtand theſe ſentences, or they are full of abſurdity and inconſiſtency. How can recourſe be had to the preſervation of *legal eſtabliſhment*, where there is no poſſibility of a *legal* redreſs according to the forms preſcribed by the law, and in a caſe where the *laws are ſilent?* We muſt confeſs that this is a ſubtlety far beyond our comprehenſion. We may add, that we underſtand the great maxim of all governments to be the *ſalus populi*, but this is not always to be ſecured by preſerving the *legal eſtabliſhment*, which in many countries is directly oppoſite to the *ſalus populi*.

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* *Copie d'une Harangue de Roy Guillaume.*

"Je ſuis venu ici dans ce royaume au deſir de cette nation, pour la ſauver de ruine, et pour preſerver votre religion, vos loix, et libertes; et pour ce ſujet j'ay été obligé de ſoutenir une longue et onereuſe guerre pour ce royaume, laquelle par la grace de Dieu et la braveure de cette nation eſt a preſent terminée par une bonne paix, dans laquelle vous pourriez vivre heureuſement, et en repos ſi vous vouliez contribuer a votre propre ſeureté ainſique je vous l'avois recommandé a l'ouverture de cette ſeſſion. Mais voyant au contraire que vous avez ſi peu d'egard à mes avis, et que vous ne prenez aucun ſoin de votre ſeureté, et vous expoſez à une ruine evidente, vous deſtituant des ſeules et uniques moyens pour votre defence, il ne ſeroit pas juſte ou raiſonable que je fuſſe temoin de votre perte ne pouvant rien faire de mon côte pour l'eviter, etant hors d'etat de vous defendre, et proteger, ce qui a été la ſeule veüe que j'ai eu en venant dans ce pais. Ainſi je dois vous requerir de choiſir et me nommer telle perſonne que vous jugerez capable auquel je puiſſe laiſſer l'adminiſtration de gouvernement en mon abſence; vous aſſurant que quoique je ſuis forcé à preſent de me retirer hors du royaume, je conſerveray toujours la meme inclination pour ſon avantage et ſa proſperitè, et quand je pourray juger, que ma preſence y ſeroit neceſſaire pour votre defence, je ſeray tout porte à y revenir et haſarder ma vie pour votre ſeureté comme je l'ay fait par le paſſé, priant le bon Dieu de benir vos deliberations, et de vous inſpirer ce qui eſt neceſſaire pour le bien et la ſeureté du royaume."

Our Hiſtorian's ſtate of the controverſy at the Revolution is ſhort and pointed, though perhaps not ſufficiently preciſe. The queſtion, ſays he, plainly was, Is the king of England an abſolute deſpotic monarch, whoſe will is law, whoſe prerogative is to diſpenſe with the penal acts of the whole legiſlature, and with all ſtatutes and charters, and are the people his ſlaves? or, Is the king of England a limited ſovereign, bound by the laws, and by a ſolemn oath to the nation to govern according to law, and are the people free, and entitled to various liberties and privileges as their birth-right? This was in reality the great controverſy. The king was almoſt ſingle in the firſt opinion. The nation ſeemed unanimous in the ſecond. Unfortunately for James II. the Scots joined the Engliſh on this important occaſion, and their conduct was ſtill more manly, noble and ſpirited. To pleaſe the tories and the high church party we loſt ourſelves in doubtful terms and ſilly queſtions of chicane; we were perplexed among ourſelves to prove that the king had *abdicated* and *deſerted*. The Scots ſpoke the language of a free people. They declared, that he had *forfeited* the crown. Both nations reſolved to aſſert their freedom, and of conſequence to exclude for ever a Prince, who it was plain would be perpetually a principle in the ſtate to ſap and undermine the public liberty.'

The compliment which the Hiſtorian pays the Scots on this occaſion is, in our opinion, miſplaced: and though we are unwilling to impute it to *partiality*, yet we are inclined to ſuſpect that it may proceed from *policy*. Our Hiſtorian is conſcious, and we all know that our countrymen on the other ſide of the Tweed have of late been treated with a great deal of illiberal abuſe, and licentious ſcurrility, and that great pains has been taken to diſſolve the *Union*, which good policy and mutual intereſt have cloſely cemented. If by this conciliating eulogium he meant to heal the breaches which have been made by the baſe efforts of thoſe who have fomented diviſions to promote their private views, his motive is to be applauded, though we cannot commend the ſentiment; for in our judgment the language uſed on this ſide the Tweed was the moſt diſcreet and judicious: and we will give our reaſons.

Had the Patriots who formed the Convention of Eſtates in thoſe days declared the Crown to have been *forfeited*, every one ſees that one of the eſtates of the kingdom being annihilated, the conſtitution would conſequently have been *ipſo facto* diſſolved. The reſult of which muſt have been that the people at large would have had a right to have eſtabliſhed any form of government, which their fancy or particular intereſt might lead them to adopt. Various ſpeculative and impracticable ſchemes would have been propoſed, and the nation would have been harraſſed by

by ſucceſſive changes of uſurpation as it was after the decollation of Charles. The event probably would have been the ſame, and the diſorders and calamities of which an abſolute diſſolution might have been productive, would in all likelihood have paved the way for the *Reſtoration* of the fugitive king.

But the Convention acted wiſer. They declared the procedure of the king as a caſe only tending to diſſolution, they adjudged it an *abaication*, and conſidered the *political capacity* of the king, as one of the three Eſtates, ſtill ſubſiſting, though the throne was vacant. By this prudent conduct they preſerved the form of the conſtitution entire, and we eſcaped the fatal conſequences which might otherwiſe have enſued here, and which would probably have followed in Scotland, had it not been been for their intimate connection with England.

What remains of this Introduction is little more than common-placed declamation in praiſe of liberty, which, ſays our Hiſtorian, was the direct, avowed principle of the Engliſh at the Revolution, as much as the Romans at the expulſion of the whole family of the Tarquins. He then tells us what *Tacitus* has ſaid, and what *Monteſquieu* has ſaid on the ſubject, and the work concludes as it begun like the ſcholaſtic exerciſe of a young academician.

Upon the whole, we are ſorry to obſerve that this Writer ſeems to be ſhamefully deficient in the requiſites of an hiſtorian. As ſuch his knowledge appears to be extremely limited, and his judgment precipitate. As to the ſtyle of the work, it is in general eaſy, and here and there lively; but it has not the energy nor dignity of hiſtoric compoſition: add to this, that it is now and then incorrect and even ungrammatical *. If our Hiſtorian conſults his reputation, he will proceed no farther, but turn his pen to lighter ſubjects, better ſuited to his ſprightly talents. Let him write ——— in few words, let him write any thing, but HISTORY.

* The following ſentence is not ſtrictly grammatical—" The Houſe of Stewart had enjoyed ſo great revenues, that with a little œconomy they *would have been* ſufficient *to continue* the government without any application to parliament. **R—d.**

Syntagma diſſertationum quas olim auctor doctiſſimus Thomas Hyde, S. T. P. ſeparatim edidit. Acceſſerunt nonnulla ejuſdem opuſcula hactenus inedita; necnon de ejus vita ſcriptiſque, prolegomena. Cum appendice de lingua Sinenſi, aliiſque linguis orientalibus, una cum quamplurimis tabulis Æneis, quibus earum characteres exhibentur. Omnia diligenter recognita a Gregorio Sharpe L. L. D. Reg. Maj. a Sacris. Templi Magiſtro. SS. R. et A. S. Volumina duo. Quart. Oxonis,

Oxonis, e typographio Clarendoniano. Sold by Payne in London. 1l. 11s. 6d. ſewed. 1768.

IT is well known that Dr. Hyde was one of the greateſt oriental ſcholars which this, or any other, nation has produced. His knowledge, in particular, of the Perſic language, wherein he appears to have excelled all his cotemporaries, qualified him to write his curious and elaborate work *De Religione veterum Perſarum*, which has extended his reputation through the whole learned world, and will be a laſting monument of his immenſe erudition. This valuable treatiſe having become ſcarce, a new and elegant edition of it was given, ſome few years ago, from the Oxford preſs; from which circumſtance Dr. Sharpe became deſirous that the remaining pieces of that Author which had already been ſeparately printed, together with ſuch as were ſtill only in manuſcript, might be collected together, and publiſhed in a manner that would do honour to Dr. Hyde's name and memory. It will be allowed that no perſon could be found, better qualified for the undertaking than Dr. Sharpe, whoſe peculiar ſkill in all the ancient eaſtern tongues is well known: and he has been enabled to carry his deſign into execution, by the munificence of his majeſty, obtained by the means of Lord Bute, for which reaſon the firſt volume is dedicated to that nobleman.

Our learned Editor's *Prolegomena* contains an account of the life and writings of Dr. Hyde; intermixed with ſeveral particulars relative to the ſtate of oriental literature in this country, and the perſons who applied to it, in the laſt century. Dr. Sharpe had, it ſeems, formed a deſign of writing a work which ſhould be entitled, *Anglia Orientalis*; and, from the proofs he has here exhibited of his fitneſs for it, we cannot but regret that he has laid it aſide. His intention was, to uſe his own words, *Hiſtoriam literaturæ Orientalis conſcribere; atque adeò ſcriptiones, quæ in ſuo genere erant præſtantiſſimæ, quæque paſſim in bibliothecis neglectæ jacuerunt ſimul et ſcriptorum celebriorum nomina commemorare; et quidem eo conſilio ut Orienti primævus literarum honos conſtaret, noſtriſque hac in parte ſtudiis nova quædam commendatio accederet.*

Among other things which we meet with in the *Prolegomena*, Dr. Sharpe informs his readers that he has found the Coptic language to be of great ſervice in explaining certain expreſſions of ſcripture. Inſtances of this kind occur in the name that was given by Pharaoh to Joſeph, and in the name of Pharaoh itſelf, which was common to the kings of Egypt. The name of Moſes is likewiſe Egyptian, ſignifying, *preſerved from the water*; and it may be conjectured that the *Bemoth*, or, as it is uſually called, the *Behemoth*, of the book of Job, is of the

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ſame original. It ſeems to be compounded of two words which ſignify water, and horſe; ſo that its derivation remarkably verifies the opinion now generally admitted among the beſt critics, that the behemoth is the hippopotamus, or the river horſe.

The firſt work of Dr. Hyde, in this volume, is his edition of the *Tabulæ Long. ac Lat. ſtellarum fixarum, ex obſervatione Ulugh Beighi*, with a tranſlation and commentary. Ulugh Beigh was the grandſon of the famous Tamerlane, or Timur, and was himſelf a very powerful prince, being poſſeſſed of the countries that are ſituated on both ſides of the river Oxus. Dr. Hyde, in his preface, has given ſome account of Timur and his deſcendants, and eſpecially of Ulugh Beigh, the author of the Tables. At the end of the commentaries, are added, *Mohammedis Tizini tabulæ declinationum et rectarum aſcenſionum*, and an *Elenchus nominum ſtellarum*.

The next treatiſe is, *Itinera mundi, ſic dicta, nempe coſmographia, auctore Abrahamo Peritſol*, with a Latin verſion and notes. There are many things in Peritſol's *Itinera* that are worthy of attention; and Dr. Hyde's notes contain a number of criticiſms, diſquiſitions, and hiſtorical facts, the peruſal of which will richly reward the labour of the learned and inquiſitive reader.

To the *Itinera mundi*, ſucceeds the *Tractatus Alberti Bobovii, Turcarum Imp. Mohammedis Ilti, olim interpretis primarii, de Turcarum liturgia, peregrinatione Meccana, circumciſione, Ægrotorum viſitatione, &c.* This work gives an authentic account of ſeveral particulars relative to the Turkiſh religion, by an author who was well acquainted with the ſubject, and who was himſelf a Mohammedan, though by no means a bigotted one; and it is enriched, by Dr. Hyde, with annotations, which, however, are not very numerous or long. Subjoined to Bobovius, and which concludes the firſt volume, is the Doctor's *Caſtigatio in angelum à ſancto Joſeph, aliàs dictum* De la Broſſe, *Carmelitam diſcalceatum, ſui ordinis in Iſpahan Perſidis olim præfectum.* This *De la Broſſe* had paſſed a ſevere cenſure on the Perſic verſion of the Bible, and the Latin tranſlation of it, in Walton's Polyglot, imagining the perſons concerned in it to be dead; but he received an ample chaſtiſement from Dr. Hyde, who had aſſiſted in the publication of that verſion, when under twenty years of age.

Dr. Sharpe has opened the ſecond volume of his edition of Hyde's Diſſertations with a dedication to Lord Baltimore, with regard to which it is proper to be obſerved, that it was printed ſome time before that nobleman had rendered himſelf ſo much the object of public attention; ſince, otherwiſe, it may reaſonably be ſuppoſed that the dedication would either have been

wholly omitted, or, at leaſt, that ſeveral expreſſions in it would have been greatly altered.

The firſt treatiſe by Dr. Hyde in this volume is his *Mandragorias, ſeu hiſtoria Shahiludii, viz. ejuſdem origo, antiquitas, uſuſque per totem Orientem celeberrimus. Speciatim prout uſurpatur apud Arabes, Perſas, Indos, et Chinenſes, cum earum gentium ſchematibus variis et curioſis, et militum Luſilium figuris imitatis, in occidente hactenùs ignotis. Additis omnium nominibus in dictarum gentium linguis, cum ſericis characteribus et eorundem interpretationibus et ſonis genuinis. Accedunt de eodem Rabbi Abraham Aben-Ezræ elegans poema Rythmicum: R. Eonſenior Abben-Jachiæ facunda oratio proſaica: liber deliciæ regum proſa, ſtylo puriore, per innominatum. Præmittuntur de Shahiludio prolegomena curioſa, et materiarum Elenchus.*

Next follows *Hiſtoria Nerdiludii, hoc eſt dicere, Trunculorum; cum quibuſdam aliis Arabum, Perſarum, Indorum, Chinenſium, et aliarum gentium ludis tam politicis quàm bellicis, plerumque Europæ inauditis, multò minus viſis: additis omnium nominibus in dictarum gentium linguis. Ubi etiam claſſicorum Græcorum et Latinorum loca quædam melius quàm hactenus factum eſt explicantur. Item explicatio ampliſſimi Chinenſium ludi, qui eorum politiam et modum perveniendi ad dignitates in aulâ regiâ exponit, et egregio ac perampla ſchemate repræſentat.*

Theſe two books upon the oriental games, conſtitute the principal part of the preſent volume, and are repreſented as having been written by Dr. Hyde at his leiſure hours. They are, however, if we except his grand work *De religione veterum Perſarum*, his chief performances, abounding with uncommon and curious learning, and muſt have been the reſult of no ſmall degree of labour. If any ſhould think that the ſubjects treated of are ſcarcely worthy to have ſuch extraordinary attention beſtowed upon them, it may be obſerved, that an acquaintance with the diverſions of particular nations tends to elucidate their manners and cuſtoms in other reſpects. Thoſe who are fond of the games here deſcribed will meet with the moſt ample entertainment, if they can but perſuade themſelves to paſs through the profund erudition by which this entertainment is conveyed.

We are next preſented with an epiſtle to Dr. Edward Bernard, *De menſuris et ponderibus Serum ſeu Sinenſium. Ubi etiam de ingenti illo muro qui apud eos, eorumque novo anno, necnon de herbæ* Cha *collectione ſuperſtitioſa. Omnium nomina exhibentur lingua Serica, ſubjunctis characteribus propriis.* This epiſtle is ſucceeded by a ſpecimen of Maimonides's *More Nevochim*, in Arabic and Latin; another of the hiſtory of Timur, in Arabic, Perſic, and Latin; and another of the firſt ſong of the divine poet Haphir, in Perſic and Latin; from which ſpecimens we have reaſon to wiſh that Dr. Hyde had executed his intention of publiſhing

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theſe works. Then ſucceeds an oration *De linguæ Arabicæ antiquitate, præſtantia, et utilitate*, wherein are ſome excellent obſervations upon the confuſion of tongues at Babel, part of which will, we doubt not, be acceptable to moſt of our learned Readers:

'*Quâ autem ratione facta eſt dicta diviſio ſeu confuſio, inter viros doctos de hac re diſquirentes, haud prorſus convenit. Omninò perperàm, me judice, exiſtimant, qui imaginantur linguarum confuſionem factum fuiſſe uni quaſi momento, unoque dei actu ſubitaneo. Fuit autem opus temporis: res lentè et gradatim proceſſit, et tandem* 100 *aut pluribus poſt diluvium annis completa eſt. Imo, talis linguarum confuſio ſpontè ſecutura eſt, quamvis non fuiſſet à Deo judicialiter inflicta. Deus autem omnia prævidens, et mentis humanæ prævitatem perpendens, rem acceleravit, et ſuo tempore ſuâque methodo facilè perficiendam curavit; idque initio ætatis patriarchæ Phalegh, cujus nativitas, juxta textum Hebræum, fuit centeſimo primo anno poſt diluvium, at, ſecundam verſionem Græcam, quingenteſimo primo. Quarum quidem computationum prior videtur eſſe verior, propter tres rationes.*'

The Doctor, having given his reaſons for preferring the Hebrew computations, goes on; '*His inquam rite perpenſis, me judice, ſatis manifeſtum eſt linguarum confuſionem inchoatam fuiſſe ante natum Phalegh, et ejus ætatis initio magnâ ex parte completam, circa* 100 *annis poſt diluvium; cum à parentibus ſic nominatus fuit in puritiâ, cum res eſſet penè peracta, quæ alias à parentibus prævideri non potuit. Hæc autem dicta confuſio non fuit univerſalis: nam pura puta lingua Hebræa in ſua puritate intacta et inconfuſa manſit inter Chami poſteros Cananeos ſeu Phœnices, qui primævam linguam Hebraicam integram et immutatem retinuerunt; quod etiam fecerunt multi ex Semi poſteris, et familiâ Abrahami, qui cum Cananiticis gentibus ſine interprete collocutus eſt.*

'*Deinde inter eos quibus contigiſſe videtur confuſio, ea non fuit totalis, ſed tantum partiolis ſecundum differentiam dialecticam, quæ facta eſt per migrationem et populorum à ſe invicem ſeceſſionem ac diſperſionem. Nam dum omnes ſimul habitarent, lingua manſit eadem. Sed factâ migratione et ſeceſſione, ſecuta eſt linguæ diviſio in varias dialectos, uti videmus in veteri linguâ Græca, et quoque in noſtro regno, ubi noſtrates in diverſis provinciis habitantes, pronuntiationem et voces et loquendi formulas à ſe invicem diſtinctas et diverſas habent. Et quò longius à ſe invicem à turri diſſitæ fuerant gentes, eò magis fuit linguæ ſeu dialecti diverſitas. Et hoc plane conſtat: quia illæ linguæ quæ erant prope Babelis turrim (Scil. Chaldaica, Aſſyriaca, et Arabica) non erant, nec hodiè ſunt, adeò multum diverſæ à primævâ Hebraicâ. Exceptis autem eis qui ab initio primævam retinuerant, quò aliqua gens à turri remotior, eò etiam ipſius lingua à primævâ remotior; donec tandem remotiſſimarum gentium linguæ eſſent totaliter mutatæ per tam longinquam remotionem a primo centro.*

'*Quamvis*

'*Quamvis itaque linguarum confuſio in ſacrâ hiſtoriâ uſitatâ brevitate tradatur (ut aliquando ſolent longorum temporum intervalla paucis verbis) non tamen ita breviter facta eſt linguarum confuſio, ſed cum tempore et per hominum diſperſionem, uti ex ſacro textu colligitur,* Agite, deſcendamus et eorum ſermonem confundamus.—Et ſic Dominus diſperſit eos.—Et ceſſaverunt. *Nempe diſperſit eos, ut hac ratione eorum ſermo confunderetur; ut tum diſperſæ turmæ rurſus in eternum coaleſcere non poſſent ad ædificandum. Nam dictam diſperſionem ſecuta eſt linguarum confuſio, non autem præceſſit: et ab incæpto opere primò cohibiti ſunt per diſperſionem, et non aliter. Deinde diſperſio peperit linguarum diverſitatem, quæ ne rurſus unirentur vetuit, eos in diſperſione detinendo, quod junctim, quoque fecit eorum multiplicatio. Quæ doctrina forteſſis non ſit magis nova quam vera.*'

This doctrine, though new at the time in which it was delivered, hath ſince been embraced by ſeveral learned men; and, particularly, has been advanced by Dr. G. Sharpe, in his book on the origin of languages, many years before he had ſeen Dr. Hyde's oration.

Our Editor, to compleat the collection of Hyde's works, has added his *Commercium Epiſtolicum*, containing ſome letters written by Dr. Hyde himſelf, but chiefly ſuch as were ſent to him by Olearius, Boyle, Herman, Gronovius, and other eminent ſcholars of the laſt age.

The preſent publication is concluded with an appendix, by Dr. Sharpe, *De lingua Sinenſi, aliiſque linguis orientalibus una cum quamplurimis tabulis Æneis, quibus earum characteres exhibentur.* In this appendix, the Doctor has given a curious and uſeful account of the various helps that are to be met with, both at home and abroad, to the ſtudy of the Chineſe, the Tartarian, and ſeveral languages beſides, that are made uſe of in the eaſtern parts of Aſia. The following is the *Index tabularum ære inciſarum quæ ad calcem operis adjiciuntur.* 1. *Continens Pixidem nauticam Sinenſem, notas numerales, et ſemimenſium ſolarium nomina.* 2. *Ponderum et menſurarum, locorum et gentium apud Sinenſes; necnon Singalæorum menſium nomina.* 3. *Oratio dominica linguâ et charactere Sinenſi.* 4. *Symbolum apoſtolicum.* 5. *Verbum* ſum *in linguâ Sinenſi.* 6. *Figuræ et poteſtates characterum Tartarorum prout à diverſis ſcriptoribus variè exarati ſunt.* 7. *Inſcriptio libri Tatarici apud Sinenſes impreſſi. Autore P. Verbieſt.* 8, 9. *Elementa linguæ Brachmanicæ.* 10, 11. *Alphabetum Siamicum.* 12. *Alphabetum Singalæorum.* 13. *Alphabetum Telengarum.* 14. *Alphabetum Malabaricum, numerandi ratio et breve vocabularium.* 15. *Tabula chorographica totius imperii Sinenſis ex quâdam longè majore, nempe ſex pedes altâ, ab editore G. S. accuratè contracta.*

This compleat and valuable edition of all the works and remains of Dr. Hyde, his religion of the ancient Perſians excepted,

cepted, could not have been executed without coſting Dr. Sharpe an uncommon degree of labour; and we may venture to pronounce that the learned will deem themſelves not a little obliged to him for the laudable pains he hath taken, in order to do juſtice to an author who was an honour to his country. The additions that have been made by the Editor conſiderably increaſe the value of the undertaking.

It is intended that the profits ariſing from the preſent publication ſhall either be applied to the erecting of ſome monument to the memory of Dr. Hyde, or to the printing of oriental manuſcripts. The application of the money to the latter purpoſe will, we apprehend, be moſt ſuitable to the character which Dr. Hyde ſuſtained in life, and to the nature of his writings.

K—s

Remains of Japhet: being hiſtorical Enquiries into the Affinity and Origin of the European Languages. By James Parſons, M. D. Member of the College of Phyſicians, and Fellow of the Royal and Antiquary Societies. 4to. 1l. 1s. Davis, &c. 1767.

THE Author of this ſcientific work has divided it into twelve chapters.

In the firſt, this ingenious Writer ſeeks to eſtabliſh, by plauſible reaſons, his conjecture that the confuſion of tongues, at the frantic attempt of building the tower of *Babel* in the plains of *Shinar*, was not univerſal, or extended to all the inhabitants of the earth, but confined to the deſcendants from *Ham*, who had incurred the malediction of *Noah*; and that the progeny of *Japhet* and *Shem* had no ſhare in the folly, nor conſequently in the chaſtiſement of that folly, which fell on the ſubjects of *Nimrod* the ſon of *Cuſh*, and grandſon to *Ham*.

After a ſuccinct account of the different branches of *Ham* and *Shem* we have that of the iſſue from the eldeſt ſon of *Noah*, *Japhet*, with its migration from Armenia, which this Writer allows to have been the ſeat of the ark, and of *Noah*'s dominion. 'The ſons of Japhet (ſays he, p. 30.) are to be followed to the north-eaſt, north, north-weſt, and over all the weſtern parts of Europe.'

But it is more particularly the deſcendants from *Gomer* the eldeſt ſon of *Japhet*, and thoſe of his brother *Magog*, that are here the objects of diſcuſſion: the various migrations of thoſe two capital branches, with their ſubordinates, are briefly indicated, and propoſed to be reconciled with various texts of the ſcripture.

The northern countries of Europe, Dr. P. ſuppoſes to have been much ſooner inhabited by the deſcendants of *Magog* than the moſt ſouthern ones by thoſe of *Gomer*, owing, as he ſolves it, to the route they reſpectively took.

In

In the ſecond chapter, the Author will have it that the *Gomerian* branch gave its name to the *Cimmerii*, the *Cimbri*, *Coimbri*, with only ſuch a ſmall alteration as often allowably occurs in etymology. They had alſo, in proceſs of time, other names, ſuch as Celts, Galatæ, &c.

The *Magogian* branch, according to our Author, came to our iſlands ſomewhat earlier by the northern route, than the *Gomerians* from the ſouth; the latter he places in Britain, leaving Ireland more eſpecially to the *Magogians*.

The Author's opinion of our iſland's being the habitation of the Hyperboreans of Hecatœus, quoted by Diodorus Siculus, appears very ſolid, and concurs with that of other judicious authors of antiquity: the truth is, that all circumſtances of the deſcription conſidered, they could not well be any other. It was to Britain that the Author imagines the *Gomerians* did not find their way, till ſome time after Ireland had been diſcovered and peopled by the *Magogians* or *Scythians*, the northern emigrants.

The fourth chapter tends to explain certain names given to the deſcendants of *Japhet*, and ſome of thoſe of *Ham* by the Greeks, and to reconcile them with the names by which they were called by Moſes and the prophets; in which the Author has a quotation from Sanchoniathon, commented by Biſhop *Cumberland*, as related by his domeſtic chaplain Mr. *Payne*. It does not however appear a very juſt or conſequential ſuggeſtion that Sanchoniathon's fragment at once meant '*a profeſſed apology for idolatry, and that it contained a very open confeſſion that the Gods of the Gentiles had been all mortal men.*'

We have alſo here an additional account of various migrations of the primitive inhabitants, eſpecially of Greece; but, as his neceſſarily ſummary diſcuſſions on this matter admit of no extracts without recital of the whole, it would be injurious to the Author's theſis to offer here a maimed or defective view of them: ſuffice it to obſerve, that the drift of them is principally to eſtabliſh the primitive origin of the Greek tongue, from the various people, who made good their ſettlements in that country.

In the fifth chapter, the Author attempts to reconcile the hiſtory as contained in the poetical remains of the Iriſh *Filcas* or *Bards*, with other hiſtories, ſacred and prophane, and eſpecially with Sir Iſaac Newton. The *Pſalter* of *Caſhel*, which begins his genealogy from *Magog* the ſon of *Japhet*, is quoted as an authentic record: but there are men of learning who deny it any great authority for its antiquity, which it ſeems, was no higher than the tenth or eleventh century: and as to the 'amazing agreement' of the Iriſh bards with Holy Writ, which is much inſiſted on by our Author, there are others who account for

for it by aſcribing this ſimilarity to their copying, not to their concurring with, the ſcriptures.

This charge however, even were it true, can only affect the more modern *Filcas* or *Bards*, ſome of whom have made a moſt wild unaccountable mixture of hiſtorical truth and fabulous fiction. But what the Author adds of the antiquity of the Druids of both Britain and Ireland being much ſuperior to that of the Greek mythologers, is demonſtrably true. They were, as he juſtly expreſſes it, 'the original ſages of Europe.'

But when he adds, 'that the Druids of all Europe grew into ſuch power and aſcendency over the minds of the people, that even the *kings* themſelves paid an implicit ſlaviſh obedience to their dictates, inſomuch, that their armies were brave in battle, or abject enough to decline even the moſt advantageous proſpects of ſucceſs, according to the arbitrary prognoſtics of this ſet of religious tyrants; and their deciſions became at laſt peremptory in civil, as well as in the affairs of religion.'—Does the learned Author here enough conſider, that the Druids were not only the theologers of the greateſt part of Europe, but originally the guardians and adminiſtrators of the laws made by the people; while the northern kings were, from the firſt, nothing more than elective generals, and conſequently ſubordinate to the civil adminiſtration, which was intirely, according to the primitive inſtitution, in their hands. They governed their kings much as the *Ephori* of Sparta did theirs. Their power was not an uſurpation but a right.

It is then as far from a juſt compliment as it is from hiſtorical fact, that what this Author calls a ſlaviſh conceſſion *never* prevailed in Britain or in Ireland. Nothing can be more clearly demonſtrable than that the miniſters of the law, or judges of the Gauls, and of the Britiſh iſlands, were taken from the body of the Druids. So far however Dr. Parſons is right, that the civil and theological functions were different. Neither had the Druids, at the very height of their power, the authority of making laws. That was wholly veſted in the people. The kings were military, the Druids civil officers; the one ſerving occaſionally for war, the others permanently in peace, and in both ſuperiors to the generals.

The Author mentions one of the kings of Ireland, *Carmac-o-Quin*, put to death by the Druids for his oppoſition to them; but might not that be for ſome attempt to place the ſword above the law, which in thoſe times was undoubtedly high treaſon? Otherwiſe, if the reproach he is ſaid to have caſt on the Druids of his time, was founded on fact, his withſtanding them was a virtue: their original *theology conſiſting in the worſhip of one omnipotent eternal Being who created all things.* For this was undoubtedly the capital tenet of the druidical doctrine.

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It is with pain we read in ſo ingenious and learned a work the following paragraph, which does not appear to breathe that liberal ſpirit of literary candor we might expect: a bigotted monk could hardly have expreſſed himſelf leſs philoſophically.

'The Druids of the continent, ſays he, never committed their myſteries to writing, but taught their pupils *memoriter:* whereas thoſe of *Ireland* the Scotiſh Druids, wrote theirs, but in characters different from the common mode of writing: but theſe were well underſtood by the ſame learned men, who were in great numbers, and had not only genius, but an *ardent inclination* to make *rejearches* into ſcience, and *therefore* they were the more *ready* to receive the light of the goſpel from *Patrick*, eſpecially as great numbers continued diſſentients, all along, from the ſuperſtitions of the druidical ſyſtem: and it was with a *general conſent* and the *applauſe* of the *learned* that this *apoſtle* committed to *the flames*, almoſt *two hundred* tracts of the *Pagan* myſteries. This was a noble example to the *converts* every where, who did not fail to *follow* it till druidiſm was *quite extinguiſhed.*'

The *learned* who gave this *applauſe*, would, doubtleſs, as piouſly and as reaſonably, have exulted in burning the *Theogonia* of *Heſiod.*

It was this kind of zeal that inſtigated the *pious* Omar, one of Mahomet's ſucceſſors, to order the *committing* to the flames that noble library of Alexandria, which ſerved to warm the baths of that city for ſo many days.

But whatever the pious joy of the *Learned* of thoſe days might have been at this deſtruction of the literary monuments of the druidical religion, it is not very probable that the *learned* of theſe days will congratulate themſelves on their eſcape from the danger they had to dread from the preſervation of thoſe terrible writings. Nor will the preſumable or conjectural compariſon of them with the records of the *Filcas* be much in the favour of the *Filcas* from the following extract of this work, prefatorily to which it is but fair to obſerve, that the conteſt contains ſome mitigation of the apparent extreme abſurdity of the facts there gravely given for an hiſtorical co-incidence with the pentateuch.

'*Magog* was the founder of the firſt *Scythian* monarchy, after the flood; and was ſucceeded by his ſon *Baath*, of whom not much is ſaid in the *Iriſh* annals; but *Finiuſa Farſa*, the next heir, was he who made a great figure, and of whom, with ſome of his kindred, I ſhall give a ſhort ſketch in this place, from the ancient records of *Ireland.*

'There is ſomething very particular in this monarch's hiſtory, as delivered by theſe filids. He is ſaid to have been a prince of an uncommon genius for learning, applying himſelf, in a moſt aſſiduous manner, to the ſtudy of languages; and, at length, to have made himſelf maſter of many; for ſome time before he was

was eſtabliſhed in his government, there aroſe, according to this *Magogian* hiſtory, a variety of tongues, from the building of *Babel* by the ſons of *Nimrod*; and before this, that all the then inhabitants of the earth ſpoke but one language. Here again is an amazing agreement with Holy Writ, and yet they had among them this account all along, even before the birth of *Moſes*. And that while they were buſied about this tower, in order to preſerve themſelves from another flood, by carrying it up higher than they fancied water could reach, the *filids* ſay, that *Heber*, of the family of *Shem*, admoniſhed them againſt ſuch an enterprize, and refuſed joining in it; alledging, that it was a wicked attempt, and a vain one, carried on in defiance of heaven, whoſe ordinations there was no reſiſting. They were not moved with his remonſtrance, but obſtinately perſevered in their reſolution, when in the midſt of it, a ſtrange confuſion in their language broke out and fruſtrated their deſigns. *Heber*, for his pious behaviour upon this occaſion, had his language preſerved pure in his family, ſay theſe records.

'This *Finiuſa*, the *Scythian* monarch, from his deſire to attain the language of *Heber*, and as many others as he could, ſent out ſeveral learned men, by ſome of the filids it is ſaid ſeventy-two, for ſo many dialects are ſaid to have ariſen from that confuſion, in the ſeveral countries, which were by this time diſtinguiſhed into governments, in order to learn their tongues; and they were limited to ſeven years abſence, for accompliſhing that noble deſign; in the mean time, he reſolved to go himſelf into *Machſeanair*, (*Shinar*) which was not remote from the place where the language of *Shem*'s family was in common uſe, in order to acquire that. However, he waited till the return of as many of theſe miſſioners as were alive, and commanded them to inſtruct the *Scythian* youth in all they had acquired; and then, having ſettled the government upon his eldeſt ſon, *Nenual*, he ſet out upon his expedition, from *Scythia*, and arrived ſafe at *Machſeanair*, and there erected ſchools for teaching the languages, and other ſciences, according to chronicles of very high antiquity, and the aſſent of ſeveral ancient poets, or filids.

'When theſe ſchools were eſtabliſhed, he called to the profeſſorſhips two able and moſt learned men, to his aſſiſtance, and invited the youth of the neighbouring countries to frequent the ſchools, for inſtruction.

'The names of theſe were *Gadel*, ſon of *Eatheoir*, of the poſterity of *Gomer*, and *Caoih Far*, ſon of *Neamha*, the *Hebrew*; and now it appears, from one of the bards, that the *Fenius*, mentioned before in the comparative view juſt delivered, was that of king *Finiuſa Farſa*, who, while others of the filids call him by his proper name, in relating the ſame facts, claſſes him,

with the other two maſters, under the name of *Fenius*, which is indeed the ſame word, if we omit *a* in *Feniuſa*.

'It does not appear that he met with the leaſt obſtruction, in this glorious undertaking in *Shinar*, though it was then chiefly occupied by the tribes under *Nimrod*'s grandſons, and in the neighbourhood of ſome of *Shem*'s deſcendants; and, indeed, it is very natural that he ſhould rather be careſſed than reſiſted by any nation, into which he went to introduce learning, and to poliſh and refine the manners of mankind.

'It appears, again from ſome of the filids, that theſe three firſt invented and formed an alphabet; which is not unlikely, if we conſider that it is inſiſted on by many authors, that the *Phœnicians* were the inſtructers of the nations they went to, from time to time; and it is more than probable their name is derived from this *Scythian* monarch, *Feniuſa*, who founded their ſchools, and began to propagate arts, languages and ſciences in their country; and it appears, that the houſe of *Japhet* was more learned than that of either of the other two brothers, which will be made manifeſt towards the end of this chapter.

'*Feniuſa* continued twenty years to preſide over theſe firſt ſeminaries of learning, and it appears that his ſecond ſon, *Niul*, was with him all the time; ſome of the bards ſay this ſon was born in *Machſeanair*; others, that he was born in *Scythia* ſome time before his father went from thence: however this be, he is placed next his father, in the table of genealogy, and no notice taken of *Nenual*, his eldeſt, who ſucceeded him in his government; where they leave him and his ſucceſſors, and purſue the iſſue only of *Niul*, the father of *Gadelas*; for which there is a very natural reaſon: becauſe it is from *Niul*, and his line, that *Mileſius* ſprung, whoſe hiſtory they expreſsly purſued, and followed his ſons into *Spain* and *Ireland*. Yet it is very evident, that whilſt *Niul* was in *Egypt*, where we ſhall conduct him by and bye, there were frequent intercourſes between him and the *Scythians*, his countrymen, upon commercial, as well as other accounts.

'*Fenius*, after having remained twenty years in *Shinar*, with his ſon *Niul*, who, by this time, grew famous himſelf in arts and languages, was in ſuch high eſteem with the neighbouring nations, that they were almoſt ready to pay him divine honours; and returned to his kingdom, and reſumed the reins of government; and left the ſeveral ſchools, that he eſtabliſhed, to the care of able maſters, under the preſidency of his ſon *Niul*; and in ſome time after he died, and his ſon *Nenual* came again to the throne. But when *Fenius* returned to his kingdom from *Shinar*, he was accompanied by the two great profeſſors, whom he joined to himſelf in the foundation of thoſe ſeminaries of learning, mentioned before, *Gadel* and *Caoih Jar*; and the firſt orders

orders he gave them, was to regulate the language, and appropriate out of it different dialects to different ſtations of the ſeveral orders of his ſubjects, viz. to adapt particular expreſſions to the ſoldiery; others to hiſtory and poetry; others to philoſophy and medicine; and the laſt was that which was ſpoken univerſally by the common people. And this is the language of the native *Iriſh* to this day, and, from the firſt profeſſor, *Gadel* the *Gomerian*, it is called *Gaoidealg*, or the *Iriſh* language.'

The ſixth chapter contains ſome account of the firſt peopling of Ireland, which the Author traces to ſuch remote ages, as renders very excuſable the darkneſs in which thoſe enquiries are involved; but this obſcurity, however, he contends is leſs than that which we find in the accounts given by other nations of their origin: which favourable circumſtance he imputes to the ancient cuſtom of cultivating exactneſs of tradition by means of the national *Filcas* and *Bards*.

Without entering into the credibility of the account we have of the diſcovery of Ireland one hundred and forty years (or its firſt peopling three hundred years) after the flood, by a certain Protholanus, a near deſcendant in a right line from *Magog*, the ſon of Japhet, with the ſettlements of Nemedius, of the *Firbolgs* from *Greece*, and eſpecially of the Spaniſh *Mileſius*, &c. (the diſcuſſion of which queſtion would change the office of a reviewer or judge to that of a party) it is but juſtice to our Author to obſerve, that this is a very curious and inſtructive part of the work: wherein he gives an unqueſtionable deſcription of the antiquity, character and utility of the *Filcas* and *Bards*; the recorders of the genealogies and heroic exploits of their countrymen.

[To be continued.]

Travels through Germany. Containing Obſervations on Cuſtoms, Manners, Religion, Government, Commerce, Arts and Antiquities. With a particular Account of the Courts of Mecklenburg. In a Series of Letters to a Friend. By Thomas Nugent, LL. D. Fellow of the Society of Antiquaries. Embelliſhed with elegant Cuts of the Palaces and Gardens of the Dukes of Mecklenburg. 8vo. 2 Vols. 12s. bound. Dilly. 1768.

THIS Author's deſign in going abroad, as he informs us, was to improve his Hiſtory of Vandalia*, by inveſtigating things at the fountain-head. And accordingly we find, in the courſe of theſe letters, that he has actually corrected ſeveral errors in the firſt volume of that work already publiſhed. With this view, he profeſſes to have ſtudied the various ſcenes of life,

* See Review, vol. xxxv. p. 169.

and the humours and characters of men, from the prince to the cottager: and, indeed, if things are viewed in a philoſophical light, the occupations of the farmer, gardener and artificer, may well be deemed as inſtructive and intereſting ſubjects, as plays, operas, and other faſhionable entertainments. Theſe latter, however, have not been omitted when they came in the Author's way, tho' not ſo much in vogue at the Courts he viſited as they are at ſome others.

Letter I. gives an account of the Writer's voyage to Hamburg, in the courſe of which he met with ſeveral diſagreeable circumſtances. In the ſecond letter we have a minute deſcription of the great commercial city of Hamburg.—'The regulations here in caſe of fire are excellent, and worthy of imitation. On the top of the higheſt churches they have two men who watch every night, in order to give an immediate alarm of fire; and he that firſt diſcovers it, is particularly rewarded by the magiſtrates. He gives the ſignal by ſounding a trumpet, when all the watch in the town inſtantly aſſemble, till the guards can be got to keep off the mob. Hence it ſeldom happens that a fire ſpreads beyond the houſe where it firſt commences.'

'Of the numerous public buildings in this city, the principal are the churches; moſt of which are Gothic ſtructures, adorned with painting and ſculpture, much in the ſame manner as thoſe of the Roman Catholics. The organs alſo are very fine, of a prodigious ſize, and beautifully decorated.—'But what is extraordinary and deſerving of cenſure is, that moſt of the churches are thoroughfares from morning till night; hence they become places of rendezvous to all ſorts of people, and conſequently cannot avoid being dirty: many of them alſo are diſfigured with bookſellers ſhops, ſo that they have more the appearance of an exchange, than of the houſe of God.'

They have no carts, it ſeems, in Hamburg to draw their goods through the town, but make uſe of men for a drudgery every where elſe performed by horſes. The carriages uſed for this purpoſe, he ſays, 'are no more than a long *pulley* *, laid upon an axle-tree between two wheels, linked to which you ſee a number of robuſt fellows, with ſlings acroſs their ſhoulders, to draw a very trifling load.'

From Hamburg our Author proceeded to Lubeck, one of the handſomeſt towns in Germany, and the moſt advantageouſly ſituated for commerce of any on the Baltic.—From hence he took the poſt-waggon [a conveyance which he elſewhere repreſents as little better than one of our dung-carts] to Wiſmar.—This is the

* How far a *pulley of any kind* might be of uſe upon ſuch an occaſion, we pretend not to determine, but muſt own this is the firſt time we ever heard of a *long* one.

chief town in the dutchy of Mecklenburg next to Roſtock, and had once an extenſive commerce; but its trade is now at a very low ebb, 'ſo that graſs grows even in the great market-place.'—At the treaty of Weſtphalia, this place was ceded to the Swedes, in whoſe poſſeſſion it ſtill continues.

Roſtock, the largeſt and beſt city in the dutchy of Mecklenburg, was next viſited by our Author, who ſays, he thought it very ſingular that in a city ſo famous for the cultivation of learning [its univerſity having been reckoned one of the beſt in Germany] no monument had been raiſed, nor even an inſcription written in honour of the celebrated Grotius, who died here in 1645, and whoſe entrails are ſtill preſerved in St. Mary's church. At the requeſt of one of the burgomaſters, to whom Dr. Nugent had hinted what a diſgrace this neglect was to the magiſtrates and univerſity, he himſelf wrote the following lines, which the burgomaſter propoſed to get engraved and ſet up:

'*Hic ſitus eſt toto fama notiſſimus orbe,*
'*Grotius, ingenio clarus et eloquio:*
'*Exuviæ illuſtres parva conduntur in urna,*
'*Ingenii lumen condere nil poterit.*'

This work abounds, we think, rather too much in monumental and other inſcriptions, as well as quotations from both Latin and Engliſh poets; but that we may render our extracts ſomewhat conformable to the original, we have preſented our Readers with the above, as a ſpecimen of the Author's manner of embelliſhing his letters. But where is the wonder of his introducing frequent quotations from the poets, when his very *proſe* too often aſſumes a *poetical* dreſs?—Thus, after a minute deſcription of the antiquities of Dobberan, (in this reſpect, the glory of Mecklenburg) where, in a poetical rapture, he almoſt wiſhed to have ſpent the remainder of his days, he adds—'After bidding a long adieu to this charming abode, we [ſoon] reached the ſea ſide [the Baltick]. Here the proſpect is admirable; on the left we beheld a country adorned with luxuriant meads, [this by the bye was toward the latter end of September] while the right preſented us with the pleaſing wildneſs of a foreſt. Before us was a vaſt expanſe of water, that angry element, which ſmoothed its rough face, and ſeemed to put on a ſmile at our approach. Two chryſtal rivulets glided gently on through the meads, and joined their ſtreams before they entered the ſea, at a place called Rehtwiſch, where is a ſafe and commodious bay.'—Again, after an account of his excurſion from Guſtrow to a neighbouring farm-houſe, whither he was invited by an old gentleman who rented it, and where he ſpent a night, and ſlept as well (he ſays) as if he had lain in the moſt ſumptuous palace, he adds the following:—'Early the next morning, as ſoon as the faithful herald of the day, the village cock, began to

crow aloud with trumpet ſhrill, I roſe, and found all the family in motion. The good old farmer and his wife were preparing breakfaſt; ſome of the maids were employed in milking, and others in churning, the ploughmen were going out with their teams, the bleating flocks were biting the dewy ground, and the lowing herds grazed the woodland dales.'

The inns, in general, he ſays, are very indifferent throughout this country; a large common room, bedded with ſtraw, being the uſual place of repoſe for travellers, upon which they all extend themſelves together, 'and ſome of them [frequently] with pipes in their mouths:'—from which inſufferable careleſsneſs, 'tis no wonder (as he juſtly obſerves) that fires ſhould ſo often happen.

A ſpirit of induſtry, he ſays, diſplayed itſelf in the peaſants about Guſtrow, who are tall, raw-boned men, and employ themſelves much in huſbandry, the greater part ploughing with oxen, [a very commendable practice] and ſome few only with horſes.—If oxen were more generally uſed for the plough, here in England, we are fully of opinion it would be one of the moſt effectual means of lowering the price of proviſions, and at the ſame time greatly enhance the farmers' profits, as they may be kept at a much leſs expence than horſes.

At Guſtrow our traveller was introduced to madam de Grabow, who had been governante to her majeſty; and as he was deſirous to ſee this lady, of whom he had previouſly heard a great many fine things, ſo he has obliged his readers [as we too ſhall hope to do] by making them acquainted with ſome few of the accompliſhments of one, who had a large ſhare in cultivating the mind and manners of our truly amiable queen.

'Madam de Grabow [he ſays] is turned of ſixty, rather low in ſtature, round faced, black piercing eyes, and a little pitted with the ſmall-pox. Notwithſtanding her age, ſhe is hearty and ſtrong, and does not appear to be much above forty: her phyſiognomy is remarkably lively and ſenſible, her mien engaging, and in every reſpect her air beſpeaks her the woman of quality. She is chearful and eaſy in her converſation, and has a great fluency of ſpeech. Her maiden name was Kettemburg, being the daughter of a nobleman of that name, who was preſident of the high court of Guſtrow, and miniſter from the duke of Mecklenburg to the court of Vienna. He took his daughter with him to that capital, where ſhe learnt the manners of the court, ſpent a great part of her youth, and acquired every elegant accompliſhment. She ſpeaks Italian and French with eaſe, is a critic in her own tongue, and has written ſome pieces in verſe, by which ſhe has gained the title of the Sappho of Germany. After her return from Vienna, ſhe was married to M. de Grabow, aſſeſſor to the high court of Guſtrow, who

who died, and left her a handſome fortune. The court of Strelitz pitched upon her as the moſt proper perſon to be governante to the young princeſſes; an employ in which ſhe acquitted herſelf with honour. Her greateſt pride is the having formed the mind of our gracious queen, whom ſhe mentions always in terms of affection mixed with the profoundeſt reſpect. At length ſhe thought proper to retire to Guſtrow, where ſhe lives in ſplendor, beloved and eſteemed by all her acquaintance.'

In a ſubſequent viſit to this lady, when a mixed company were aſſembled, the ſervile condition of the peaſants of that country became the topic of converſation; for, it ſeems, that in Mecklenburg, as well as moſt other parts of Germany and Denmark, the boors are in ſome meaſure ſlaves, or belonging to the ſoil, as much as the cattle that feed upon it.—'Captain Kettemburg, couſin to madam de Grabow, expatiated with great warmth on the propriety of villanage, in preference to the liberty of the peaſants.'—For his particular arguments, which might do full as well if applied to the negro-trade, we muſt refer to the book, and only obſerve, that 'M de Boye, who had lived ſome time in England, ſtood up in the cauſe of liberty, and refuted the Captain's ſpecious reaſoning by a fair and candid expoſition of nature's rights, ſtom which no perſon, how mean ſoever, ought to be excluded.'—'At length the diſpute was decided by madam de Grabow in favour of liberty, and the whole company [politely] acquieſced in her deciſion:'—tho' Dr. Nugent afterwards 'found that the gentlemen in that country, like too many elſewhere, are all for confining this great bleſſing to themſelves, excluſive of the common people.'

The following inſcription, upon a medal of the princeſs *Sophia*, which was preſented to our Author, may perhaps be new to ſome of our Readers.—On the face: '*Sophia, D. G. ex ſtirpe El. Pal. Elect. vid. Br. et Lun. Mag. Brit. hæres*;' on the reverſe, '*Nata* 13 *Octob.* 1630. *Nupta* 30 *Sept.* 1658. *Ad ſucceſſionem Brit. nominata* 1701. *Sub veſperam* 8 *Junii.* [1714] *in hortis Herenhauſanis adhuc vegeto et firmo paſſu deambulans ſubita et placida morte erepta.*'—As Dr. N. appears to be very fond of inſcriptions, he may perhaps be glad to be told that his *Printer* has been guilty of an error of no leſs than a *hundred years* in the date incloſed above within crotchets, which in the book ſtands 1614.

The eleventh letter is dated from *New-Strelitz*, and begins thus:—'Behold me at length arrived at the port I have had conſtantly in view, ſince my departure from England, and the object of my anxious expectations.'—Upon his arrival, Dr. Nugent was pleaſed (as well he might) to hear that baron Dewitz, with whom he had been acquainted when in England, was then at Strelitz. The next morning he ſent a card to the baron, ſignifying his arrival, and was that ſame day preſented

at court,—where he was received by their ſerene highneſſes the Duke and his ſiſter in the moſt gracious manner. 'The duke was dreſſed in blue velvet, with a yellow ſattin waiſtcoat, white ſilk ſtockings, diamond buckles, the order of the garter, and a feathered hat. The princeſs was in a cloſe habit like a riding-dreſs, with the enſigns of the Ruſſian order of St. Catherine. The converſation was ſhort, and turned chiefly *about* the queen their ſiſter.'—'The duke is entirely void of pride or ſtiffneſs, converſing in ſuch a manner with thoſe about him as to remove all conſtraint.'

After an agreeable account of the manner of living at this polite and well-regulated court, he proceeds to give a deſcription of the towns of Strelitz and their environs.—'*Old* Strelitz is ſituated in a large plain, almoſt ſurrounded with moraſſes. The adjacent country is a ſandy ſoil; but a fine foreſt extends itſelf in the neighbourhood towards Stargard, abounding with all ſorts of game.'—'This place has often ſuffered by fire, like other towns in this country, yet was choſen by duke Adolphus Frederic II. the firſt of the line of Strelitz, for his reſidence, on account of a commodious palace.'—'In the year 1712, Adolphus Frederic III. and his whole family narrowly eſcaped periſhing in a great fire, which broke out in the night, and burned down the old palace, with all its coſtly furniture and valuable effects. In conſequence of this misfortune, his ſerene highneſs began to erect a ſumptuous palace in 1726, about two Engliſh miles from the town, in a very pleaſant ſituation, at a place called Glieneke, which before was his hunting ſeat. In the year 1733, he thought proper to found a new town adjoining to the palace, and ordered it to be called *New* Strelitz. This town is laid out in a moſt regular manner, in the form of a ſtar; the centre is a *ſpacious* * market-place, and from thence a number of ſtreets branch out in ſtraight lines: the chief one leads to the palace, the next to the water-ſide, where a pleaſant lake attracts the eye. The buildings in theſe two ſtreets, are elegant and commodious, and in ſome others are handſome houſes. The duke gives great encouragement to builders, ſo that by this means, and the number of nobility who come to live near the court, the town enlarges every day;' and may probably, in time, reach to Old Strelitz, and ſo conſtitute one large handſome city.—'The air of the *new* town is clear and wholeſome, and the water alſo of a ſalubrious quality.'—'The inhabitants keep their accounts in dollars and ſchillings: a dollar is about four ſhillings Engliſh, a ſchilling a penny. Their gold coin is chiefly ducats and piſtoles. One thing baron Dewitz has aſſured me, that a dollar in this country will go as far, i. e. will pur-

* A favourite epithet with this Writer.

chaſe

chaſe as much as a pound ſterling in London; and he lived there long enough to judge of the difference. Indeed, proviſions here are in great plenty, and excellent in their kind.'

'The chief buildings in the town of New-Strelitz have been erected by the late and preſent duke, for the accommodation of the different officers belonging to the houſhold.'—'But the principal ornament of this capital is the magnificent palace erected here in 1726.'—'The ſituation is delightful, on a riſing ground and dry ſoil, with a deer park in front, and a *ſpacious* garden, with a beautiful lake at the back. It is a quadrangular pile, built chiefly of ſtone, three ſtories high, reckoning the ground-floor; the architecture extremely light and elegant. Two large wings project from the main body, between which is a *ſpacious* area or court. The wings are ſixty feet each in length, and the main body one hundred and twenty. The court chapel is in the right wing, and in the left is the grand ſaloon. The principal ſtair-caſe is large and light, leading to a handſome hall, where the duke commonly dines.—The preſence-chamber is extremely beautiful, of a due proportion, and the furniture of the higheſt contrivance and elegance.'—'The grand ſaloon is really a magnificent piece, decorated with ſtucco, gilding, and every other embelliſhment. It is lofty and *ſpacious*, about ſixty feet long and forty in breadth, with a gallery for muſic. This grand room is uſed only on feſtivals, when there are balls and aſſemblies; and then it is cuſtomary for the duke and the whole court to dine and ſup there.'—'The grand apartments are abſolutely ſuperb. The cielings conſiſt of compartments, curiouſly wrought in ſtucco, the ſides enriched with pictures, glaſſes, and other ornaments; and the furniture quite new, rich, and well choſen. The chairs are all lined with crimſon damaſk, edged and flowered with gold; and, indeed, the whole is very ſplendid.'—Oppoſite to theſe apartments are ſeveral rooms, full of curioſities and valuable moveables. Among other things (ſays Dr. N.) I beheld with admiration a complete ſervice of Chelſea porcelane, rich and beautiful in fancy, beyond expreſſion. I really never ſaw any Dreſden porcelane near ſo fine: her majeſty made a preſent of this choice collection to the duke her brother; a preſent worthy of ſo great a princeſs.'—The chapel is beautifully finiſhed, but not crowded with ornaments.

From the back-gate of the palace you deſcend by a flight of ſteps into the garden, where the eye is preſented with a charming landſcape. 'Before you is a beautiful parterre, leading to a double row of trees, which form the grand avenue: this is terminated by a handſome terrace, with a gradual ſlope to the edge of a *ſpacious* lake, on the oppoſite bank of which you behold a pretty village, and farther on is a vaſt tract of foreſt land, outſtretching the ſight.—'Before the palace is the parade,

a *ſpacious* area terminating in the deer park. On the left of this are ſome public offices; and at a ſmall diſtance the duke's coach-houſe and ſtables:'—the latter well ſtocked with horſes, tho' he ſeldom rides.

In letter 12, we are informed that the court of Strelitz is one of the moſt regular and agreeable in the whole empire. 'No private family is governed with more order; and perhaps no prince is ſerved by abler officers, and with greater diligence and affection.'—In this letter the Author attempts to delineate the characters of the principal perſons about this court, which he appears to have drawn from the life: but our extracts muſt be confined to what he ſays of the duke and his ſiſter.

'The preſent duke of Mecklenburg Strelitz, Adolph Frederic IV. is twenty-eight years of age, very comely in his perſon, of a middling ſtature, well proportioned, and ſtrong built. He is of a fair complexion, an oval face, and rather lean than corpulent. His aſpect is ſweet and engaging, and he wears his own hair, of a light brown. He has a *ſpacious* forehead, lively blue eyes, and the other lineaments extremely regular. In his deportment he is graceful and majeſtic, yet behaving towards thoſe who approach him with great affability. Tho' he looks very healthy, he is rather of a delicate conſtitution, and cannot endure much fatigue. In his diet he is regular and ſparing, and ſeldom drinks above a pint of wine. He ſets an example of chaſtity, very rare in the preſent age, never indulging himſelf in amours or intrigues, or gratifying his paſſion at the expence of innocence and virtue. This is the more extraordinary, as he is in the bloom of life, and not inſenſible to the charms of beauty. The truth is, he is ſincere in his religion, and thinks it the duty of a prince to ſet a good example to his ſubjects. On Sundays and feſtivals he aſſiſts at divine ſervice with the utmoſt devotion, and all his houſhold imitate ſo good a pattern. Yet he is quite free from affectation and bigotry, has no prejudice on account of difference of opinion, and is a declared enemy *of* perſecution. But he is no enemy *to* innocent pleaſure; for he is fond of balls and aſſemblies, where he dances and plays at cards with the ladies, and appears highly delighted with their company. His magnificence is without profuſeneſs, and his entertainments without reſtraint.'—'As Knight of the Garter he always wears his blue ribbon, and he is likewiſe Knight of the order of the White Eagle. His table is open to the nobility of the country, as well as to foreigners of any diſtinction:—he is the fartheſt of all princes from any appearance of vanity, *or* * diſdaining to be tainted with a vice

* The conjunction [or] is certainly here *redundant*, as it gives a very *different* ſenſe to the paſſage from what the Writer undoubtedly meant.

inherent

inherent in none but weak and ſuperficial minds.'—'He is poſſeſſed of good natural parts, a quick apprehenſion, ſound judgment, and comprehenſive memory.'—'He is maſter of ſeveral languages; the French in particular he ſpeaks with great purity and eaſe, and is well verſed in the Italian. He uſes very few diverſions, neither does he ſeem to take ſufficient exerciſe for his health, ſeldom *going a-hunting* or ſhooting, but contenting himſelf with taking the air in his chariot. On ſuch occaſions he makes no parade, being only attended by one or two Huſſars. His chief diverſion indeed is in doing good, in expanding himſelf in acts of beneficence towards his ſubjects, whoſe happineſs ſeems to conſtitute the ſole object of his ambition.'

'The duke's ſiſter, princeſs Chriſtina, is in her one and thirtieth year; tall and genteel in her perſon, roundfaced, large blue eyes, and brown complexion. She is extremely well ſhaped, of an engaging carriage, and a moſt graceful figure; but a little marked with the ſmall-pox. Her conſtitution is rather delicate; *but* ſhe is very good-tempered, and endowed with ſuch an affability as wins the hearts of all thoſe who have the honour of approaching her perſon. She ſpeaks good French, and with great fluency. Her countenance is dignified with an air of grandeur ſuitable to her rank, which ſhe tempers in converſation with a becoming ſweetneſs: her words expreſs her judgment and ſound ſenſe; and good-breeding accompanies all her actions.—Weaned from the vanities of the age, ſhe diſcovers her high birth only by ſolid piety and ſurpriſing goodneſs of heart. The improvement of her mind has been ever her chief ſtudy; ſo that, without flattery, I may affirm her to be adorned with every accompliſhment ſuited to her ſex. She dines conſtantly with the duke her brother, but does not come down to ſupper, except on aſſembly-nights, which are Wedneſdays and Sundays.—Her highneſs has been honoured with the Ruſſian order of St. Catherine, the enſign of which, being a yellow ribbon, ſhe conſtantly wears— She reads a good deal, and has lately begun to learn Engliſh. In ſhort, her graceful and polite behaviour cannot be expreſſed; like her brother, ſhe has not the leaſt pride; nor does ſhe affect any pre-eminence, tho', beſides her birth, highly intitled to it by the luſtre of her princely virtues.'

Tho' we cannot follow our Author in delineating the characters of all the duke's miniſters of ſtate; yet we muſt not omit one particular in regard to Baron Dewitz, who came over as envoy extraordinary to the king of Great Britain, upon his marriage.—'While he reſided in England, he ſpent great part of his time in the ſtudy of trade and manufactures; and the knowledge which he acquired in thoſe branches, he now moſt ſucceſsfully applies to the improvement of his own country, and the ſervice of the duke his maſter. When he came to the admi-

adminiſtration there was ſcarce a manufacture in the country; but ſince that time he has erected many. The duke's troops are now cloathed from head to foot with the manufactures of his own territories. Fabrics of cloth, leather, caps, ſtockings, &c. have been erected in divers places, all owing to the baron's aſſiduity and encouragement.'

Tho' it has been obſerved that 'the army is generally the hobby-horſe of the German princes;' yet his highneſs the duke of Strelitz 'has too much ſenſe to think of ſwelling himſelf beyond his natural ſtrength, and is therefore content to maintain ſuch a number of ſoldiers as he thinks ſufficient to guard his perſon, and preſerve the public tranquillity. The military ſtate conſiſts only of five companies of foot, one troop of life-guards, and a few huſſars:'—but Dr. N. adds, that the men are all as fine-looking fellows as ever he beheld, well clad in blue after the Pruſſian manner, and trained to the ſame diſcipline.

The duke's revenues are here ſtated at 300,000 rix-dollars per annum, but Baron Dewitz told Dr. N. that, in nine or ten years time, they will, in conſequence of the improvements now on foot, be more than doubled.

The following are ſome of the rules obſerved at this court:—1. 'None but perſons of noble birth, or qualified by function or employment, are admitted to court.'

2. 'The wives of perſons qualified only by function or employment, are not admitted, unleſs they themſelves be of noble deſcent. This is a great mortification to many worthy ladies:—'for as there are no play-houſes, all their diverſions ſeem to center in the concerts and aſſemblies held at court.'

3. 'The times appointed regularly for concerts and aſſemblies are Wedneſdays and Sundays, at ſix in the evening. For all over Germany, and indeed in moſt parts of Europe, whether Papiſts or Proteſtants, they look upon the ſabbath (how juſtly I will not pretend to ſay) as finiſhed after evening ſervice, and then they indulge themſelves in innocent recreations.'

4. 'Strangers of any diſtinction have the duke's coaches to wait upon them all the time they ſtay here.'—[A compliment, enjoyed by our Author.]

In letter 14. the duchy of Mecklenburg is deſcribed, not only from the Author's own obſervations, but alſo from the informations of perſons of the beſt intelligence through the country. 'The ſoil (he ſays) eſpecially in the middle of this duchy, and towards the north, rivals moſt others for fertility, yielding plenty of corn, flax, hemp, and all ſorts of fruit. The country is diverſified with hills and dales, and enriched with woods, in which there is fine timber, and plenty of game. There are meadows affording good paſture for cattle, in which the country abounded before the late calamitous mortality.

Thei

They have numerous flocks of ſheep, by which they are ſupplied with plenty of wool. They have a good breed of horſes, but not very large; and prodigious herds of ſwine. Towards the ſouth, bordering on the electorate of Brandenburg, the ſoil is ſandy; and in other places there are heaths, with ſome moors and fens. The country produces no vines, and ſcarcely affords any mines or minerals: [though] in the neighbourhood of Newſtadt they have ſome iron ore, and an allum mine not far from Eldena.'

As to its ſtate of cultivation, Dr. N. ſays, he has heard ſome of the moſt ſenſible gentlemen in this country complain, that 'agriculture is not ſtudied here as a ſcience, nor brought to any certain rules and maxims. Moſt of the farmers [like too many elſewhere] blindly follow the examples of others, and abide by old cuſtoms, which are often pernicious; or, at beſt, it is not till after repeated damages and loſſes, that any of them are brought to learn a true method of farming, to know what is to be done, and what avoided.'—In this letter we meet with many very judicious œconomical obſervations relating to agriculture, manufactures, &c. for which we muſt refer to the book.

The next letter treats of the geography, inhabitants, religion, cuſtoms, produce, conſtitution, and government of Mecklenburg.—The inhabitants are chiefly of Saxon extraction: and their language a dialect of Lower Saxony, partaking both of Dutch and High German.—The people are divided into peaſants, burghers, clergy, and nobility. The peaſants are in a ſtate of villanage, or *adſcripti glebæ*. The burghers are poſſeſſed of certain privileges, whereby they are united with the nobility, and depend immediately on the ſovereign. The clergy have alſo their particular immunities, and are governed by ſix ſuperintendants, or [as they may be called] biſhops. The nobility are poſſeſſed of great privileges, which, after many long conteſts with the dukes, have been at length definitively ſettled, ſo lately as in the year 1755.

The inhabitants are moſtly all Proteſtants of the confeſſion of Augſburg, which was early received throughout this duchy. 'They are very zealous in their religion, and remarkably watchful againſt any innovation in the eſtabliſhed worſhip.'

The cuſtoms and manners of the Mecklenburghers are much the ſame as thoſe of the other natives of Germany. 'They are patient, docile, ſincere, and hoſpitable; but, like moſt northern nations, too much addicted to jollity and good cheer. Their virtues, however, far over-balance their failings. The peaſants are laborious, and make very good ſoldiers. Among the burghers ſome few acquire conſiderable fortunes by trade, and others are conſpicuous in the polite arts. The nobility have produced great numbers of brave officers and able Stateſ-

men,

men, ſeveral of whom have diſtinguiſhed themſelves in foreign ſervice.'

'This country being ſeated on the Baltic, and remarkable for its fertility, one might naturally imagine its trade and manufactures to be in a flouriſhing condition; but the inhabitants, by a kind of fatality, have been very *neglectful* in making a proper uſe of the materials of trade, and in applying themſelves to arts and manufactures.'—Their wool, flax, hemp, hides, &c. [were, at leaſt, till very lately] moſtly ſent abroad unmanufactured; and even the greater part of their corn, the ſtaple of the land, is alſo exported, which enhances the price to the inhabitants:'—as, indeed, an unlimited exportation of that abſolutely neceſſary ſtaff of life always *muſt* do.

The duchy of Mecklenburg is a limited government, of which the duke is the head, and the provincial ſtates the members. The nobility form the *firſt* ſtate; and the commons or burghers, repreſented by the deputies of the towns, are the *ſecond*. And the duke's power is ſo far abridged, that in the enacting of laws he is obliged to conſult with the ſtates.

After leaving, with regret, the court of Strelitz, Dr. Nugent viſited that of Schwerin, where (he ſays) he was received with all that affability and condeſcenſion with which their ſerene highneſſes the duke and ducheſs, ſo well know how to temper their princely dignity.—His account of this court, and deſcription of the duke's elegant retirement at Ludewig's-Luſt, [or Lewis's delight] are very entertaining and pictureſque: but our limits will only permit us to add, that the gardens of this place infinitely ſurpaſſed our Author's expectation; and are properly (he ſays) what the inhabitants of the eaſtern country called by the name of Paradiſe, viz. 'a large ſpace of ground, adorned with all ſorts of trees, both of fruits and of foreſt; partly cultivated like our gardens, for ſhades and walks, with ſtreams and fountains, and a variety of plants uſual in the climate; and partly incloſed, like our parks, for harbouring game, as well as for the pleaſure of riding and walking.'—'The duke himſelf planned the whole, taking nature for his pattern, and ſtriving to imitate her in her amiable ſimplicity, and all her beautiful irregularities: [which, doubtleſs] fill the mind with a more refined ſenſe of delight, than the moſt curious contrivances of art.'

Thoſe, however, who make pleaſure their chief ſtudy, would, probably, reckon even this a moſt uncouth place; for here are 'no balls, no aſſemblies, no cards, or gaming of any ſort; the duke [it ſeems] being quite averſe to all ſuch amuſements:'—and, though he is ſenſible that the ſtage, under proper regulations, might be rendered inſtructive, and perhaps conducive to good morals, yet *experience* [he alledges] has always ſhewn its

its conſequences to be quite the reverſe.' It may, however, be not impertinent to aſk, in what manner the *experiment* has been made?

The foregoing extracts may, probably, be deemed ſufficient to evince this Writer's diligence in making remarks upon the ſeveral places and perſons viſited in the courſe of his tour; but how he happened to *mis*-call his work,—'Travels *through Germany*,'—we cannot imagine, as he really penetrated *no farther* into that extenſive country, than the duchy of Mecklenburg; from whence, too, he *returned*, as well as *went thither*, by way of Hamburg. P.

MONTHLY CATALOGUE,
For JUNE, 1768.

MEDICAL.

Art. 9. *The Gout. Extraordinary Caſes in the Head, Stomach, and Extremities; with Phyſical and Chirurgical Remarks and Obſervations on the various Stages of the Diſorder—the Rheumatiſm—the Diſeaſe commonly called the Scurvy—the Nature and Formation of external and internal Chalk-ſtones—and Conſiderations proving the Gout the immediate Parent of Jaundice, Dropſy, and Stone. With an accurate Account of, and Difference between, Obſtructions in the Kidneys or Ureters, and the Paroxyſm in the Back and Loins, occaſioning the Loſs of muſcular Action in the lower Limbs. To which is prefixed an Eſſay, pointing out the progreſſive Symptoms and Effects, and the Reaſons why the Gout was not heretofore regularly treated and cured.* By Richard Ingram, Manmidwife, late Surgeon to the Firſt or Royal Regiment of Dragoons, and now on the Staff. 8vo. 3s. 6d. Vaillant. 1767.

WE learn from this publication, that Mr. Richard Ingram was the author of the following news-paper adverti ſement: viz. 'A gentleman of very extenſive practice, has diſcovered a regular method of treating and curing the gout in all its ſtages, which has not once failed of ſucceſs in upwards of four hundred caſes. Any perſons by ſending an account of their age, habit of body, how long they have been afflicted, at what times and in what manner the fit uſually attacks them, may have a certain remedy gratis, and if the caſe requires it, will be perſonally attended. As the doctor is induced to this publication by the love he bears to mankind, he does not chuſe to adverti ſe his name; for it is a known fact, that when any one of the faculty adopts a new theory or method of practice, envy or ignorance always terms it quackery.

'Letters directed to Z. K. to be left at the bar of Grays-Inn coffee-houſe, Fullwood's-rents, Holbourn, will be attentively conſidered, and the next day anſwered.'

Mr. Ingram further informs us; that 'it was the prophetic opinion of the ableſt writer, and moſt eminent phyſician *, England ever boaſted:

* Dr. Sydenham.

who

who himſelf fell a martyr to this terrible diſeaſe, that the *cauſe* would be ſuddenly aſcertained and the cure performed by the moſt *ſimple* method. We live to ſee a completion of his opinion: nor ſhall I heſitate a moment (if properly called on) to make known the cauſe, and to defend my treatment of this painful diſorder before the royal college of phyſicians.'

In another place, Mr. Ingram ſays, 'I no longer heſitate to declare I have a preparation that immediately ſtrikes at the *cauſe* of the gout; but even this muſt be varied in quantity and form, according to the age, conſtitution, and habit of body: nor will this always alone do, unleſs the concomitant complaints are carefully attended to.'

He that hath *faith* and the *gout*, let him apply to Mr. Ingram.

Art. 10. *A Treatiſe upon the Formation of the human Species, the Diſorders incident to Procreation, &c. with the moſt approved and efficacious Methods of Cure.* By James Fleming, Hoſpital Surgeon and Man-midwife. 12mo. 1 s. 6d. D. Davis.

Mr. James Fleming, hoſpital-ſurgeon and man-midwife, or whoever the reſpectable perſonage is who has choſen to take upon him that name and thoſe titles, muſt excuſe our paſſing over in ſilence the four firſt ſections of his work, in which he treats of the formation of the human ſpecies, and other incidental matters, in ſuch a manner as ſhews, to uſe his own words, that he does not 'attempt to write for the melioration of manners.' We cannot however reſiſt the temptation of gratifying our medical readers with a few ſhort ſpecimens of his *approved and efficacious methods of cure*, announced in the title page, eſpecially as we ſhall at the ſame time have a fair opportunity of introducing to their acquaintance a ſet of diſeaſes and medicines which are probably new to them. In the fifth ſection, treating of the *fluor albus*, 'if this diſorder, ſays he, be occaſioned by a *diſtillation of the brain*, let the patient take ſyrup of betony, &c. and purge with pillcoach—half a drachm of *auriæ Alexandrinæ* going to bed will alſo be uſeful—when the diſorder ariſes from the liver, and there is at the ſame time a *repreſſion of the ſtomach*, emetics, he tells us, are eligible, and they may be compoſed of 3 drachms of the *elect. of diaaru.* Some phyſicians, he adds, alſo preſcribe the *dieurical method* [they muſt be very learned phyſicians indeed who are acquainted with this ſame method] with *phoſolixum*, *opium*, *&c.* the proper pills for purgation, he ſays, are *pillulæ eumariæ* and *pillulæ indæ.*; and ſpeaks too of *pillulæ indatæ*, one of which is to be taken *hebdomedally*.' He recommends likewiſe in this diſorder *diamoci dulcis*, *fœdita agragrative*, *diagalingæ*, *tyoch de careble*, *epithimum* & *erithimum*, *ſpiciecum* & *melhantum* ——But, learned Sir, where are all theſe choice drugs and precious compounds to be got? We never heard of their names before.

But our author's chirurgical, or external treatment of the womb, is as extraordinary as his internal adminiſtrations. He gives us a *formula* for certain *trochiſks*, which being prepared, ſays he, 'caſt them on the coals, and *ſmother the womb therewith*'—Moſt inhuman and unnatural advice this moſt ſurely, Mr. Fleming!—and yet we find our unfeeling hoſpital ſurgeon again repeating it at page 130. He treats that *viſcus* with more lenity afterwards, when, ſpeaking of the *procidentia uteri*, he ſays, 'if there be an inflammation, it (the *uterus*) muſt

not

not be thruſt up, but *frightened in*, by placing a red hot iron before it, &c.'—*Plato*, and others of the antients, have looked upon the womb as an animal: but we never ſuſpected that it was a *timorous* one. In the preſent caſe, we think it makes a very prudent retreat from Mr. Fleming's red hot poker. His remedy for barrenneſs is ſtill more extraordinary, which appears to us to be nothing leſs than boiling the female expectant in a certain medicated broth—and powerfully medicated muſt it be to prevent it from ſcalding her moſt miſerably.—' Being decocted in the aforeſaid broth, ſays he, ſhe ſhould continue ſitting in it up to her navel, till it becomes cool.' She muſt be in excellent order for generation undoubtedly after this proceſs. But Mr. F. has certainly ways of doing things peculiar to himſelf. ' The cupping-glaſs, ſays he in one place, ſhould be applied *to the liver*, that the reverſion may be in the fountain:' and afterwards, ' a cupping-glaſs, with a great fleam, ſhould be applied *to both kidneys*.' Our expert hoſpital ſurgeon leaves us here in amazement how he manages to pierce, with his cupping-glaſſes and his large fleams, ſo deep, into the very *penetralia* of the human frame; while the common herd of operators can do little more than ſcratch the human hide with their puny ſcarificators.

But it is high time to be ſerious. In juſtice to the public, we cannot avoid ſtigmatizing this work for the impurities contained in one part of it, as well as for the conſummate ignorance in language and every branch of medicine, betrayed in the other part. From certain internal marks, and particularly from a very obſervable inequality in the compoſition, we are led to ſuppoſe, not that a ſingle *ſoi-diſant* Jacob Fleming wrote, borrowed, pilfered, did into Engliſh, if it may be ſo called, and patched the whole together; but rather that it is the work of two or three hands, whoſe names their employer has choſen to concentrate into that of J. F. and to melt their heterogeneous, and perhaps not very reputable employments, into the appropriate titles of Hoſpital Surgeon and Man-midwife. We have it not in our power to do adequate juſtice to this exertion of the talents of the worthies concerned in this production. All we can do is to characterize it as a moſt ſhameful impoſition on the public. B—y.

Art. 11. *On the Diſadvantages which attend the Inoculation of Children in early Infancy.* By Thomas Percival, &c. 8vo. 6d. Johnſon and Co.

Dr. Percival, in the little eſſay before us, ſets in a ſtrong light the arguments againſt the practice of inoculation during early infancy. There is one argument however in favour of early inoculation, which we wiſh the Doctor had taken more fully into conſideration; it is this:—the danger there is of receiving the accidental infection, by waiting for the moſt eligible age.

Dr. Maty, who has publiſhed an eſſay on the advantages of very early inoculation *, is ſenſible that much good has been done by inoculation, and at the ſame time feels the weight of the following objection;—*that the practice of inoculation, though beneficial to individuals, is detrimental to the community, by the propagation and increaſe of the natural ſmall-pox.*'—The moſt compleat anſwer to this objection, the

* Med. Obſerv. and Inquiries, vol. 3d. art. 23. p. 287.

Doctor

Doctor thinks, would be to encourage and eſtabliſh an univerſal inoculation.—Dr. Maty's benevolent ſcheme is to ſave as many lives as poſſible; and we heartily concur with him, in his wiſhes that the practice, by ſome means or other, might be univerſally adopted. Thus far he is certainly right; whether he is right in fixing the time for the operation to ſo early a period, is another queſtion.—The time fixed by Doctor Maty, is within the month; that by Doctor Percival, from three to ſeven years of age.—Dr. P. has ſenſibly pointed out many diſadvantages which attend Dr. Maty's period: but then to give the argument a full and fair hearing, he muſt take into his account thoſe who die from the accidental diſeaſe, by waiting for the period which he has aſſigned as the moſt proper.—For example; let one thouſand children be inoculated within the month according to Dr. Maty's plan, and let the number of deaths be faithfully recorded.—Let a thouſand other childred be pitched upon, and as faithfully mark down thoſe who die from the accidental diſeaſe, before they arrive at the age fixed upon by Dr. P.—Then let a thouſand children be taken from three to ſeven years of age, deducting from this thouſand a number equal to the number that died out of the other thouſand from the accidental diſeaſe, and let theſe be inoculated.—If the deaths from this inoculation, together with the above-mentioned deaths from the accidental infection, exceed the deaths from the thouſand inoculated within the month, the determination will be in favour of Dr. Maty. We apprehend, however, the age of three, ſix, or nine months, the child not yet being weaned, would be preferable to the early period aſſigned by Dr Maty †.

† See our Review of Dr. Maty's Eſſay, p. 443 of this Month's Review. D.

Art. 12. *An Eſſay towards an Improvement in the Cure of thoſe Diſeaſes which are the Cauſes of Fevers.* By Thomas Kirkland, Surgeon. 8vo. 1 s. 6 d. Dodſley.

Mr. Kirkland ultimately reſolves the cauſes of fevers, into ſome particular fault or impurity in the blood: hence the morbid matter of the ſmall pox, meaſles, and the varieties of the eruptive, putrid, and inflammatory fevers. This morbid matter, or theſe particular impurities, which Mr. K. calls the *Diſeaſes cauſing Fevers*, may be much better, he ſays, and eaſier expelled from the body, while nature takes her uſual, eaſy courſe, than when interrupted by the hurry of a fever.—He thinks, that a fever is ſo far from being an effort of nature to relieve herſelf, that it is to be conſidered as a *ſymptom* which increaſes and protracts the diſeaſe: that the morbid matter is diſcharged from the blood unchanged: that the doctrine of concoction is without foundation; and that if it was to take place, inſtead of relieving, it would more frequently cauſe the death of the patient: that the fever therefore is immediately to be cut off, and the morbid matter left either to the powers of nature, or to nature ſupported by proper cordials.

Theſe points being diſcuſſed, our author directs us to the means by which the fever may be moſt expeditiouſly ſuppreſſed.—The fever, according to Mr. K. is a preternatural degree of heat, and is to be extinguiſhed by a proper degree of cold, *as the moſt certain antidote to heat:* the degree of *cold* is to be proportioned to the degree of *heat*. Cold air therefore may be freely admitted, and cold water freely drank; and when

en theſe are not ſufficient to extinguiſh the fever, may not the patients' lays he, in our climate, have cold water poured upon them, in the manner of the Perſians and Neapolitans, till the fever is ſubdued; taking care, by giving proper medicines, that a regular motion in the blood be preſerved; leſt, where extreme cold is neceſſary, life ſhould be extinguiſhed with the heat?'

Mr. Kirkland ingeniouſly ſupports this doctrine, by phyſiological facts and reaſonings; by the authority of the antients; and by obſervations from his own practice. In doing this, he has ſhown conſiderable learning and abilities; we cannot, however, conſider a fever in the ſame ſimple light in which he has viewed it: viz. that it is merely a preternatural degree of *heat*, which is to be extinguiſhed by its oppoſite, *cold*.

Neither can we think it a practice altogether ſafe at any period of a fever, boldly to expoſe the patient to the cold air, or to drench him internally and externally with cold water.—We cannot enter into any minute examination of the point in queſtion. The hiſtories related by Mr. K. are too few to form a general rule. We doubt not, however, but that Mr. K. will honeſtly acquaint the public with the reſult of his future practice in this way.

D.

MISCELLANEOUS.

Art. 13. *An Original Camera Obſcura; or the Court, City, and Country Magic Lanthorn. In which every Man may take a Peep, laugh, and ſhake their Noddles at each other, and go away well pleaſed, &c. Being an Account of the moſt curious and uncommon Collection of Manuſcripts, warranted originals, ever yet offered to the public. To be ſold by Auction, &c. &c.* 8vo. 1s. 6d. Wilkie.

An odd ſpecimen of motly humour, partly in the ſtyle of Ned Ward, with a tincture of the famous Orator Henly. The Author laughs at modern occurrences and characters, viz. Lord Cheat'em, Wilkes, the Baltimore rape, the new buildings, elections, the Aldwincle-living, and fifty other ſubjects: and *there are* readers, no doubt, who may think him wondrous funny, a clever fellow, a choice ſpirit, a comical dog, &c. &c. &c.

Art. 14. *A Dialogue between a Captain of a Merchant-ſhip, and a Farmer, concerning the pernicious Practice of Wrecking; as exemplified in the unhappy Fate of one William Pearce, who was executed at Launceſton in Cornwall, Oct. 12, 1767. Adapted to the meaneſt Capacity; and recommended particularly to all Perſons who live on or near the Sea-coaſts.* By Jonas Salvage, Gent. 12mo. 6d. Dilly.

Very properly adapted for the reformation of thoſe wretches who are guilty of the barbarous practice of plundering wrecks;—to the great ſcandal of this country; particularly the Corniſh and ſome other coaſts, which have too long been infamous for this worſe than brutal wickedneſs.—This little tract, therefore, ought to be well circulated among theſe ſavages of England, who probably would be leſs guilty, if they were leſs ignorant.

Art. 15. *A Letter to the Right Honourable Thomas Harley, Eſq; Lord Mayor of the City of London. On the Grant of a Patent for printing pious Tyburn Relicts, &c.* 4to. 6d. Brown.

A pathetic remonſtrance againſt a publication preparing under the ſanction of a patent from the crown, entitled *The Tyburn Chronicle, or Villany diſplayed in all its Branches, &c.* intended, as the patent ſeriouſly profeſſes, for the advantage of the youth of theſe kingdoms, and effectually to advance the cauſe of religion and virtue! In truth, patents have been long proſtituted to anſwer ridiculous ſiniſter purpoſes; but in the preſent inſtance this ſanction is perverted, as our Letter-writer apprehends, to very pernicious ones; by propagating the knowlege of crimes and vices of which it were rather to be wiſhed mankind were entirely ignorant. N.

Art. 16. *Royal Mattins, or Pruſſia's public Confeſſion; in Five Mornings. From the French.* By a Gentleman of Cambridge. 8vo. 1s. Becket, &c.

Another tranſlation of *Matinées Royales*; ſee Review, Vol. xxxiv. page 319.

POETICAL.

Art. 17. *The Soliloquy, a Poem. Occaſioned by a late Deciſion.* 4to. 6d. Edinburgh, printed for the Author, and ſold by Richardſon and Urquhart, in London.

Mr. Archibald Douglas is here repreſented as deploring his fate, in reſpect to the famous deciſion againſt him, in Scotland, where he hath ſo unſucceſsfully proſecuted his claim of inheritance to the eſtate of the late Duke of Douglas.

Art. 18. *The Expoſtulation; a Poem.* 4to. 2s. 6d. Bingley.

This performance *ſeems* to relate to the ſuppoſed corruptions of the times; and to point at the various evils, political and moral, with which the nation is afflicted: but the Author writes ſo ſtrangely and obſcurely, and takes ſuch wild unaccountable flights, that he really ſoars above our comprehenſion. In ſhort, we believe it will puzzle moſt of his readers to know what to think of him, or what to make of his poem.

Art. 19. *The Conciliade; a Poem. Occaſioned by the preſent Diſputes between the graduate and licentiate Phyſicians.* By W. Samſon. 4to. 1s. 6d. Newbery.

After the late Mr. Thornton's Battle of the Wigs, and the anonymous piece entitled The Siege of the Caſtle of Æſculapius, (both mentioned in ſome late Reviews) Mr. Samſon's poem on the ſame ſubject appears to no great advantage. The ſubject, indeed, is now grown ſo ſtale, that an Author writing upon it, and not excelling thoſe who had gone in the ſame track before him, muſt of courſe appear to follow his leaders—*non paſſibus æquis.*

NOVELS.

Art. 20. *The Summer-houſe: or Hiſtory of Mr. Morton and Miſs Bamſted.* 12mo. 2 Vols. 6s. Noble.

A twofold hiſtory, of a young lady, whoſe obdurate father, from lucrative views, endeavoured to ſacrifice her to an old neighbouring batcheor, which drove her from her father's houſe; where during a ſhort

elopement, ſhe fell in love, by an accidental view from a ſummer-houſe, with a young gentleman under a temporary dependence of circumſtances, whoſe friend however made him the trifling preſent of 10,000l. to render him an adequate match for her; which the conſiderate conduct of her elderly lover accelerated. The other part of the ſtory is the hiſtory of the ſaid young gentleman and his family, including a number of entertaining viciſſitudes, not badly told, allowing for a few improbabilities, until his accidental meeting with the heroine of the ſtory unites their fortunes, when all collateral circumſtances *crouding* towards a concluſion, the reſt follows of courſe. N.

Art. 21. *The Entanglement; or the Hiſtory of Miſs Eleonora Frampton, and Miſs Anaſtaſia Shaftoe.* 12mo. 2 Vols. 6s. Noble.

A piteous tragical tale to the tune of

John loves Mary paſſing well,
But Mary ſhe loves Harry;
While Harry ſighs for bonny Bell, &c.

which produces the entanglement that gives title to it. Affairs however are adjuſted without drawing of ſwords, the rivalſhip being between the two ladies; one of whom being decently put out of the way, by dying of her hapleſs love, the reſt ſettle their affairs to general ſatisfaction. The ſtory might have been ſhorter, and would have read better, had it not been ſo unſufferably full of unintereſting chit-chat, with *ſaid one*, and *ſaid t'other*, &c. &c. N.

Art. 22. *The Viſiting-Day. A Novel.* 12mo. 2 Vols. 6s. Lownds.

A very pretty imitation of Clariſſa.

POLITICAL and COMMERCIAL.

Art. 23. *No Liberty, no Life! Proper Wages, and down with Oppreſſion. In a Letter to the brave People of England.* By John Engliſhman. 8vo. 6d. Harris.

Had the Writer of this addreſs printed it in the uſual Grub-ſtreet form, at 'ſo ſmall a price as a half-penny,'—ſome of the mob with whom he reaſons, might have laid out their half-pence to no bad purpoſe; but it can hardly be expected that they ſhould pay almoſt the price of two pots of porter to be told—what few of them will believe, and ſome things which John Engliſhman himſelf cannot know, and conſequently can never be able to prove. N.

Art. 24. *The Engliſhman deceived; wherein ſome very important Secrets of State are briefly recited, and offered to the Conſideration of the Public.* 8vo. 1s. Kearſly.

This Writer ſeverely arraigns the ſeveral miniſterial meaſures lately taken, particularly in relation to our American colonies; and what he ſays merits attention. Though offered to the conſideration of the public, this piece is addreſſed in form of a letter to an individual; poſſibly the Author conſiders the *public*, as a noun of multitude ſingular, and as ſuch writes to *him*. As to the *ſecrets* he promiſes to tell, we find only the appearance of *one*, which remains ſtill a ſecret, unleſs the Reader can pick it out of the following words and daſhes; a taſk we chuſe to decline:

'We know, but we dare not yet impeach, ——— has, for ſeveral years ſince the peace, actually received from the court of France £.... a-year, for ſervices undertaken and promiſed to be executed for them.'

To ſecure his credit with the Reader, he aſſures us, that whatever he aſſerts he can prove, as his intelligence comes from the very fountain: but who is *he* who tells us ſo? N.

Art. 25. *The Foundation of Britiſh Liberty; proving the indiſputable Right of every Engliſhman to the common Laws of the Land, for the Protection of his Perſon and Property: in a Letter from a Gentleman in the Country to his Friend in London.* 8vo. 6d. Peat.

A recital of the ſtatutes relating to the right of the ſubject to the *habeas corpus*; together with other matters concerning the liberty of the people: probably produced in reference to ſome late tranſactions, the ſubjects of popular debate. N.

Art. 26. *A Letter to the Author of the North-Briton; occaſioned by the Publication of a Letter to Lord Mansfield, in the 50th N°. of that Paper.* By a Barriſter of the Middle-Temple. 8vo. 1 s. Nicoll.

If this letter had been written with more temper, we ſhould have pronounced it a proper vindication of Lord M. from the charges brought againſt him by the writer of the paper which takes the title of *North-Briton*. What the miſchief ails theſe paper-diſputants, that they ſo much addict themſelves to calling one another ugly names?—It looks as though they all miſtake *ſcurrility* for *ſpirit*?

Art. 27. *The North-Country Poll; or an Eſſay on the new Method of appointing Members to ſerve in Parliament.* 8vo. 1 s. Steare.

A very licentious, inflammatory invective againſt Sir James Lowther and his friends, on account of the late election for Cumberland. The high ſheriff, in particular, is groſsly abuſed; but whether any party can be eſſentially ſerved, or any cauſe materially injured by furious declamation, and calling gentlemen by opprobrious names, is a queſtion which any man of common ſenſe and prudence may anſwer without a moment's heſitation.

Art. 28. *A Letter to the Right Hon. Wills Earl of Hillſborough; on the Connexion between Great Britain and her American Colonies.* 8vo. 1 s. Becket, &c.

Mr. Canning, author of ſome late poetical productions, is the writer of this letter; wherein he contends for 'the neceſſity of enforcing' the right of the ſupreme legiſlature of this country, 'to frame money-bills, as well as other laws, for America.'—Mr. C. appears to be a warm reaſoner, and therefore we hope his arguments will be coolly attended to; it is a ſubject of the laſt importance to us; and perhaps our very exiſtence, as a nation, may depend on the conduct we obſerve towards our now opulent and very reſpectable colonies.

Art. 29. *A Defence of the R. H. the E—l of B—e, from the Imputations laid to his Charge. In a Letter to his Lordſhip.* By Sir Archy Mac Sarcaſm, Bart. 8vo. 6d. Steare.

An inſipid repetition of all the ſtale popular abuſe of Lord Bute. The Author has ſome attempts at irony, and ſeems big with his own con-

cepts; but he produces only a few wretched abortions of wit; and is, in truth, a vulgar, contemptible, factious ſcribbler: nevertheleſs, in his concluſion, he offers a word or two of ſenſible advice to his lordſhip. By *retiring*, ſays he, 'your lordſhip will give the nation, thus juſtly irritated, a greater proof of your modeſty, prudence, and good-will for it, than ever you did before. By this means you may reſtore peace to a people who, while you are near, let whatever bad meaſures be either propoſed or followed, will ſtigmatize you with the odium of them; and though, perhaps unjuſtly, mark you as the object of their reſentment.' —This advice was given his lordſhip ſeveral years ago; and happy might it have been for the nation, for government, and poſſibly too for Lord B. himſelf, had he followed it.

Art. 30. *The Utility and Equity of a Free Trade to the Eaſt Indies: ſhewing, that the People will be fully employed to improve their Fortunes; and that the Government will acquire ſeveral Millions per Ann. Revenue; beſide a Contribution of Ten Millions from Great Britain, Ireland, and North America, for a free Trade.* 4to. 2s. Murdoch.

Under an enormous public debt, which renders the labouring part of the nation real ſlaves to a few monied men, the eyes of all conſiderate perſons will be turned toward any expedient calculated to diſcharge, if poſſible, by the eaſieſt means, any part of ſo heavy an obligation, the one half of which has, to every one's admiration, been contracted within recent memory: and will lead the Public to liſten with candor to whatever may be offered toward ſo deſirable a purpoſe. If moreover any meaſure can be pointed out, which may not only effect ſo ſalutary an intention in the firſt inſtance, but eventually operate to a general advantage, ſuch ſcheme would be doubly welcome. But perſons who turn their thoughts towards inquiries calculated to inlarge the revenues of government only forge chains for the necks of themſelves and countrymen, if we are not ſecure of the real application of the money to the *public* ſervice.

The uſe of granting charters to excluſive companies for opening diſtant, expenſive, and hazardous channels of trade, is clearly evident; and the *firſt* adventurers are thus allowed the opportunity of reaping the advantage of their undertaking. But when this is accompliſhed, and the trade eſtabliſhed, the good of the Public is next to be conſidered; and when weighed in competition with the emolument of the few who afterward in eaſe and opulence fatten upon monopoly; it is as clearly to be ſeen which ought to preponderate. This Writer's reaſons for throwing open the Eaſt India trade, he reduces to the following heads:

'1. The injuſtice and injury done to the reſt of the nation, who are not allowed the ſame privileges of trade, though they have all an equal right to the benefits of commerce.

'2. The injury it does to the credit and glory of the ſtate, by conſiderably decreaſing the public revenue; which impoveriſhes government and weakens the energy of it with relation to other nations: and is a farther injuſtice to the ſubject by the increaſe of taxes.

'3. The alarming conſequence of overgrown power in particular perſons, occaſioned by ſuperabundant wealth; while the greateſt part of the community is greatly oppreſſed and diſtreſſed, and while the indigency

of government is too much operated upon by their powerful influence.

'These are the three principal reasons for *adopting* the measure of an open trade to India: those in *justification* of it are as follows:

'1. Private benefit should (not forcibly but mildly, upon the most benevolent principles to *all*, in which the company is included) cede to public credit, safety, and glory. The two last will ever depend upon the first; that is, safety and glory depend upon credit, and *that* upon the advantages of trade circulating, not through the hands of a few, but through every individual of the community, with as much equality as the nature of things will admit of.

'2. That power which gives for the benefit of all, can take away upon the same principle. For the laws of a free state being made with that general view, they are merely temporary; always intended for public, not private utility: and therefore, though exclusive privileges of trade (to which trade all have an equal right) are granted, the laws enacted for that purpose should be revoked and cancelled, whenever they are found to be repugnant to the interest of the whole community; for it is most certain that those laws were first intended and made for the common good.

'3. The East India company have, in more than one instance, forfeited their charter, by exceeding the limits of the authority granted them by their sovereign, for a commercial establishment, which was the sole object for which the exclusive privileges were required, and for which the charter was granted; by invading the property of Asiatic potentates, who indulged them with permission to settle in India; by usurping their territorial dominions; by levying tribute; and by taking upon them, without any authority from the British Legislature, the sovereign privilege of making war and peace; and the power of deposing and appointing Nabobs or Vice-roys; contrary to their institution from the laws of their own country; contrary to the limits prescribed by the Indian prince at their first establishment upon his territories; and contrary to the laws of nations, which do not justify the incroachments and usurpations of interlopers, in breach of hospitality.

'These several reasons abundantly shew the *necessity* and *equity* of abolishing the Asiatic company. And the vast acquisition of wealth to his majesty's subjects in general, and consequently to the government, together with the energy of opulence with regard to other states, sufficiently evince the *utility* of this truly excellent scheme.'

What he says may so far be just, but when he proceeds to branch out and amplify his plan, and incorporate it with others, so as in *a short time* to pay off the national debt, it is impossible to avoid reflecting how easily sanguine schemers form their estimates, and calculate profits! N.

Art. 31. *An Address to the Right honourable the Lord Mayor, the Worshipful Board of Aldermen, the Sheriffs, Commons, Citizens and Freeholders of Dublin, relating to the intended Augmentation of the military Force of the Kingdom of Ireland.* By Charles Lucas, Esq; Member of Parliament. Dublin printed, London reprinted, for Kearsley. 8vo. 1 s.

When the sums raised for government service are immense, and when these supplies are chearfully contributed, though they bear hard on the people, the proper application of them becomes a most important object

of

of conſideration: but when theſe ſums, wrung from the hard labours of a people, are found to be notoriouſly miſapplied, and converted, from public ſervice to the private emolument of individuals, a more ſevere ſcrutiny into ſuch perverſions becomes an act of public juſtice. The Public ought to be told what ſo intimately concerns them to know, the curtain of plauſible pretences ſhould be thrown open, and the ſecret practiſes carrying on behind it, diſplayed. This is an act of patriotiſm, and ſuch friends to the Public are intitled to *their* eſteem and protection, whatever treatment they may meet with other ways. Dr. Lucas is ſuch a MAN in the preſent inſtance, and what he avers on the credit of his name, ought to make ſome men bluſh!

The military eſtabliſhment of Ireland, according to the repreſentations in this addreſs, is affirmed to be moſt expenſive and burdenſome, though the leaſt efficacious eſtabliſhment in Europe. The companies of infantry, and troops of cavalry, are much ſmaller than thoſe in England, in each of which there is alſo a deficiency of effective men, while they are full officered as in England; ſo that it appears, that of 12000 men, the nominal eſtabliſhment of Ireland, there are 2940 officers, commiſſioned and non-commiſſioned, appointed to command only 9060 private men! The concluſions to be drawn from this deficiency are ſufficiently obvious.

As to the officers, we are told, that 'though there are two Lieutenant Generals, and ten Major-Generals, upon this eſtabliſhment, it appears, from a letter from the Earl of Northumberland to the commiſſioners of the Britiſh treaſury, that thoſe valiant officers were of ſuch a puny, delicate, ſickly frame, that they could not bear the fatigues of the moſt peaceful campaign in Ireland, nor even the air of the climate, and were therefore forced to quit the country, for the recovery of their health, by better air and other means than this poor kingdom afforded, and ſo left it in ſuch numbers, that enough could not be found to hold boards, which are councils to the Government, in military matters, or do the other parts of the duty of General-Officers, upon the ſtaff here, until his Majeſty was pleaſed to direct, a young nobleman and ſoldier, a native of the country, capable of bearing toil, and inured to the clemency of the deſerted ſoil and climate, to act as a Major-General.'

The augmentation of this evil is projected 'without the ſlighteſt intimation of impending danger, while we have every reaſon to complain of the heavy burden of our preſent military eſtabliſhment; while Britain is rather diminiſhing than augmenting the military force of the united kingdoms; while leſs than five thouſand have been deemed ſufficient for our defence, when we were at war with ſome of the moſt formidable powers of Europe, and a rebellion raged from Scotland to the centre of England; while the civil power is found able to execute its moſt rigorous decrees, without the aid of the military, unleſs where military men are concerned; while the moſt violent and lawleſs outrages have been univerſally committed againſt the civil magiſtrate, and the laws have been trampled under foot, without any reparation; while the moſt expenſive and burdenſome eſtabliſhment has been kept up ſince the peace, without any viſible emergency, and while the complaints of this burden, with many of its evil conſequences, were by your repreſentatives laid before the throne.'

Beſide the heavy increaſe of the expence, our Author conſiders the matter in a more extenſive, and in a very juſt, view:

'We are, indeed, told in his Excellency's meſſage, that, "The meaſure is calculated to maintain the honour and dignity of the crown, to promote the public ſervice, and to add ſtrength to the army."

'With all due deference to his Excellency's judgment, be it ſaid; I cannot ſee how any unneceſſary augmentation of the number of the army, in times of profound, univerſal peace, can add aught to the honour or dignity of the crown, which are ever beſt maintained and ſupported by the affections of a free and loyal people. The hearts of ſubjects, intereſted in defending the king and conſtitution of their country, muſt make the moſt ſecure and permanent baſis of the throne. Whereas military mercenaries have been known in every age and nation of the world, the bane of both king and conſtitution.'

We are not without recent inſtances of the propriety of this remark. He warns his conſtituents farther. 'Look into all the nations of the world, ancient and modern, who have loſt their liberty, and heaven knows how few have retained it, you will find none of them were compleatly enſlaved till they raiſed a ſtanding army, ſuperior in ſtrength to the civil power. Thus fell Greece and Rome. Thus are the ſeveral members of the Germanic empire become deſpotic. Thus Spain, with her *Cortes*, and France with her *States*, making as free a conſtitution as Britain can now boaſt, were reduced to, and will probably ever be kept in, abject ſubjection and ſlavery by mercenary troops, perhaps firſt raiſed under ſpecious pretence of defending and ſtrengthening the civil power, but, in the end fatally uſed to enſlave and overturn it. And can any of you be inſenſible of the havock made by any army raiſed by the authority of parliament, to defend the people from the tyranny of one of their kings of England? Was not the civil and eccleſiaſtical eſtabliſhment of three kingdoms overturned, and were not all reduced to anarchy and a military government?

'Can any of you point out a ſingle ſtate in the world, in which liberty and a numerous ſtanding army ſubſiſted long together?'

Theſe warnings, however inefficacious they may prove, are not expreſſed in ſtronger terms than ſo *ſerious* a ſubject demands. For as this political phyſician well obſerves, 'wiſe, juſt, righteous and patriot as our preſent gracious king and adminiſtration may be, what ſecurity have we that their ſucceſſors, will always be adorned with the virtues of their predeceſſors? May not ſome future ambitious prince and crafty miniſter perpetually find out *ſudden and extraordinary emergencies* to draw off thoſe forces which you are to maintain, at an expence, which muſt unavoidably ſoon make your nation bankrupt, if the pay of theſe troops was not ſpent at home, and which, if it ſhould, may make you bankrupts in liberty, ſlaves, if they be kept at home?

'Dreadful alternative! Either way ruin and deſtruction, in my apprehenſion, ſtare you in the face. But, you are the beſt judges, and to your judgment I ſhall chearfully ſubmit.'

As to the inſidious plea of the uſe of military force to ſuppreſs riots and preſerve internal peace, our Author has ſhewn that the ſoldiers in Ireland ſo far from anſwering any ſuch purpoſe, have been very riotous there themſelves; and when the ſhepherd's dogs turn upon and worry the ſheep, the flock is but in a poor ſituation.

When a people become diſcontented to the endangering the public peace, ſetting the military upon them, will never quiet them until the maſtery

haſtery is decided. The only way to reſtore harmony and confidence, is cordially to ſet about rectifying grievances and reforming the public adminiſtration of affairs; a method which will never fail of ſatisfying thoſe, who have a natural right to be thus ſatisfied. N.

Relating to WILKES.

Art. 32. *Britannia's Interceſſion for the Deliverance of John Wilkes, Eſq; from Perſecution and Baniſhment. To which is added, a political and conſtitutional Sermon: and* [prefixed, *he ſhould have ſaid*] *a Dedication to L*** B****. Folio. 1s. Woodgate.

The Firſt part of this pamphlet contains an indecent parody on the liturgic form of divine ſervice uſed in our eſtabliſhed church; the words and ſtyle of which are applied to the affair of Mr. Wilkes. The ſermon, in the ſecond part, is as dull a declamation as ever was delivered in a pulpit; and is founded on this text: *Book of Prophecies*, ch. i. ver. 45—47. 'And there ſhall come a *fox* from the *north*, and a he-lion ſhall rouze himſelf in the *ſouth*, and they ſhall be at war,' &c. It is divided and ſubdivided in the uſual form of a pulpit diſcourſe; and is rightly calculated for the meridian of St. George's Fields.

Art. 33. *A Letter to the Right Hon. the Earl of T——e: or, the Caſe of John Wilkes, Eſq; with reſpect to the King, Parliament, Courts of Juſtice, Secretaries of State, and the Multitude.* 8vo. 1s. A. Johnſon.

The Writer appears to be a zealous wrong-headed Scotchman, irritated by the obloquy caſt upon his country by a certain party, and determined to retaliate, to the utmoſt of his ability and talents for abuſe and ſcandal, which are by no means inconſiderable. He rails at Wilkes moſt profuſely, not ſparing even his family; he vilifies the memory of poor Churchill; he is an advocate for general warrants; and he appears, in ſhort, to be one of thoſe abſurd mortals that never fail to injure any cauſe they undertake to defend.

Art. 34. *A South Briton's Remarks on a late Extraordinary North-Briton *, and the Alderman's Letter† to the Lord Mayor.* Folio. 4d. Fenwick.

Rails at the North-Briton, for his declamations in behalf of Mr. Wilkes.

* See laſt month's Review.

† Review, April, p. 333. Art. 36.

Art. 35. *The loyal Speech of Paul, a Pariſh Clerk; with the Motion he made againſt Mr. John Perriwincle, in a Meeting of the Robin-Hood-Society, on Monday the 16th of May* 1768. 4to. 6d. Wilkie.

The reſpectable ſociety above-mentioned having of late declined the expounding of myſteries in religion, in favour of thoſe in politics, ſome enemy of a gentleman now very popular, has thought it worth while to enter into a ſerious diſcuſſion of his caſe, and father it upon this mug-houſe club. But, however, the whole affair might as well have become this ſociety as any other, theſe motley gentlemen have no reaſon to be offended at the imputation of Paul's ſpeech being delivered among *them*, as *their* credit might be raiſed by producing ſuch an one. N.

Art. 36.

Art. 36. *A ſerious and friendly Addreſs to the People, with regard to the Cauſes of their preſent Complaints. Wherein is conſidered, the Nature and Conſequences of the late Diſorders, and a Touch by the Way on thoſe who may be made anſwerable for the Miſchiefs not only done by the Populace, but by the Military.* By a Tradeſman. 8vo. 1 s. Nicoll.

A calm expoſtulation with the ſeveral orders of mad mobs, moſt of whom cannot read, and of the reſt, whoſe ſtudies are confined to half-penny literature; the complexion of which has of late totally unfitted them for attending to the diſpaſſionate ſcrutiny which the Author offers, concerning the merits of a preſent favourite with them. N.

Art. 37. *A Narrative of the Proceedings againſt John Wilkes, Eſq; from his Commitment in April 1763 to his Outlawry. With a full View of the Arguments uſed in Parliament and out of Doors in canvaſſing the various important Queſtions that aroſe from his Caſe.* 8vo. 1 s. Richardſon and Urquhart.

The title of this piece ſufficiently explains the nature of it. But, as a note to one of Mr. Wilkes's letters, a rhapſodical ſtring of declamations is thruſt in, and ſigned *Goldſmith*, burleſquing the regal power; the propriety or meaning of which is beſt known to the Writer, whoever he may be. N.

Art. 38. *A Letter to an Auguſt Aſſembly, on the preſent Poſture of Affairs: wherein the hard Treatment of Mr. Wilkes, and the Cauſe of Riots, are duly conſidered, and Remedies provided.* 4to. 2 s. Tomlinſon, Whitechapel.

Written by a zealot for Mr. Wilkes, who ſigns himſelf *Maſſinello*; and who, writing about every thing, writes properly about nothing. The liberty of the preſs is an invaluable privilege; but ſuch is the fate of humanity, that the beſt things are alloyed with very diſagreeable circumſtances. The liberty of the preſs tempts numbers into print, whoſe ſpeculations are nauſeous. Whatever may be ſaid as to purchaſers, it is pity paper and print are ſo cheap to writers and venders. N.

Art. 39. *An Addreſs to the Public: wherein the Conduct of Mr. Wilkes is candidly and impartially conſidered, and ſome Matters brought to light that have been hitherto concealed.* Folio. 6 d. Pearch.

A few looſe thoughts to prove that Mr. Wilkes has no ſuperior abilities, or patriotic principles, beyond other men; and that his political conſequence ſprung from adventitious circumſtances. Theſe are cloſed with ſome queries relating to his former conduct, which have been republiſhed in all the news-papers. N.

Art. 40. *A comparative View of the Conduct of John Wilkes Eſq; as contraſted with the oppoſite Meaſures during the laſt Six Years.* By John **** R. De C—lington. Small 8vo. 1 s. Williams.

A political wag, who having compoſed a ſhort, ludicrous, but favourable repreſentation of Mr. Wilkes's affairs, drops his readers ſuddenly without concluding his tale, telling them in excuſe, that he has himſelf before now purchaſed as imperfect a production at the ſame price. N.

Art. 41.

Art. 41. *An Eſſay on Patriotiſm, and on the Character and Conduct of ſome late famous Pretenders to that Virtue, particularly of the preſent Popular Gentleman.* 8vo. 1 s. 6 d. Steare.

One of the moſt ſevere, and at the ſame time, beſt wrote performance, that has appeared againſt our flaming patriot Mr. Wilkes. Our Author, who writes in the character of an elderly man well acquainted with the political occurrences of the preſent century, ſets out with a compariſon between pretenders to patriotiſm, and deceivers in religion, which he well ſupports; and as according to ſome ſectaries, the greater ſinner the greater ſaint, ſo according to our ſcrutinizer into patriotic pretenſions, patriotiſm like charity covers a multitude of ſins. Not that like the generality of anti-Wilkites, he endeavours to blaſt that gentleman's public character on the account of his private imputations; for theſe, he good-naturedly extenuates, and makes all reaſonable allowances; adding, that 'if none but men of ſtrict virtue were to be employed in the ſervice of government, the Court Kalendar would be reduced in a moment to the ſize of a child's primmer.' It may indeed be remarked, that the general reflections caſt on the gentleman in queſtion, are not often juſtified by deſcending to many particulars, or of a *peculiar* nature; and our Author declares, what to many will appear in the light of a paradox, 'on the contrary, in my opinion, his private character, oppoſed to his public, is white, innocent, and even praiſe-worthy! In order to ſolve this ſeeming riddle, it will be neceſſary to examine his idea of patriotiſm.

'True patriotiſm, ſays he, in the times of public peace and tranquillity, is of a character preciſely the ſame with true religion. At ſuch times the only patriotiſm that deſerves the name, conſiſts in a ſober and ſteady obedience to the laws, and obſervance of the conſtitution; in mild and moderate endeavours to rectify whatever diſorders and corruptions may have crept into either through human frailty, and the neceſſity of things; in a firm ſupport without reſpect to names and parties, or private connections, of whatever adminiſtration may happen to be then eſtabliſhed in points wherein they are right; in as firm though a calm oppoſition to them, in matters wherein they may be wrong; but above all, it conſiſts in providing for the contingencies of war during the times of peace, in encreaſing the revenue without burthening trade, in diſcharging the public debts, and in promoting arts, ſcience, agriculture, manufactures and population throughout the kingdom.'

This our Author delivers as the *theory* of patriotiſm, as to the *reality*, he thus declares himſelf. 'After all, it is a queſtion whether ſuch a thing as pure unmixed patriotiſm exiſts in any human breaſt, unleſs it may be in that of a philoſophical ſpeculative man retired in his own cloſet. Even then, it is like the ſceptical ſyſtem of Berkeley, which denies the exiſtence of matter, and maintains there is nothing in nature but ſpirit and idea. I defy any man to diſprove this paradox by any reaſoning whatſoever; the more he reaſons the more he will be perplexed. But let him come abroad into the world, and the hurry of action, buſineſs, and affairs, will ſoon baniſh all thought of it, without leaving any traces behind. In the ſame manner, when the ſpeculative patriot engages among mankind, what he ſees in others and feels within himſelf, will ſoon convince him of the chimerical nature of his refined notions.

notions. How then can we imagine that ſuch a virtue can be the great and ruling principle in the breaſt of a man who has been all his lifetime hackneyed in ſenates and courts, far leſs of another, by his own account, '*an idle man of pleaſure**, who has probably ſpent his time in much worſe company, in taverns and brothels, among rakes and drunkards, bawds and proſtitutes?'

Our Author enters into a critical examination of the political lives of a late and preſent earl, who were in turn great favourites with the people under their proper names, and aſſumed characters; greatly to their advantage, when contraſted with the immediate object of his ſtrictures, at the ſame time that he conſiders them both as *impoſtors*. But when conſidering the middlemoſt of the three, he exclaims, 'But at any rate, God forbid I ſhould ever compare the great man I have been juſt ſpeaking of, either with his immediate predeceſſor, or ſtill more contemptible ſucceſſor, in that hackneyed, though never to be worn out impoſture of patriotiſm. His motives were a noble pride and ambition, and his actions were ſuitable to them. Their motives were little perſonal piques and reſentments, and a low pitiful diſappointed ambition. And their conduct, eſpecially that of the latter, has been what might be expected from ſuch principles.'

If the juſtice of theſe remarks ſhould be admitted, it is a ſevere ſatire on mankind; all then that we have to conſole ourſelves muſt be, that if there is really no ſuch character in human nature as a ſteady patriot upon inflexible principle; we muſt content ourſelves with thoſe who from private views aſſume that reſpectable cloak, which to anſwer their purpoſe muſt be wrapped careſully round them. While they maintain this character, they are certainly of uſe, and — when it has anſwered their turn, and it is thrown off, we need never to doubt of being ſupplied with an uninterrupted ſucceſſion of others, ready to ſupply their places from the ſame ignoble motives.

It is a popular aphoriſm, *de mortuis nil niſi bonum*; we ſhall invert this, and apply it to the living, ſo far as to refer the Reader to the pamphlet, for the ſevere, ſarcaſtic, and ſhrewd examination of the conduct of one who is now in the full vigor of political life. Reaſoning from peculiarity of circumſtances, it is not impoſſible however that ſuch principles as are there laid down and argued from, may have ſome weight in dictating a conſiſtency of conduct in thoſe inſtances, where if a perſon can flatter himſelf with the proſpect of continuing, amidſt the fluctuation of affairs, a favorite of the people through life, he may imagine it in his power to profit more by continuing ſo, than by tergiverſation.

It is hoped to be no departure from the conduct we have above preſcribed to ourſelves to give the reflections with which our Author concludes his Eſſay; leaving it to our Readers to make their own remarks thereupon.

'Though I have recommended a perfect reſignation to the culprit, yet I know not, conſidering this buſineſs merely in a political view, whether it would be better to inflict any further puniſhment upon him,

* See a letter to Lord T——e, giving an account of a moſt tremendous duel fought by moon-light with piſtols, and at a very convenient diſtance.

than

than what he has already ſuffered. I am not his enemy, unleſs praying for his repentance, and that God may turn his heart and ſhew him the folly and error of his ways, can make me one. We never hate thoſe we thoroughly deſpiſe. Though this man, owing to a ſtrange concurrence of circumſtances, ſome of them very laughable, has made a great noiſe, done a good deal of miſchief, might have done much more, and has made his country very ridiculous in the eyes of foreigners; yet his parts and practices are ſuch, that they cannot ſeriouſly be the objects of any paſſion, but contempt and deriſion. Like ſome religious fanatics, he owes all his conſideration to the improper methods that perhaps have been taken with him. As maſtiffs who are tied up ſoon loſe all their fierceneſs when ſuffered to go at large, ſo would this man all his importance were he treated in the ſame manner. The people would ſoon forget him, and find ſome other gewgaw to play with or rattle to amuſe them. They muſt have ſomething, and a Cock-lane Ghoſt, an Elizabeth Canning, or a John Wilkes are all one to them. Though I muſt confeſs, that of the three, the former are the moſt innocent impoſtors. Could he be very fairly and legally deprived of his ſeat, I would not adviſe that meaſure, becauſe he would be found of much leſs weight when in the Houſe of Commons than where he is now, in the King's Bench. If he is an indifferent writer, he is a much more contemptible ſpeaker. *Eloquentiæ ſatis, ſapientiæ parum*, is ſaid by Salluſt of Catiline; reverſe it, and with ſome other articles in the character of that infamous conſpirator and aſſaſſin, as drawn by that great hiſtorian, *ſapientiæ parum, eloquentiæ minus*, may be applied to *John Wilkes*.

'When I adviſe this lenient meaſure, I do not pretend to be his friend, for I really believe it would turn out to be his greateſt puniſhment, if contempt and oblivion would be thought ſo by ſuch a man. Yet to bring this about, I think the royal interpoſition would be extremely improper for many reaſons, and for none more ſo than the following. It might be aſcribed by his partizans to every motive, but to the real one; to his majeſty's paternal indulgence for the folly of his people, and to his ineffable contempt of its ridiculous object. Some quirk or chicanery in the law, a writ of error or arreſt of judment, alledged on his part and ſuffered to paſs on that of the crown, would do the buſineſs as effectually. Perhaps I may be wading out of my depth, but I know this opinion might be ſupported by very plauſible arguments, whereof I ſay no more at preſent. Indeed, I can only ſee one ſolid objection againſt it; which is, that the impunity of this flagrant impoſtor, when he hath ſo fairly at laſt fallen under the cognizance of the laws, might encourage future impoſtors equally deſperate and audacious to attempt playing the ſame game over again, with greater power and abilities to work miſchief.

'I ſhall now take my leave of this adventurer. That I have not paid my compliments to him in this way ſooner, has been owing to an accident, to my having been abſent from the kingdom when he was making ſo conſpicuous a figure in it. My principal intention has been to heal and reconcile thoſe animoſities, which this impoſtor has ſo wickedly and wantonly raiſed between the two nations, or rather in the ſtronger againſt the weaker. United, England and Scotland have been found a match for almoſt the whole world beſide; ſeparated, beſides the ineſtimable advantage of being an iſland, England would immediately loſe half her preſent

preſent ſtrength, not only the native ſtrength of Scotland, not very conſiderable for riches, but great by the number and bravery of her people; but alſo a far greater proportion of her own ſtrength, in order to keep Scotland then ſuppoſed an enemy in awe. Accurſed be he, ſay the ſcriptures, who ſeparates man and wife. Much more accurſed be he, ought we all to ſay, who ſeparates England and Scotland, two nations much more cloſely united than it is poſſible for man and wife to be. But a ſeparation of that kind is now, thank God, impoſſible. The writings and the ſpeeches of this man had a much more fatal and even an infernal tendency. What that was I have already mentioned expreſly, and I will not again repeat. Happily his endeavours had not their dreadful effect. It was owing to an extraordinary patience in the Scotch people, and to the peculiar generoſity and good-nature of the Engliſh; and here I do not ſpeak of the better or middling ranks amongſt them only, but alſo of the very loweſt of their vulgar. The Scotch may perhaps diſpute with the Engliſh, and they are the only people that can, the palm of bravery in the field of battle; but in thoſe more amiable virtues I think they as well as other nations muſt yield to them. How then muſt all Engliſhmen, who think coolly, execrate the very name of this impoſtor, who has not only endeavoured to rob them of this divine and *their peculiar* commendation, but to fix in its room an eternal *ſtigma* on the whole people? No doubt he will deny all ſuch intentions. So has he denied all intentional abuſe on his ſovereign or any branch of the royal family. I confeſs, indeed, it belongeth to God alone, the ſearcher of hearts and the trier of reins, to fix them unalterably upon him. But then I will ſay, that at the beſt, he is like the fool in the ſcriptures, who ſcattered about arrows and firebrands of deſtruction and ſaid, *am I not in ſport.*

'In the courſe of this Eſſay, I have ſhewn what real patriotiſm is, or ought to be, in ſuch times of national peace as we enjoy at preſent. It is obvious how different that is from what the whole conduct of this man has been. I have alſo enquired into the nature of that patriotiſm he would be thought to poſſeſs. I have ſhewn its very being to be equivocal, and that it can exiſt no where, but in the breaſt of a retired philoſophical man. I could have ſhewn by numberleſs examples, drawn from the hiſtories of all free ſtates, thoſe of Greece and Rome as well as our own, that all ſuch extraordinary pretenſions have ever been tricks and impoſtures, ſet on foot by deſigning men for factious and ambitious ends; but I have confined myſelf to two moſt remarkable inſtances, within our own times and memory. I ſhall now conclude, and put the whole matter in diſpute on a very ſhort iſſue, by aſking one plain ſimple queſtion. If the people of England have been diſappointed in their expectations from two ſuch great and diſtinguiſhed men as Mr. Pulteney and M^r. P——t, what ought they to expect from a needy, profligate, as well as deſperate adventurer?'

From ſome acrimonious epithets which occaſionally occur, it may perhaps be ſuppoſed that the Author of this Eſſay is a North Briton; but be this as it may, he appears in the capacity of an intelligent writer, and a friend to the iſland in general.

N.

RELIGIOUS

RELIGIOUS *and* CONTROVERSIAL.

Art. 42. *The Principles of Infidelity and Faith, conſidered in a comparative View. Two Diſcourſes preached before the Univerſity of Oxford, on the firſt Sunday in Lent; March* 21, 1768. By John Rawlins, M. A. of Chriſt Church; Rector of Haſelton in Gloceſterſhire, and Miniſter of Badſey and Wickamford in Worceſterſhire. 8vo. 1 s. Fletcher.

The principles of infidelity and faith, and their different effects on the minds and morals of men, are here very juſtly conſidered, and ſet in oppoſite and ſtriking points of view.—With a becoming zeal for revealed religion, the Author however is no enemy to ſound and rational free-thinking; but he treats the common herd of ſhallow, pert, and confident pretenders to it with all that ſeverity which they ſo well deſerve, and which we uſually find in diſcourſes of this kind.

Art. 43. *A Letter to the Rev. Dr. Durell, Vice-Chancellor of the Univerſity of Oxford; occaſioned by a late Expulſion of Six Students from Edmond-Hall.* By George Whitefield, M. A. late of Pembroke-college, Oxford; and Chaplain to the Counteſs of Huntingdon. 8vo. 6d. Millan, &c.

In this epiſtle, Mr. Whitefield ſharply reproves the *maſters in Iſrael* for their late conduct in expelling the ſix methodiſtical ſtudents of Edmond-Hall; and very naturally takes occaſion to vindicate the principles and practices of that ſect of which he is one of the chief founders.

Art. 44. *Prieſtcraft defended. A Sermon occaſioned by the Expulſion of Six young Gentlemen from the Univerſity of Oxford, for praying, reading, and expounding the Scriptures.* Humbly dedicated to Mr. V—c—r and the Heads of Houſes, by their humble Servant THE SHAVER. 8vo. 6d. Keith.

Another attack on the v—c—r and heads of houſes, on the ſame ſubject with that of Mr. Whitefield's Letter above mentioned; but this *cunning Shaver* is a droll wag; he trims the univerſity gentlemen very ſmartly.

Art. 45. *A Vindication of the Proceedings againſt the Six Members of E—— Hall, Oxford.* By a Gentleman of the Univerſity. 8vo. 6d. Hingeſton.

Although the Writer of this Vindication has not entered very deeply into his ſubject, yet we think, ſo far as his arguments go, they amount to a ſufficient defence of the proceedings to which they relate. It was not to be expected that the methodiſts, and others who favour methodiſtical principles and practices, would let an affair of this ſort, ſo mortifying to that aſpiring ſect, paſs over in ſilence. But will they attempt to diſprove the right of ſocieties to enact laws for the regulation of their own members, and to enforce obedience to thoſe laws? certainly not; becauſe nothing can be more notorious than that without ſuch ordinances and a due regard to diſcipline, no ſociety can poſſibly ſubſiſt. That the ſix young men who were expelled the univerſity, actually did violate the ſtatutes of that univerſity, (which they had ſworn to obſerve) we have no reaſon to doubt; ſince it appeared that they had done ſo, on full evidence, to the ſatisfaction of the vice-chahcellor, and the other gentlemen

gentlemen before whom they were tried. It is therefore rightly obſerved by this Vindicator, that 'all reaſonings of the innocence of the things themſelves, which are alledged againſt the ſix members, have nothing to do with the ſubject, and only ſerve to heat the minds of a party.'

Art. 46. *Pietas Oxonienſis: or, a full and impartial Account of the Expulſion of Six Students from St. Edmond-Hall, Oxford.* By a Maſter of Arts of the Univerſity of Oxford. 8vo. 1s. Keith.

This is a well-digeſted and ſpecious defence of the ſtudents. We look upon it to be a pamphlet of ſuch dangerous tendency, that it ought to be fully anſwered and refuted, by the gentlemen of Oxford who are ſo freely attacked in it. We have not lately met with ſo able a vindication of *orthodoxy* and modern *fanaticiſm*; and we cannot but apprehend that if its contents are not properly expoſed and refuted, ſuch a performance may impoſe on and miſlead many an unwary reader.—The progreſs of methodiſm among us is now become ſo conſiderable, that it ſeems to be high time for rational religion and common ſenſe to keep a good watch, and defend themſelves againſt its encroachments, leſt we be again overwhelmed by an inundation of pious barbariſm, worſe than that of thoſe ſpiritual Goths and Vandals—the *Monks*.

SERMONS.

I. On the Death of the Rev. Mr. Samuel Burford, by Samuel Stennet, D. D. with the Oration at his Interment, by William Clarke. Publiſhed at the Requeſt of the Church, for the Benefit of the Family. 1s. Buckland.

II. *Solomon's Preference of Death to Life explained and vindicated*; at the Engliſh Chapel at Gottenburgh. By George Marriot, ſometime Chaplain of the Factory there. Flexney.

III. *Zerubbabel's Triumph in the Grace of God; or the great Mountain before him levelled*, and *the ſecond Temple by him finiſhed*:—at Portſmouth, by Samuel Meadows. Keith.

IV. In the Chapel of the Aſſylum for Female Orphans, at the anniverſary Meeting of the Guardians, May 16, 1768. By Thomas Franklin, Vicar of Ware in Hertfordſhire, and Chaplain in Ordinary to his Majeſty. Davies, &c.

*** The accounts of the laſt publications of Swift's Letters,—Boſwell's Account of Corſica,—the continuation of Clarendon's State Papers, and ſome other articles intended for this month's Review, came too late to the hands of the printer; but they will be inſerted in our next.

ERRATA, *in our laſt.*

Page 377, firſt line of the note, for *ſacred profeſſor*, read *ſcared profeſſor*.

380, l. 19, for *ſtrength of his* opinions, read *ſtrength of his* pinions.

382, l. 13, for *datæ*, read *data*.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-EIGHTH.

FOREIGN LITERATURE.

Hiſtoire de l'Académie Royale des Inſcriptions et Belles Lettres, &c.— The Hiſtory of the Royal Academy of Inſcriptions and Belles Lettres; with the literary Memoirs extracted from the regiſters of that Academy, from the Year 1761 to 1763, inclusive. Vols. 31 and 32. 4to. Paris, 1768.

THE very narrow limits to which we are confined in our accounts of foreign publications will only admit of our giving a general view of what is contained in theſe two curious and intereſting volumes. It would, indeed, require ſeveral numbers of our Appendix to give a diſtinct and ſatisfactory abſtract of them; we ſhall not therefore attempt what the nature of our deſign renders impracticable.

The hiſtorical part of the 31ſt volume opens with ſome general obſervations on certain paſſages in Herodotus and Diodorus Siculus, concerning the hiſtory of Egypt. Monſ. Dupuis, to whom we are indebted for theſe obſervations, tells us, that in the ages of ignorance men read little, and underſtood leſs, but believed whatever they read, even without underſtanding it. When knowlege began to diffuſe itſelf over Europe, the antients were univerſally admired; men were dazzled by their ſplendor: ſome errors, however, were ſoon diſcovered in them, and this diſcovery gave riſe to a general diſtruſt. Herodotus, Ariſtotle, Pliny the elder, &c. were only accounted idle dreamers, and ſtory-tellers.

It is doing a ſervice to the republic of letters, M. Dupuis tells us, to re-eſtabliſh the credit of theſe venerable antients,

and this is what he endeavours to do, by refuting ſome objections made by Mr. Goguet and other modern writers, in regard to ſome parts of the hiſtory of Seſoſtris, Polygamas, the culture of vines, &c. thoſe who are converſant with ſuch ſubjects will be pleaſed with his obſervations.

The ſecond article is a kind of commentary upon two paſſages in the ſecond book of Herodotus, concerning two very remarkable temples, of one ſtone, tranſported from the quarries of Egypt, one to Saïs, the other to Butos, two towns in that part of Egypt, called Delta. Count Caylus enters into a very minute account of all the operations that were neceſſary in order to the execution of ſuch bold and aſtoniſhing deſigns; his obſervations are extremely curious, and ſhew a very extenſive knowledge of antiquity. In ſuch reſearches, indeed, there is great room for conjecture; his conjectures, however, are very ingenious, though ſometimes more fanciful than ſolid and judicious.

We are indebted likewiſe to Count Caylus for the third and fourth articles, which relate to ſome antient monuments of the Egyptians, for whoſe glory he is a warm and zealous advocate.

The ſubject of the fifth article is, the antient Paraſites, eſpecially thoſe of the theatre—the other articles in the hiſtorical part of this volume, relate to the lives of Aſpaſia, the Orator Calvus, the Philoſophers Sextius, Muſonius and Proclus, the cuſtom of carrying fire before the Roman emperors, the fourth eclogue of Virgil, the Philoctetes of Sophocles, the Iphigenia of Euripides, the firſt inhabitants of Greece, &c. &c.

The hiſtorical part is followed by the *Eloges* of Abbè Sallier, Abbè du Reſnel, M. Bon, M. le Cardinal Paſſionêi, M. Lèveſque, M. Falconet, M. Racine, and M. de Bougainville. As moſt of theſe academicians have diſtinguiſhed themſelves in the Republic of Letters, it would give us pleaſure to lay before our readers part of what is ſaid in regard to each of them; the flowers that are ſcattered over their tombs, though ſcattered, perhaps, with too much profuſion, cannot fail of giving pleaſure to every humane reader, who is concerned for the honour of literature. But we ſhall confine ourſelves to the *Eloge* of Monſ. *Racine*.

Lewis Racine, ſecond ſon of the great RACINE, was born on the ſecond of Nov. 1692. The *Chef-d'œuvres* of the father are to the ſon ſo many titles of the higheſt nobility that is known in the whole empire of letters. He has done more than the deſcendants of heroes generally do; he has reflected no diſgrace on his illuſtrious birth. The Euripides of France had left the theatre at that maturity of age, when a happy genius, perfected by ſtudy and reflection, performs miracles. Tired of

thoſe

thoſe applauſes, which penetrate to the inmoſt receſſes of the heart, but which only produce there a momentary joy, he renounced them in order to raiſe his mind to immortal objects. The holy ſcriptures were his only ſtudy, chriſtian morality the only rule of his conduct, and a good conſcience his only joy; and if the fire of poetry rekindled in his veins, it was only to inſpire him with ſublime ſongs in honour of religion. The ſon followed the example of the father; his ſentiments were the ſame, his ſtudies the ſame, and his virtues the ſame. Nature had given him a ſtrong inclination for the theatre; Britannicus, Mithridates, and Iphigenia invited him thither, and preſented him with crowns; he knew how to reſiſt ſuch ſtrong attractives, and denied himſelf the pleaſure of entering into an illuſtrious career, which his father had made haſte to quit; and it may be ſaid with truth that the life of Lewis Racine was a continuation of the laſt years of his father.

He loſt him when he only knew him by the title of father; he had, however, already received from him the ſeeds of virtue. RACINE, till his laſt breath, had been careful to form the heart of his ſon; and when ſeized with a mortal diſorder, he was waiting, with humble reſignation, for the decrees of providence, at that very moment, which was for ever to ſeparate him from a family which he loved with the utmoſt tenderneſs. His ſon Lewis, who was then only ſix years of age, was ſitting by him, and reading ſuch books of devotion as were ſuited to his age, and which at the ſame time that they inſtructed the child, nouriſhed the humble piety of the author of Athalia. This good father had taken care to ſecure an excellent education to his ſon, by recommending him to M. Rollin, at that time principal of the College of Beauvais. His mother placed him early under the tuition of this able maſter, who, by his writings, is now become maſter to the whole French youth. He had likewiſe the advantage of receiving the inſtructions, and of ſeeing the example of M. Mèſenguy, one of the moſt virtuous and learned eccleſiaſtics in the whole kingdom. The ſtudies of young Racine were directed by theſe able and experienced maſters, and his mind eſtabliſhed in the principles of true wiſdom and taſte. He compoſed verſes, but he was obliged to conceal them from his mother. As ſhe was the widow of one of the greateſt poets of France, and left in very moderate circumſtances, ſhe had no prejudices in favour of poetry; ſhe dreaded the muſes, and looked upon them as Sirens, ſurrounded with ſhipwrecks. Boileau himſelf, by a kind of treaſon, diſcouraged him from cultivating an acquaintance with the muſes. *From the beginning of the world,* ſaid he frequently to him, *there has never appeared a great poet, the ſon of a great poet; and beſides, you ought to know better than any perſon what this kind of glory leads to.* Theſe re-

monſtrances were uſeleſs; *il falloit*, ſays the author of this *Eloge, qu'un aiglon prit l'eſſor, et que le fils de Racine fit des vers.*

When he left college, he applied himſelf to the ſtudy of the law, but having no reliſh for this profeſſion, he took the eccleſiaſtical habit and went to the fathers of the oratory *de nôtre dame des vertus*. During the three years he ſtaid in this place, he compoſed his poem upon grace, by which, beginning as his father had ended, he conſecrated the firſt fruits of his genius, and devoted himſelf to the ſervice of religion. This was neither the ſhorteſt nor the eaſieſt way of ſucceeding upon Parnaſſus, and the boldneſs of this enterprize ſhewed more of the love of truth, than of a paſſion for a vain and frivolous reputation. *Quel eſſai*, ſays our author, *pour un poëte de ſon âge, d'abandonner les ruiſſeaux et l'émail des prairies, pour franchir un ſentier etroit, eſcarpè, preſque inacceſſible et environné de tenébres, ou il falloit marcher avec précaution entre deux abymes. Il y marcha d'un pas ferme, à la lueur de flambeau de la foi; il ſema de fleurs cés précipices. L'auſtére theologie s'embellit entre ſes mains, et prit les brillantes couleurs de la poëſie, ſans rien perdre de ſa ſévére majeſté.*

The peruſal of this poem, which he could not refuſe to his friends and acquaintance, having introduced him into the world, he loſt his reliſh for ſolitude, and quitted the eccleſiaſtical habit. Chancellor D'Agueſſeau had at that time retired to Freſne; he had been a friend to the father, and deſired to ſee the ſon. The exile of this illuſtrious magiſtrate was to our poet a ſource of delight; he found in one man all that he could have expected at court, which is the great object of the moſt ardent deſires of every young poet. He enjoyed in peace and tranquillity thoſe pure and genuine pleaſures which the wiſdom, the delicate diſcernment, the extenſive knowledge, the rich and exuberant imagination of the maſter of this delightful place afforded him. He admired the mild and gentle ſplendor which the chancellor's baniſhment diffuſed over his virtue; it only excluded the cares and perplexities of life, and reſembled one of thoſe cool, clear, and ſerene nights which ſucceeds a day of burning heat in the midſt of ſummer. When D'Agueſſeau was recalled, they both quitted their agreeable retreat with tears and regret; to the magiſtrate it had been the ſeat of ſtudy and tranquillity, to the poet a ſchool of knowledge and virtue.

The knowledge of antiquity and the learned languages opened to M. Racine a way into this academy. He had, beſides, another title to this diſtinction, which, honourable as it was, would not alone have been ſufficient. His father had ſeen the firſt eſtabliſhment of the academy of Belles-Lettres, and was one of its firſt members. The ſon was admitted on the 8th of Auguſt 1719, and it was as much on his father's account, as on that

that of his own perſonal merit, that his place was preſerved to him during the long abſence which the ſituation of his private affairs rendered neceſſary.

The author of this *Eloge* goes on to give an account of the civil employments which the narrowneſs of M. Racine's fortune obliged him to accept, and to remove to a conſiderable diſtance from the capital; after which he proceeds as follows.

Employments ſo foreign to literature did not rob him of his love of ſtudy; he paid his tribute to our academy by thoſe memoirs which he came to read to us almoſt every year, and it was during his exerciſe of theſe ſeveral functions that he compoſed his poem upon religion, his epiſtles upon man, and upon the ſoul of brutes, his odes, his reflections upon poetry, and the memoirs of the life of his father, whoſe letters he publiſhed together with thoſe of Boileau. Of theſe different compoſitions, his poem upon religion is undoubtedly the beſt: an immortal work, where poetry ſupports itſelf by a divine force and energy, without borrowing the charms of fiction; where truth, in its native and genuine garb, ſheds a gentle though not a dazzling luſtre, and captivates our reaſon without lulling it aſleep by the enchantments of fancy. God, the human ſoul, revelation, redemption, the morals and the myſteries of Chriſtianity, are the ſublime objects to which this poet exalts his view! What life, what truth in his paintings! what judgment in the choice and connection of his proofs, which are arranged in ſuch a manner as to reflect light on each other! what art in the colouring! it is the pencil of Virgil and of Homer, or to ſpeak more juſtly, the divine flame which was lighted up in the breaſts of Moſes, of David, and the Prophets. The poet, ſeized with this ſacred enthuſiaſm, tranſports us, in the concluſion of his poem, to the end of time; ſhews us the ruins of the univerſe, the gates of eternity opening with a dreadful noiſe, and diſcovering to our view the puniſhments of the wicked, and the rewards of the righteous. Beſides the beauties wherewith the poem abounds, it has this merit, which is ſeldom to be found, that the poet's attention is conſtantly fixed upon his ſubject, never upon himſelf or his reader. He expected no crowns but from the hands of religion, and was penetrated with the maxim, with which he concludes the diſcourſe prefixed to his tranſlation of Paradiſe Loſt, *viz. that a poet who ſings of religion with a view to be rewarded by men, has made a bad choice of a ſubject.*

Such was the uſe which Monſ. Racine made of his leiſure, without neglecting, in any reſpect, the duties of his office. It was thus, that in a kind of exile, he kept up his acquaintance with letters, and the words of Horace might with great propriety have been applied to him;

Cum tu inter ſcabiem tantam et contagia lucri,
Nil parvum ſapias, et adhuc ſublimia cures.

In 1728 he married a lady at Lyons with a conſiderable fortune, which placed him in more eaſy circumſtances, and enabled him to quit an employment which had no charms for him. When reſtored to his native country and to the academy of Belles Lettres, which he had never loſt ſight of, he devoted himſelf entirely to his favourite ſtudies. In 1752, he publiſhed three volumes, the two firſt of which contain remarks on the tragedies of his father; he examines the plan, the characters, the general and particular beauties of each piece; nay he even aſſumes the character of a critic, and cenſures what his father himſelf would have cenſured, had he reviſed his own works. The third volume is a treatiſe upon dramatic poetry, both antient and modern.

He afterwards formed a more difficult enterprize, *viz.* that of tranſlating Milton's Paradiſe Loſt into French. There was already a tranſlation of this poem in that language, which was much admired, and allowed by M. Racine to be an elegant one; but he had heard ſeveral Engliſh gentlemen complain that the tranſlator had often deviated from the original, and inſerted ornaments in ſeveral places, where the ſimplicity of Milton would have had a much better effect. Rolli, the Italian tranſlator, was of the ſame opinion. M. Racine admired Milton, and aſſigned him the third place among epic poets, next to Homer and Virgil. After having ſtudied the Engliſh language with great attention, he undertook to give a new tranſlation of Milton, more agreeable to the original. He added notes to it, the author's life, and two diſcourſes, one upon the work itſelf, the other upon epic poetry in general. He likewiſe tranſlated Addiſon's remarks. It does not belong to me to eſtimate the merits of the two tranſlations. Milton is great in each of them; but in M. Racine, ſays our Author, *c'eſt une grandeur plus ſombre et plus ſauvage: le poëte Anglois y conſerve toute la fierte Britannique, ſans aucune complaiſance pour les oreilles Françoiſes.*

This was the laſt fruit of his ſtudies. Not long before the publication of this work, a fatal accident extinguiſhed his ardor for ſtudy, and ſpread a mortal poiſon over the remainder of his days. He loſt what was dearer to him than life itſelf; he loſt an only ſon, whom he had educated with the tendereſt care. This ſon was nouriſhed in the boſom of letters, and promiſed to be an honour to them. His character, which was gentle, candid, and adorned with the moſt amiable ſimplicity, reſembled that of his father and grand-father; and from his earlieſt years had gained him a great number of friends. Having occaſion to go to Spain to tranſact ſome buſineſs, he had the misfortune to be at Cadiz at the time of the dreadful earthquake

which

which deſtroyed Liſbon, and filled all Europe with conſternation. As he was riding in a poſt-chaiſe along the ſea ſhore, in order to be preſent at a marriage-ceremony to which he was invited, the ſea ſwelling all on a ſudden, and darting furiouſly beyond its natural limits, ſwept him away and buried him in its waves, and together with him all the joys and hopes of his father. M. Racine, overwhelmed with ſorrow, could ſcarce ſurvive the news of this melancholy event; he relinquiſhed his ſtudies and ſold his library together with a valuable collection of prints, reſerving no books but ſuch as were proper to heighten his reliſh for another and better world, after which he ardently aſpired. The converſation of a few friends, the meetings of our academy, a ſmall garden which he had in the *faubourg Saint-Denys*, and to which he went every day during the fine ſeaſon of the year to cultivate flowers and plants, were his only pleaſures. In his retreat, he employed himſelf in correcting his two poems, a new edition of which has appeared ſince his death, and in compoſing ſome works upon pious ſubjects, which have not yet ſeen the light.

Two years before his death, he had ſome ſlight attacks of an apoplexy, and from that time he thought of nothing but of preparing himſelf for his laſt change. When death approached, he ſpoke of it not with that blind indifference which dignifies itſelf with the title of philoſophy, but with a truly Chriſtian reſignation. He piouſly received his laſt ſummons, and finiſhed his courſe on the twenty-ninth of January 1763.

If poetry procured fame and honour to M. Racine, it may likewiſe be ſaid, that his character and manners did honour to poetry. He had none of thoſe failings which poets are generally reproached with, excepting that of being often *diſtrait*; though he was bold and ſometimes ſingular in his opinions concerning matters merely indifferent, he was very patient of contradiction, but yielded only to evidence, which he thought was ſeldom to be found. When he was engaged in diſputes, the mildneſs and gentleneſs of his character produced the ſame effects in him as politeneſs does in others. Sincere and upright in his conduct, and poſſeſſed of genuine ſimplicity of manners, he was a ſtranger to diſguiſe and affectation: his modeſty never allowed him to ſpeak of his own works, and where he was ignorant, he acknowledged it with greater readineſs than he ſpoke of what he knew. He had neither malice nor jealouſy, and ſaw nothing in men but their good qualities; took pleaſure in offices of beneficence, and in ſpeaking well of others; and was ever diſpoſed to relieve the needy and diſtreſſed to the utmoſt of his abilities. He was a good huſband, a good father, a tender and active friend, and a zealous citizen. Diſtinguiſhed talents he conſidered

only as the ornaments of humanity, whereas ſolid and ſubſtantial worth, he thought, was ſeated in the heart.

No apology, we are perſuaded, is neceſſary for inſerting this *eloge*; the very name of Racine muſt be dear to every man of letters and taſte, and an acquaintance with the character and writings of thoſe who have diſtinguiſhed themſelves in the republic of letters, and whoſe lives have done honour to religion, cannot fail of being acceptable to almoſt every claſs of readers.

The eulogiums are followed by twelve memoirs; the three firſt which are by M. Gibert, and relate to the chronology of the Kings of Judah and Iſrael, the reigns of ſome of the Kings of Babylon and Perſia, and the year of the antient Perſians.

The next five memoirs are by M. L'Abbè Mignot, and relate to the lives, manners, cuſtoms, doctrines, opinions, &c. of the antient Indian philoſophers. They are replete with erudition, and to thoſe who are fond of ſuch enquiries they muſt afford no ſmall pleaſure and entertainment. The author appears to be well acquainted with antient writers, ſupports his opinions very plauſibly, writes in an agreeable manner and with great perſpicuity. How far his opinions are juſt, we ſhall not take upon us to determine: in ſuch reſearches it is impoſſible to arrive at certainty; a very ſmall degree of probability is perhaps the utmoſt that can be attained. Every enquiry which has for its object the ſentiments and opinions of antient, eſpecially of eaſtern nations, is attended with great, we had almoſt ſaid, inſuperable difficulties. The bold metaphors, which the oriental ſages made uſe of, their allegories, which admit of various ſenſes, the difficulty of tranſlating their expreſſions without altering their ideas, are obſtacles which it is not eaſy for the moſt penetrating critic to ſurmount, and muſt prevent his entering the ſanctuary of their theology and philoſophy.

Abbè Mignot enters into a diſcuſſion of this queſtion.—Are the Indians indebted for their doctrines, their worſhip, and their policy, to the Egyptians or to themſelves?—The firſt memoir contains an account of what the antients have tranſmitted to us concerning the lives, manners, and cuſtoms of the Indian philoſophers, their different ſects, their founder, &c. and our Author ſhews that BUDDA, who is conſidered, through the whole Eaſt, as the father of the Indian philoſophy, flouriſhed a thouſand years at leaſt before our common æra, at a time when it cannot be ſuppoſed that Egypt had any communication with India.

As ſome learned men have ſuppoſed, from different marks of reſemblance, that there was a communication, from the earlieſt times, between the two nations, Abbè Mignot, in his ſecond memoir,

memoir, conſiders theſe marks, and ſhews that they are too equivocal to prove any thing; he oppoſes to them certain laws and cuſtoms among the Indians ſo directly contrary to the laws and cuſtoms of the Egyptians, as to deſtroy the very idea of there being any communication between them.

In his third memoir he examines the different ways by which it is ſuppoſed there was a communication between the two nations, and endeavours to prove that the conqueſt of India by the Egyptians, under the conduct of Oſiris, was fabulous, or at leaſt very uncertain, and that Seſoſtris never carried his arms into that country. He attempts to ſhew likewiſe that a communication could not be eſtabliſhed between the two nations by means of commerce, as the Egyptians had no commerce, in general, before the reign of Pſammetichus, which was poſterior to the eſtabliſhment of the Indian philoſophy, and, in particular, none with India before the Ptolemies. To theſe different proofs he adds the acknowledgment of the moſt zealous advocates for the Egyptian commerce, who allow, that before the period he mentions, it was carried on by the intervention of the Phenicians; from which it follows, he ſays, that it was more reaſonable to expect to find Phenician ideas in India than Egyptian opinions. He tells us farther on this head, that what is ſaid concerning the tranſmigrations of Egyptian prieſts into India, on account of the perſecutions that were raiſed againſt them in their own country, is abſolutely without any foundation; and even ſuppoſing ſuch tranſmigrations real, theſe prieſts, he ſays, would have found in India, not only an eſtabliſhed form of worſhip and a ſyſtem of policy, but philoſophy honoured and cultivated by a great number of Indians. From all which obſervations he concludes that the Egyptians could not be reckoned the maſters or teachers of the Indians.

As a farther proof of this, he compares, in his fourth and fifth memoirs, ſeveral of the Indian doctrines with thoſe of the Egyptians, and ſhews that they did not worſhip the ſame deities, that their Coſmogonies were different, &c. The generality of the Egyptians did not raiſe their thoughts above the material world, whereas all the Indians acknowledged an intelligent cauſe, from which all other beings, of what nature ſoever, were emanations; thoſe of the Egyptians who allowed of an intelligent cauſe, repreſented it to themſelves under the idea of darkneſs and impenetrable obſcurity, a very different idea from that of the Indians, who conceived of God as being all light. The Indian did not diſtinguiſh the ſoul of the world from the Supreme Being who formed it, but the Egyptian made a ſubordinate being of it. Matter, in the Egyptian ſyſtem, was eternal and ſelf-exiſtent; in the Indian, it was an emanation

from

from the firſt cauſe. The Indian believed that the world had been, and would again be deſtroyed by inundations and conflagrations, which would be followed, as they had already been, by its recovery and re-eſtabliſhment; the Egyptian, on the contrary, was perſuaded that he had nothing to fear from one or the other of theſe calamities. Theſe differences, according to our author, are too ſtriking, to ſuffer us to think that the Indians were the diſciples of the Egyptians.

Some doctrinal points, indeed, were believed by both; but it does not follow from this that the Indians were inſtructed in them by the Egyptians; they were believed in India long before the Egyptians entered that country, and, beſides, their origin was not Egyptian: there are no traces of them among the Egyptians till they became ſubject to the Perſians, and it is probable that, out of complaiſance to their conquerors, they adopted ſeveral of their ideas, and made uſe of them in explaining their fables, eſpecially ſuch of them as were not inconſiſtent with that form of external worſhip which they were allowed to continue.

The birth of Pythagoras, which was at leaſt five hundred years later than the eſtabliſhment of philoſophy, in India, will not allow us to think that the Indians were inſtructed by this philoſopher, who, inſtead of being their maſter, borrowed ſeveral of his opinions from them.

Is it Zoroaſter then whom we muſt adorn with the title of the TEACHER of the Indians? This reformer of the religion of the Magi, ſays our Author, did not make his appearance in the world till three hundred years after BUDDA, the chief of the Indian philoſophy. Before he undertook this reformation, he went into India, converſed with the Brachmans, and probably adopted ſome of their doctrines.

From all this it follows according to our Author, that the Indians were the authors of their own philoſophy; this, at leaſt, may be affirmed with certainty, he ſays, of the popular opinion of the *metempſychoſis*, of which there are no traces among the Chaldeans, Phenicians, nor Perſians, but which was preached in India, by BUDDA, ſeveral ages before Pythagoras, before the Egyptians had any knowlege of India, and before it was adopted by any of them. As to the philoſophical notion of the emanation of all things from the firſt cauſe, though it was taught likewiſe by BUDDA, it is not equally certain that he is the author of it: this doctrine was received in Perſia and Chaldea, and from thence might poſſibly be carried into India.

Abbè Mignot aſſigns the ſame origin to architecture, aſtronomy, and metallurgy, which were honoured in India, he ſays, in the days of BUDDA, that is, more than a thouſand years before the common æra.

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The four remaining memoirs of this volume relate to the antient languages and religion of Perſia; the two firſt are by M. Anquetil, the other two by M. L'Abbè Foucher.—In the thirty-ſecond volume there are many curious, and ſome uſeful memoirs, which we ſhall give a general account of in the next appendix. R.

L'Eſprit de L'Encyclopedie, ou Choix des Articles les plus curieux, les plus agreeables, les plus piquans, les plus philoſophiques de ce grand Dictionnaire; that is, the moſt curious, agreeable, intereſting, and philoſophical Articles, ſelected from the *Encyclopedie*. 12mo. 5 Vol. Paris 1768.

AS there are very few perſons who have an opportunity of conſulting the *Encyclopedie*, the work before us can ſcarce fail of being acceptable to the public. It contains a great variety of curious and entertaining articles, ſuited to almoſt every claſs of readers. There are no articles upon mathematical, theological, medical, or grammatical ſubjects; they all relate to philoſophy, morality, criticiſm, politics and hiſtory; and many of them are written by Voltaire, D'Alembert, Diderot, and Marmontel. The five volumes contain a hundred and ſixty articles, which are diſpoſed in alphabetical order, and to the firſt volume is prefixed a general table of them, with the names of ſuch of the authors as are known.

In the third volume there is a pretty long article upon *hiſtory*, by M. Voltaire, the ſubſtance of which we ſhall lay before our readers.

The hiſtory of events is divided into ſacred and profane. Sacred hiſtory is a ſeries of thoſe divine and miraculous operations, by which God was formerly pleaſed to govern the Jewiſh nation, and by which he now exerciſes our faith. But I ſhall not touch upon this reſpectable ſubject.

The firſt foundations of hiſtory are the tales which are told by parents to their children, and tranſmitted afterwards from one generation to another; they are only probable in their origin, and loſe a degree of probability every ſucceeding generation. In proceſs of time, fable gains, and truth loſes ground; and hence it is that the origin of every nation is abſurd. Thus the Egyptians were governed by Gods during many ages; they were afterwards governed by demi-gods; at laſt they had kings during eleven thouſand three hundred and forty years, and the ſun, during this period, had changed his courſe four different times. The Phenicians pretended to have been ſettled in their country during the ſpace of thirty thouſand years; and theſe thirty thouſand years were filled with as many prodigies as the Egyptian chronology. We know what ſtrange and ridiculous

diculous abſurdities are to be met with in the antient hiſtory of the Greeks; the Romans too, though a grave and ſerious people, have wrapt the hiſtory of their early ages in fable. This people, ſo modern in compariſon of the Aſiatic nations, was five hundred years without hiſtorians. Accordingly, it is not at all ſurpriſing that Romulus was the ſon of Mars, that he was nurſed by a wolf, that he marched at the head of twenty thouſand men from the village of Rome, againſt twenty-five thouſand of the village of the Sabines, that he was afterwards made a god, that Tarquin the elder cut a flint with a razor, &c. &c.

The firſt annals of all our modern nations are equally fabulous: prodigious and improbable things ought to be related merely as proofs of human credulity; they belong to the hiſtory of opinions.

There is but one way of knowing, with certainty, any thing concerning antient hiſtory, and that is to ſee whether there are any inconteſtible monuments of it remaining: we have only three in writing; the firſt is the collection of aſtronomical obſervations which were made at Babylon during nineteen hundred ſucceſſive years, ſent by Alexander into Greece, and made uſe of in Ptolemy's Almageſt. This ſeries of obſervations which reaches 2234 years before our common æra, proves inconteſtibly that the Babylonians were a people ſeveral ages before; for arts and ſciences are the work of time, and that indolence which is natural to man, leaves them thouſands of years without any other knowlege but that of nouriſhing themſelves, guarding againſt the inclemencies of the ſeaſons, and cutting one another's throats. Let us judge of this by the Germans and Engliſh in the days of Cæſar, by the Tartars at preſent, by one half of Africa, and by all the nations we have found in America, excepting, in ſome reſpects, the kingdoms of Peru and Mexico.

The ſecond monument is the eclipſe of the ſun, which was calculated at China 2155 years before our common æra, and univerſally acknowledged by aſtronomers. The ſame muſt be ſaid of the Chineſe as of the Babylonians; they were, unqueſtionably, before this, a vaſt political body: but what places them above all the nations on earth, is this, that for four thouſand years, there has been no change in their laws, their manners, nor in the language which is ſpoken among them by their men of letters.

The third monument, much inferior, indeed, to the other two, is the Arundel marbles—and theſe are the only monuments which antiquity has to boaſt of.—

What we call *antient* hiſtory, though in reality it is very *modern*, reaches no farther back than about three thouſand years: before this period, we have nothing but a few probabilities, and

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theſe probabilities are preſerved in two profane books alone, the Chineſe chronicle, and the hiſtory of Herodotus. The antient Chineſe chronicles relate only to the Chineſe Empire, which is ſeparated from the reſt of the world. Herodotus is more intereſting for us. When he read the nine books of his hiſtory to the Greeks, he charmed them by the novelty of his enterprize, by the beauty of his ſtile, and, above all, by his fables. Almoſt the whole of what he relates upon the faith of foreigners, is fabulous; what he himſelf ſaw is true. We learn from him, for example, the amazing opulence and ſplendour of Aſia Minor, which at preſent is reduced to the greateſt poverty. He ſaw at Delphi thoſe wonderful golden preſents which were ſent thither by the kings of Lydia, and he ſpoke to thoſe who knew Delphi as well as he did himſelf. Now what length of time muſt have elapſed, before the kings of Lydia could accumulate ſo much ſuperfluous treaſure, as to enable them to make ſuch conſiderable preſents to a foreign temple ?.

But when Herodotus relates the tales he heard, his book is only a romance like the Mileſian fables. He tells us of a certain king called Candaules, who ſhewed his queen naked to his friend Gyges, and that this queen, out of modeſty, left Gyges no other choice but that of killing her huſband, and marrying her, or of being put to death himſelf. He tells us of a Delphian oracle, who, in the ſpirit of divination, declares that at the very time he was ſpeaking, Crœſus, at the diſtance of a hundred leagues, was ordering a tortoiſe to be boiled in a brazen veſſel. Rollin, who repeats all ſuch ſtories, admires the knowlege of the oracle, the modeſty of Candaules's queen, and ſagely obſerves, upon this occaſion, that young people ſhould not be allowed to bathe publicly. Time is ſo valuable, and hiſtory ſo wide a field, that we ought to be ſaved the trouble of reading ſuch fables and ſuch moralities.

The hiſtory of Cyrus is quite disfigured by fabulous traditions. It is very probable that Cyrus, at the head of a warlike people, actually conquered Babylon, which was enervated by effeminacy and voluptuouſneſs. But we do not even know what king it was who reigned at Babylon at that time; ſome ſay one, others ſay another: Herodotus tells us, that Cyrus was killed in an expedition againſt the Maſſagetæ, and Xenophon, in his moral and political romance, ſays that he died in his bed.

In this darkneſs of hiſtory, we only know that, from time immemorial, there had been vaſt empires, and tyrants, whoſe power was founded upon public wretchedneſs, that ſuperſtition governed mankind, that dreams were looked upon as admonitions from heaven, and that peace and war depended upon them.

When

When Herodotus, in his hiſtory, comes nearer his own times, he is better informed and more to be depended upon. Before thoſe grand enterprizes of the Perſians againſt the Greeks, we have nothing, indeed, but idle tales, wrapt up in childiſh fables. Herodotus becomes the model of hiſtorians, when he deſcribes the prodigious preparations that were made by Xerxes in order to ſubdue Greece, and afterwards Europe. He informs us how all thoſe different nations were armed, that accompanied this monarch; not one is forgotten from Arabia and Egypt to the northern extremities of the Caſpian ſea. We ſee with amazement that this prince poſſeſſed as extenſive a territory, as the whole Roman Empire: he had all that now belongs to the Great Mogul, on this ſide the Ganges, all Perſia, all the country of the Uſbecs, all the empire of the Turks, excepting Romania. We ſee by the extent of his dominions, with what injuſtice declaimers both in verſe and proſe treat Alexander, the Avenger of Greece, as a madman, for ſubduing the empire of the enemy of the Greeks. He went to Egypt, Tyre and India, becauſe Egypt, Tyre, and India belonged to that power which deſtroyed Greece.

Herodotus had the ſame merit that Homer had: he was the firſt hiſtorian, as Homer was the firſt epic poet; and both of them ſeized the peculiar beauties of an art till then unknown. It is a glorious ſight which Herodotus entertains us with, that of an emperor of Aſia and Africa tranſporting an immenſe army, upon a bridge of boats, from Aſia to Europe, taking poſſeſſion of Thrace, Macedonia, Theſſaly, Upper Achaia, and entering Athens, which was abandoned and forſaken. The Reader little expects to ſee the Athenians, without city, without territory, put the famous fleet of the great king to flight, returning home victorious, obliging Xerxes to carry back, in the moſt ignominious manner, the wretched remains of his army; and afterwards forbidding him, by treaty, to ſail upon their ſeas. This ſuperiority of a handful of men, brave and free, over a whole empire of ſlaves, is perhaps the moſt glorious event in the annals of time. When we read modern hiſtory, a victory gained in modern times puts us in mind of a ſimilar one gained in ancient times; we compare a modern hero with an ancient one, and this perhaps is the only advantage we can derive from the knowlege of thoſe remote times.

Thucydides, who ſucceeded Herodotus, gives us only the hiſtory of the war of Peleponneſus, a country no larger than a province of France or Germany, but which produced men, in all the different walks of merit, worthy of immortal fame; and as if inteſtine war, the moſt terrible of all calamities, gave new fire and force to the human mind, it was at this time that all the arts flouriſhed in Greece. They begun to be carried to perfection

perfection at Rome likewiſe, during the civil wars, in the times of Cæſar; and in the fifteenth and ſixteenth centuries of the common æra, they revived during the troubles of Italy.

After this war of Peleponneſus, comes the famous age of Alexander, a prince worthy of having had Ariſtotle for his maſter, who built more cities than others deſtroyed, and who gave a new face to human affairs. In his time, and in that of his ſucceſſors, flouriſhed Carthage, and the Roman republic begun to fix the attention of all the neighbouring nations. The reſt of the world is buried in barbarity; the Celts, the Germans, and all the nations of the north, are unknown.

The hiſtory of the Roman empire is what moſt deſerves our attention, becauſe the Romans were our maſters and our legiſlators. Their laws are ſtill in force in the greateſt part of our provinces; their language is ſtill ſpoken, and long after the fall of their empire, was the only language in which the laws of Italy, Germany, Spain, England, Poland, and Franco were written.

When the Roman empire was diſmembered, in the weſt, a new order of things aroſe, and this is what is called the *hiſtory of the middle age*; a barbarous hiſtory of barbarous nations, become Chriſtian, indeed, but not in the leaſt improved.

While Europe is thus thrown into confuſion, in the ſeventh century, the Arabians make their appearance, who till then were ſhut up in their deſarts. They extend their power to Aſia, Africa, and Spain; the Turks ſucceed them, and eſtabliſh the ſeat of their empire at Conſtantinople, about the middle of the fifteenth century.

Towards the end of the fifteenth century a new world is diſcovered, and ſoon after the politics of Europe and the arts aſſume a new form. The art of printing, and the reſtoration of the ſciences, furniſh us with faithful hiſtories, inſtead of ridiculous chronicles ſhut up in cloiſters ſince the days of Gregory of Tours. Every nation of Europe had its hiſtorians. Antient poverty is converted into ſuperfluity; there is ſcarce a city that is not deſirous of having its own hiſtory. We are overwhelmed with trifles. The man, who is deſirous of real inſtruction, is obliged to confine himſelf to great events, and to diſregard little ones; ſuch a perſon, in the multitude of revolutions, ſeizes the ſpirit and genius of ages and the manners of nations. Above all, he muſt fix his attention on the hiſtory of his own country, ſtudy it, be maſter of it, enter minutely into it, and content himſelf with a general view of other nations. Their hiſtory is no farther intereſting than as it is connected with his own, or on account of the great things they have performed: the firſt ages, after the fall of the Roman empire, are only, as has been already obſerved, barbarous adventures under barbarous

barbarous names, excepting the age of Charlemagne.—The north is ſavage till the ſixteenth century: the quarrels of the emperors of Germany and the Popes ſpread deſolation over Italy during ſix centuries. All is confuſion in Spain till the reign of Ferdinand and Iſabella. France, till Lewis the Eleventh, is a prey to inteſtine calamities, under a weak government. Daniel alledges that the early times of France are more intereſting than thoſe of Rome, but he does not conſider that the weaker the beginnings of a vaſt empire are, the more intereſting they are, and that we take pleaſure in ſeeing the ſmall ſource of a mighty torrent, which has overwhelmed half the globe.

The utility of hiſtory conſiſts in the compariſon which ſtateſmen and citizens may make of the laws and manners of other countries with thoſe of their own; this compariſon excites modern nations to vie with one another in arts, commerce, and agriculture. Great errors committed in paſt ages are of great conſequence to future ages; and the crimes and calamities occaſioned by abſurd quarrels cannot be too frequently repeated, or repreſented in too ſtrong colours, for it is certain that by renewing the memory of ſuch quarrels, the return of them is often prevented.

But the great uſe of modern hiſtory, and the advantage it has over antient hiſtory, ariſes from its ſhewing that, ever ſince the fifteenth century, whenever a prince became too powerful, a confederacy was formed againſt him. This ſyſtem of the balance of power the antients had no idea of; and hence we may account for the aſtoniſhing ſucceſs of the Romans, who having formed a militia ſuperior to that of other nations, ſubdued them one after another from the Tiber to the Euphrates.

The uncertainty of hiſtory.—Times are generally diſtinguiſhed into fabulous and hiſtorical; but the hiſtorical times themſelves ſhould be diſtinguiſhed into truths and fables. I do not mean thoſe fables which are now acknowledged as ſuch; the prodigies, for example, with which Livy has embelliſhed or ſpoiled his hiſtory, are out of the queſtion. But in regard to what is generally believed, are there not many reaſons for doubting? If we conſider that the Roman republic was five hundred years without hiſtorians, that Livy himſelf laments the loſs of the annals and other monuments, which were almoſt all deſtroyed when the city was burnt; *pleraque interiere*; if we reflect that in the firſt three hundred years of Rome the art of writing was little known, *raræ per eadem tempora literæ*; we ſhall find reaſon to entertain doubts concerning all thoſe events which are out of the ordinary courſe of human affairs. Is it probable that Romulus was obliged to carry off the Sabine women by force? Is the hiſtory of Lucretia probable? Can we readily believe, upon the faith of Livy, that king Porſenna was filled with admiration

of the Romans, becauſe a fanatic wanted to aſſaſſinate him? Is it not more reaſonable, on the contrary, to believe Polybius, who wrote two hundred years before Livy, and who tells us that Porſenna ſubdued the Romans? Are we to credit the account which is given of the puniſhment which the Carthaginians inflicted upon Regulus? If it had been true, would not Polybius, who lived at the time, have ſpoken of it? But he ſays not one word of the matter; and does not this afford reaſon to ſuſpect that the ſtory was invented long after, in order to render the Carthaginians odious? Open Moreri's dictionary at the article Regulus, and you ſee him affirming that the puniſhment of this Roman is mentioned by Livy. Now that part of Livy's hiſtory which relates to this affair happens to be loſt, and, inſtead of it, we have only the ſupplement of Frenſhemius, ſo that Moreri only quotes a German of the ſeventeenth century, inſtead of a Roman in the days of Auguſtus.

Are public monuments, annual ceremonies, and medals, hiſtorical proofs? One is naturally diſpoſed to believe that a monument erected by a nation, in order to celebrate an event, ſhews the certainty of that event. If ſuch monuments, however, were not raiſed by cotemporaries, if they celebrate improbable events, they prove nothing but a deſire to conſecrate a popular opinion.

The roſtral column, erected in Rome by the cotemporaries of Duilius, is unqueſtionably a proof of the naval victory gained by Duilius. But does the ſtatue of the augur Navius, who divided a flint with a razor, prove that Navius performed this prodigy? Are the ſtatues of Ceres and Triptolemus, in Athens, undoubted proofs that Ceres taught the Athenians agriculture? Does the famous Laocoon, which is ſtill entire, prove the truth of the hiſtory of the Trojan horſe?

Ceremonies and annual feſtivals eſtabliſhed by a whole nation are no better proofs of the originals to which they relate. Almoſt all the Roman, Syrian, Grecian, and Egyptian feſtivals were founded upon ſilly and ridiculous tales, as well as the temples and ſtatues of their ancient heroes. They were monuments of credulity conſecrated to error.

A medal, even a cotemporary one, is not always a proof. How many medals have been ſtruck by flattery upon occaſion of battles which were far from being deciſive, though dignified with the title of victories? In the war of the Engliſh againſt the Spaniards, in the year 1740, was there not a medal ſtruck, to ſhew that Carthagena was taken by Admiral Vernon, at the very time that this admiral was raiſing the ſiege of it?—Medals are only unqueſtionable vouchers, when the event is atteſted by cotemporary authors; the proofs, in this caſe, ſupport each other, and eſtabliſh the truth.

Are harrangues to be inſerted in hiſtory, and characters to be drawn? If, upon an important occaſion, a general or a ſtateſman has ſpoken in a ſtriking and remarkable manner, characteriſtical of his genius and that of the age he lived in, his ſpeech ought, undoubtedly, to be inſerted word for word; ſuch ſpeeches are, perhaps, the moſt uſeful parts of hiſtory. But why make a man ſay what he never ſaid? We might almoſt as well attribute actions to him which he never performed; this is nothing but an imitation of one of Homer's fictions. But what in a poem is a mere fiction, is in an hiſtorian a lye. Several of the antients, indeed, adopted this method; but this only proves that ſeveral of the antients were fond of diſplaying their eloquence, though at the expence of truth.

Characters very often ſhew a greater deſire to ſhine than to inſtruct: cotemporary writers, indeed, have a right to draw the characters of thoſe ſtateſmen with whom they negociated, or of thoſe generals under whom they ſerved. But how much is it to be feared that the pencil will be guided by paſſion? The characters in Clarendon are drawn with more partiality, gravity, and wiſdom, than thoſe we read with ſo much pleaſure in Cardinal de Retz.

But to be deſirous of painting the antients, to attempt unfolding the inmoſt receſſes of their breaſts, to look upon events as characters, by means of which we may clearly read the very ſecrets of their hearts, is an enterprize of a very delicate nature, and in many writers a mere puerility.

Cicero lays it down as a maxim, that an hiſtorian ſhould never dare to tell a falſhood, or conceal a truth. The firſt part of this precept is inconteſtible: we muſt examine the other. If a truth can be of any advantage to a ſtate, your ſilence is highly blameable. But if you are writing the hiſtory of a prince who has truſted you with a ſecret, are you to reveal that ſecret? Are you to tell poſterity what it would be criminal in you to tell in confidence to any individual? Muſt the duty of an hiſtorian prevail over a ſtill higher duty? Suppoſe you had been witneſs to a frailty which had no influence on human affairs, are you to reveal this frailty? If ſo, hiſtory would degenerate into ſatire.

Concerning the ſtyle and manner of writing hiſtory.—I ſhall ſay very little upon this ſubject, as ſo much has been already written upon it. We know that the ſtyle and manner of Livy,—his gravity, and his ſage eloquence, are well ſuited to the majeſty of the Roman republic; that Tacitus is an admirable painter of tyrants; that Polybius excels in laying down the maxims of war; and Dionyſius of Halicarnaſſus in writing of antiquities.

But

But in copying after theſe great maſters, the moderns have a more difficult taſk than they had. We expect from modern hiſtorians more detail, facts more clearly proved, greater preciſion in dates, more attention to cuſtoms, laws, manners, commerce, finances, and agriculture. It is with hiſtory as with mathematics and natural philoſophy, the career is wonderfully enlarged.

It is expected that you write the hiſtory of a foreign country in a different manner from that of your own. If you are writing the hiſtory of France, you are not obliged to deſcribe the courſe of the Seine or the Loire; but if you are writing the hiſtory of the Portugueze conqueſts in Aſia, you muſt give the topography of the diſcovered countries. You muſt lead your reader by the hand along the coaſts of Africa and Perſia, you muſt acquaint him with the manners, the laws, and cuſtoms of countries new to Europe. If you have nothing to tell us, but that one barbarian ſucceeded another barbarian on the banks of the Oxus, what benefit does the public derive from your hiſtory? The method which is proper for a hiſtory of your own country, is not proper for writing an account of the diſcoveries of the new world. The hiſtory of a city is very different from that of a great empire, and the life of an individual muſt be written differently from the hiſtory of Spain or England.

Theſe rules are ſufficiently known; but the art of writing hiſtory well will ever be very uncommon. We know that the ſtyle of hiſtory muſt be grave, pure, various, and agreeable; there are laws for writing hiſtory, as there are for every other ſpecies of compoſition: we have precepts in abundance, but we have few great artiſts.

We ſhall make no apology for inſerting this article, as no apology, we apprehend, is neceſſary. Our Readers, however, are not to imagine that all the articles in this work are of equal length or of equal value: there are ſeveral of them very ſhort and very ſuperficial; but the collection, upon the whole, is a valuable one, equally inſtructive and entertaining. **R.**

De la Maniere d'apprendre les Langues; i. e. The Method of teaching Languages. 8vo. Paris, 1768.

THE ſtudy of languages is ſo eſſential a part of modern education, and takes up ſo large a portion of the time allotted for it, that every attempt to facilitate the acquiſition of them is juſtly entitled to a favourable reception. Whether the method propoſed by the ingenious Author of this work will, upon a fair trial, be thought a good one or not, we cannot take upon us to determine, as many ſchemes appear plauſible and practicable in theory, which cannot poſſibly be reduced to prac-

tice. We will venture, however, to recommend his work to our Readers, as he appears through the whole to be a man of taſte and judgment, and writes in a very agreeable and entertaining manner.

The ſtudy of languages, ſays he in his preface, is one of the moſt common employments in civilized nations. Almoſt every gentleman's ſon is obliged to ſtudy Latin, and perſons of every age amuſe themſelves at preſent in learning Italian, and eſpecially Engliſh. German is neceſſary for the gentlemen of the army; and every language in which there are good books, is uſeful to men of letters. Whence is it then that many arts which are leſs uſeful have been carried to perfection, while the art of ſtudying languages has made no progreſs? A rudiments and a dictionary, themes and verſions, is a ſummary of the ancient method, and is indeed the only method that is followed at preſent in all public ſchools, and in the greateſt part of the private ones. Is it becauſe the inventors of this method attained perfection at once? This would be a ſingular example indeed. The human mind advances, but it does not fly; on the contrary, it proceeds ſlowly from ſtep to ſtep. The method of operation in new arts is always clumſy and complicated; the moſt ſimple, the moſt eaſy method, and that which it is natural to imagine muſt have firſt preſented itſelf to the mind, is the reſult of time, experience, and reflection, ſometimes of chance, and but ſeldom of inventive genius.

This method, however, which is ſo much eſteemed, and ſo generally followed, is not borrowed from the enlightened nations of antiquity. Grammar was known at Rome, it was cultivated at Rome, but it was not made uſe of to teach languages. The Roman youth learned Greek as they learned Latin, in the houſes of their parents, and by converſation only. When they underſtood the language, they went to the ſchools of the grammarians to learn to pronounce properly, to read with taſte, and to enter into the ſpirit of authors. But in the ages of ignorance it was thought an important diſcovery to apply grammar to the ſtudy of Latin. They reaſoned perhaps in ſome ſuch way as this: A language is a collection of words which are joined together according to certain rules which are agreed upon. Let us put all theſe words together in a dictionary, and all theſe rules in a ſyſtem of rudiments. With theſe two elementary works a beginner will be able to make verſions and themes, and thus accuſtom himſelf to underſtand Latin and to write it.

If this ſpecious reaſoning was capable of impoſing upon an age fond of falſe refinements and the dupe of them, experience ſhould have undeceived them. A dictionary contains the ſignification of words; but when there is a variety of ſignifications, it does not teach us which we are to make choice of. A book of

rudiments

rudiments contains all the rules, but it does not ſhew us how we are to apply them upon particular occaſions. Accordingly the ſtudy of Latin, after all the aſſiſtances we have from dictionaries, &c. is ſtill attended with unſurmountable difficulties to the generality of young perſons. Nor is this at all ſurpriſing, if we conſider the nature of things. For what is language among men? a practical art. Now practical arts are learned by exerciſe, and not by reaſoning. Put a pen between the fingers of a child, guide his hand, and in a ſhort time he will learn to write, without knowing any thing of the theory of writing. Exerciſe his tongue and his ears, and he will ſoon underſtand what you ſay to him and be able to anſwer you, without knowing the rules of the language. Properly ſpeaking, practical arts have no rules: what is called by this name is only a collection of obſervations made upon the manner in which ſuch arts were firſt exerciſed by the mere inſtinct of nature. Hence it is that dexterity does not conſiſt in knowing theſe rules, but in obſerving them without reflection, whether we know them or not. All Frenchmen underſtand their language; how few of them have ſtudied the grammar of it?

Accordingly it is pretty generally agreed that the beſt way of learning languages is uſe and practice. But how are languages which are no longer ſpoken to be learned by practice? This obſtacle is not unſurmountable. Languages are made uſe of for the purpoſes of writing as well as of ſpeaking, why then may they not be learned from books as well as from converſation. The only difficulty is to make books underſtood by him who is ignorant of the language in which they are written. M. du Marſais has found out a very ſimple method of doing this: he places over Latin words ſuch French words as correſpond to them. Other authors have imitated and even improved this method. The form is merely a matter of indifference; the only eſſential thing is, always to join a known word to an unknown one, ſo that in reading a book written in an unknown language, we may underſtand the words and the thoughts of the author.

This method of learning dead languages has ſo many advantages over the common method, that it is difficult to conceive why it was not adopted as ſoon as it was known. I know well the power of cuſtom, but I know likewiſe that, in France eſpecially, the charms of novelty balance the force of cuſtom. This method therefore, I am apt to ſuſpect, is not ſufficiently underſtood. It has been thought to be a different ſyſtem, which the advocates for novelty want to ſubſtitute in the place of the old one; and what is to be gained by changing one ſyſtem for another?—The method we have mentioned is diſfigured by this complaiſance for public prejudices, and does not appear to be what it really is, a plain imitation of nature. Children learn

the language of their parents without hearing a word of declenſions or conjugations. What neceſſity therefore is there of mentioning them for another language? Uſe and cuſtom will teach them the meaning of Latin nouns and verbs by their termination, as it teaches them the meaning of prepoſitions and adverbs. They will be ignorant, it is true, of their grammatical denomination; but of what conſequence is their being ignorant that PATRUM is the genitive plural, provided they know that it ſignifies *des pères?* It is true likewiſe that they will not learn, by means of one verb, the ſignification of all ſimilar tenſes; but nature leads us to the ſame point by a ſhorter and eaſier way. She teaches us to judge of like things by analogy: you have told me that AMABAM ſignifies *j'aimois*; you have no occaſion to tell me that CANTABAM ſignifies *je chantois*; analogy alone teaches me this.

Another reaſon may have prevented the ſucceſs of this method. Till now, one ſort of elementary books only has been thought of, viz. a literal verſion, accompanied with a tranſlation. Now ſuch a book is neither ſufficient for beginners, nor for thoſe who have made ſome progreſs in the ſtudy of languages; it contains too many difficulties for the one, and too few for the other.

Without pretending to make any diſcovery, therefore, I flattered myſelf that I ſhould be uſefully employed in treating this ſubject. By placing the method I have mentioned in its true light, I apprehend that I ſhould clearly ſhew the advantages of it; and by giving the neceſſary illuſtrations, that I ſhould facilitate the practice of it. The plan I have purſued is this:

I begin with tracing the origin of all languages in order to ſhew what they are compounded of, and to explain clearly how nature teaches children to ſpeak and to underſtand the language of their country. I ſhew, in the next place, that the method of learning languages by means of literal verſions is, an imitation of the method of nature. In order to explain and illuſtrate this method, I conſider wherein any two languages differ from one another, and take the French and Latin languages for my examples. I find four eſſential differences, all which I unite in the firſt elementary book, which leaves no difficulties for beginners to ſurmount. But in order to quicken their progreſs, I ſoon take this book from them, and ſubſtitute a ſecond in its place, with a few ſlight difficulties in it; after this a third, and then a fourth, with difficulties increaſing by degrees. By this means their labour is always proportioned to their ſtrength, and their aſſiſtance to their wants. The very firſt day, the ſtudent underſtands a few lines of an author, becauſe his elementary book tells him every thing; as he goes on, his book aſſiſts him leſs, and yet he continues to improve, till he comes at laſt to

have no farther occaſion for aſſiſtance, and knows enough of Latin to read an author. In order to render this reading more agreeable and uſeful, I enter into a pretty long detail concerning the beauties of ſtyle, and the manner of transferring them from one language to another. I proceed next to conſider how the ſtudent may learn to write and even to ſpeak Latin, and conclude with a ſhort ſpecimen of elementary books, in a few lines of Greek, German, Engliſh, Spaniſh and Italian. It will appear that the principles I have eſtabliſhed are general, though I have exemplified them in the Latin tongue. In a word, I propoſed to reſolve this problem—*When one language is known, how is another to be learned by means of reading?* I have ſpared neither time nor pains to reſolve it, and ſhall think I have done ſome ſmall ſervice to letters, if I have contributed to facilitate an acquaintance with the beſt writers of antiquity and of foreign countries.

Such is the general view our Author gives of his plan, and the manner in which he proſecutes it. If any of our Readers are deſirous of having a fuller view of it, they muſt have recourſe to the work itſelf, where they will find many ingenious and ſome new obſervations.—We cannot conclude without expreſſing our wiſhes, that the Author would favour the Public with ſome elementary books, for the uſe of Greek and Latin ſtudents, as he ſeems well qualified for ſuch a taſk, and as the method he propoſes for learning languages, renders the aſſiſtance of ſuch books abſolutely neceſſary.

R.

De la Population de l' Amerique. Of the Population of America, &c. *Concluded.*

IN our laſt Appendix we gave the Reader a view of the Author's general deſign, with an abſtract of his ſcheme to account for the peopling of America. The ſolution of that queſtion, however, makes but an inconſiderable part of the work. By far the greater part is employed in a very critical and laborious enquiry into *the cauſes and extent of the deluge*, and in the diſcuſſion of ſeveral other topics, which he apprehends have ſome relation to his main argument. As his general hypotheſis, that the original inhabitants of America were antediluvians, ſuppoſes the deluge to have been only partial, he ſets himſelf to eſtabliſh that point, and remove the objections that lie in his way. This part of his work he introduces with ſome reflections on the inſpiration of the ſacred writers, and the ſtyle of Scripture; and endeavours to ſhew, from other ſimilar paſſages, that the expreſſions, in the Moſaic account of the deluge, which ſeem to imply its univerſality, are not to be taken in a ſtrict ſenſe, but in a greater latitude; and relate only to thoſe countries

which are mentioned in the Old Teſtament as the ſcene of that hiſtory, and which probably were at that time imagined to include the whole earth.

He then proceeds to examine the principal ſyſtems that have been advanced to explain the theory of the deluge; and particularly that of Whiſton; upon which he beſtows near a whole volume: not becauſe he thinks it preferable to the reſt, but on account of the regard which he has found learned men pay to it. Indeed this gentleman is ſo far from ſhowing any deference to the opinion of our ingenious countryman, that he can find no better title for his hypotheſis than *the Reveries of Whiſton*, and repreſents the whole of his reaſoning as abſurd and contradictory.

Having demoliſhed the ſyſtems which others had raiſed, it was natural for the reader to expect he would eſtabliſh a more unexceptionable one of his own. He has accordingly offered a ſolution of this problem; which, however, he does not propoſe as certain and indiſputable, but rather as a probable conjecture, which he ſubmits to the judgment of the reader. He acknowledges, indeed, that the thought is not altogether new, having ſeen it ſuggeſted by the authors of the Univerſal Hiſtory, who have taken it from Ray's diſcourſes.——The ſcheme, in ſhort, is this: That by an immediate exertion of the divine power, the center of gravity in our earth was in a ſmall degree changed, and inſenſibly brought nearer to thoſe parts of the globe, which were the ſeat of the deluge: in conſequence of which, the atmoſphere would be heaped up over thoſe contries, and produce a continual rain: while at the ſame time the waters of the abyſs would be forced out of the clefts and caverns of the earth, and overflow the land, and thoſe of the Pacific and Atlantic oceans would by degrees be attracted towards the ſame parts, till at length an inundation would be produced ſufficient to cover the higheſt mountains in thoſe countries. This gradual riſe of the water, like the flowing of the tide, would, he ſuppoſes, be ſo gentle, as not in the leaſt to endanger the ark, which, upon the other ſchemes, could not, without a miracle, have eſcaped being deſtroyed by the ſudden and violent manner in which, according to them, the water was raiſed. This ſuppoſition, he obſerves, likewiſe agrees with the expreſſion Moſes has made uſe of, that the *waters encreaſed, and prevailed* *, implying that they roſe gradually to their greateſt height, and continued in that ſtate for a conſiderable time; whereas, upon the other ſchemes, there muſt have been a ſudden burſt of water,

* We have given the tranſlation as it ſtands in our Engliſh Bibles, which is a very exact one. The French words are, *Les eaux s'élevent & ſe renforcient.*

which

which would ſoon have been ſpent. But upon his hypotheſis the whole body of water would remain in its ſtate of elevation till the former center was reſtored; which might be effected in the ſame imperceptible manner in which it was firſt changed. This diminution of the waters, however, he ſuppoſes would not immediately take place upon reſtoring the center: the effect would remain ſome time after the cauſe ceaſed to act; as the waves of the ſea continue in motion after the ſtorm is over. He therefore aſcribes the immediate ſtopping of the waters to the wind, which we are told aroſe on this occaſion, obſerving that it is not ſaid, as Whiſton explains it, that the wind *diminiſhed* the waters, *dried them up*, or cauſed them to retire into the earth, but only that *the waters were aſſuaged*†.

Our author, having thus explained his hypotheſis, and endeavoured to reconcile it with the Moſaic hiſtory, proceeds to anſwer the argument, that has uſually been brought to prove the univerſality of the deluge, from the petrified ſubſtances, which are to be found in the bowels of the earth in all parts of the globe. The vaſt inundation, which upon his ſcheme muſt have been produced, will, he obſerves, account for a great number of theſe phœnomena: others might be occaſioned by earthquakes, which, by making chaſms in the earth, and even in the moſt ſolid rocks, might let in large quantities of water from the rivers or the ſea, and thus fiſhes of different kinds might find a way into theſe cavities under ground. Theſe, and other cauſes which he hints at, will, he apprehends, afford, in part, a ſolution of this difficulty, without ſuppoſing the Moſaic deluge to have been ſtrictly univerſal. But to ſupply what is deficient in this anſwer, he has recourſe to another hypotheſis, which doubtleſs will appear to moſt perſons a very extraordinary one.—It is, that our earth had been a habitable world long before the Moſaic creation; and that having anſwered the purpoſes the Creator intended by it in that ſtate, it was reduced to a chaos: in conſequence of which, the whole frame being broken and diſſolved, it will be eaſy to account for the formation of thoſe ſolid rocks of marble and other ſtones, with thoſe innumerable petrifications, which are found beneath the ſurface. Thoſe vaſt beds of ſhells and other petrified fiſh, ſome of which have never been ſeen in any of our ſeas, are, according to him, remains of the old world, that were buried in the chaos.—If the reader is diſpoſed to ſmile at theſe conjectures, what will he think of the boldneſs of our Author, when he is told that he has ventured to give his opinion concerning the antient inhabitants of our globe in this its primæval ſtate. He ſuppoſes them to have been no other than *the angels*,

† In the French *les eaux s'arrêterent*,

both

both good and bad, who were probably then cloathed with bodies like ours, though perhaps of a much larger ſize: ſome traces of which, he thinks it not impoſſible, are yet to be found in thoſe bones of a gigantic ſtature, which, if we may credit ſome writers, have been dug out of the earth. In confirmation of this ſingular hypotheſis, he refers us to ſome eaſtern traditions, quoted by D'Herbelot in his Bibliotheque, which ſay, that this earth, long before the creation of Adam, had been the ſeat of other being, called *Divs* or *Genii*, ſome of whom are now in a ſtate of puniſhment for their rebellion, whilſt the others are advanced to a higher rank as a reward of their continued obedience. If it be aſked, from whence theſe traditions could be derived, he anſwers, that the patriarchs might poſſibly receive the intelligence from ſome of the angels, with whom they converſed, and ſome imperfect traces might be preſerved amongſt their poſterity, though mixed with fables. But the argument on which he lays the greateſt ſtreſs is taken from the account the Scriptures give us of theſe beings. From hence he infers, that they were once in a ſtate of trial, ſome of them having preſerved their integrity, while others fell; and from the intimate connection they are repreſented as having, even now, with this earth and its inhabitants, he thinks it highly probable that our world was the original place of their reſidence; a ſuppoſition that ſeems confirmed by what is ſaid of the evil angels in particular, that their final ſentence is reſerved till the end of our world; which ſeems to intimate, that they have a more peculiar relation to this globe than to any other part of the univerſe.

Theſe, it muſt be owned, are ſpeculations, in which few perſons will think themſelves much concerned, and in which there is great room for the imagination to work: and yet to a contemplative mind they may appear not altogether viſionary and romantic. Whoever has been uſed to conſider the immenſity of the univerſe, and the probability of innumerable other worlds and ſyſtems, deſigned by the creator as the habitation of intelligent beings of different orders *, will not think it incredible that the ſame planet ſhould have undergone various revolutions,

* The Author, to prepare the mind of the reader for his ſcheme, has taken ſome pains to ſhow the probability of the modern ſyſtem of philoſophy on this head: and though there is nothing new in what he has ſaid on this and ſome other philoſophical ſubjects, yet his manner of treating them is eaſy and popular.—He has alſo ſpent ſeveral pages to prove that the Moſaic creation is not an account of the original of this planet, but only of its reduction from a chaotic ſtate to that of a habitable world. Herein he acknowledges that he agrees with Whiſton, as he alſo does in the ſolution of the principal phænomena in Moſes's account of the creation.

and

and in ſucceſſive periods have become the reſidence of a diſtinct ſet of creatures. And though ſuch uncertain inquiries cannot yield the mind equal ſatisfaction with the improvements of ſcience; yet they may tend to enlarge our ideas of the divine works, and at the ſame time to teach us humility, and leſſen our apprehenſion of our own importance.

Our Author, having thus endeavoured to anſwer the uſual arguments brought to prove the univerſality of the deluge, proceeds to eſtabliſh his own ſcheme, by repreſenting the inſuperable difficulties that attend the common opinion. He begins with obſerving the utter impoſſibility of finding a ſufficient quantity of water to cover the whole earth to the height required: and to ſuppoſe a miraculous production of water, which was afterwards to be annihilated, he thinks inconſiſtent with all the accounts which the Scriptures have given us of miracles, amongſt which there is not a ſingle inſtance of annihilation. And, indeed, it muſt be owned, that the ſuppoſition does not ſit eaſy upon the mind, and ought not to be admitted without an abſolute neceſſity.—Yet notwithſtanding what he has here advanced, it does not appear but the waters of the abyſs would be abundantly ſufficient for the purpoſe, if any method can be imagined for raiſing them to the ſurface, and cauſing them to ſpread uniformly over the earth: and if a miracle be requiſite, it is not eaſy to ſee why it ſhould not be admitted on ſo extraordinary any occaſion. His next argument is taken from the difficulty of finding room in the ark for all the animals which upon the common hypotheſis it muſt have contained. It is well known in what manner learned men, and particularly Dr. Wilkins, have attempted to remove this objection: our Author, it is probable, was not acquainted with the latter of theſe writers, as he only mentions Ray, who makes the diſtinct ſpecies of quadrupeds amount to 150, and thoſe of birds to 500, beſides inſects. Wilkins's computation, as we remember, reduces the number much lower. But this Author, on the contrary, ſuppoſes, not only that there are many other animals that ſhould be added to the liſt, but that the different kinds of dogs, monkeys, pigeons, &c. ought to be reckoned as ſo many diſtinct ſpecies, ſince he apprehends that one pair could never produce all that variety which we ſee take place. But he does not ſeem to be aware of the great alteration which a change of climate, ſoil and food will effect in the ſame ſpecies, which perhaps may account for all that diverſity in colour, ſize, and other circumſtances, which he obſerves.—Another difficulty ariſes from the vaſt quantity of food which all theſe creatures would conſume; eſpecially as both the beaſts and birds of prey muſt feed upon fleſh. According to his calculation, upwards of 5000 ſheep, and as many fowls, would

would have been requiſite for their ſupport during their ſtay in the ark; all which muſt have been ſupplied with their proper food: and as it would neceſſarily be a conſiderable time after they left the ark before they could be provided for in the ordinary way, a proportionably larger ſtock of proviſions muſt be laid up to ſupply them in the mean time.—He farther aſks, whether it was poſſible for eight perſons to take care of all theſe creatures, moſt of which muſt be kept in ſeparate apartments, and would require a conſtant attendance; or whether it can be conceived by what means, after they left the ark, they got over to America. Some of them, he obſerves, though natives of a hot climate, muſt have paſſed over the coldeſt parts of Aſia, (admitting that there is a paſſage by land) and have travelled many thouſand miles before they could arrive at the ſouthern parts of America, where they are found. But the inſtance he particularly inſiſts upon, as ſufficient of itſelf to diſcredit the ſuppoſition, is that of the creature called *the Sluggard*, which can travel at moſt but 50 paces in a day. By what means, he aſks, could this animal poſſibly find its way into Brazil, or how could it ſupport the extreme cold of thoſe northern regions through which it muſt paſs?—Upon the whole, he concludes, that we muſt be obliged to depart ſomewhat from the letter of the text, and ſuppoſe that Noah only took into the ark ſome domeſtic animals, and thoſe that were of moſt uſe; or at leaſt only thoſe creatures that inhabited the country where he lived. —To all which he adds, that as Noah is repreſented in Scripture as having preached to thoſe who were deſtroyed by the flood; we ought not to ſuppoſe that deſtruction more extenſive than his preaching: but it is not to be imagined he could travel into very diſtant countries for that purpoſe: it is much more probable his preaching was confined to thoſe who lived in the neighbouring parts, and who, having enjoyed peculiar advantages, were, like the Jews in after times, made ſignal inſtances of the divine vengeance. As to the other deſcendants of Adam, he ſuppoſes they had long before ſeparated from their brethren, to whom the Moſaic hiſtory relates, and had removed into very diſtant parts of the earth; and having had no ſhare in the peculiar and aggravated guilt of thoſe that were left behind, eſcaped their puniſhment.

Such are our Author's ſentiments on this difficult ſubject; a ſubject, on which it is much eaſier to find objections to another's ſcheme, than to eſtabliſh a more unexceptionable one in its room. The ſolution before us is certainly not without its difficulties, even admitting that it may be reconciled with the text; and the conjectures, to which the Author has recourſe, will appear to moſt perſons too precarious to build much upon. Indeed, he ſeems, in many inſtances, to have followed his imagi-

imagination rather than his judgment; and, like many other ingenious writers, has too eaſily given credit to every thing that favoured his particular hypotheſis. Nevertheleſs, it muſt be owned, that he has ſtarted hints, which deſerve to be conſidered, and may ſuggeſt ſome uſeful reflections to the intelligent reader.

The remainder of theſe volumes is taken up in examining the hiſtory and chronology of the moſt antient nations, in order to derive from thence additional proofs that the whole human race, except one family, did not periſh in the deluge. But it would lead us too far to enter into any particulars in this part of the work. We ſhall therefore here take our leave of the author, and only add, for the ſatisfaction of the reader, who may have a curioſity to know what was his particular hypotheſis to account for the colour of the negroes, (referred to under the former article) that it is no other than what had been propoſed by Whiſton before him *, viz. that they are the immediate deſcendants of Cain, who had this mark ſet upon him and his poſterity: and that, by mixing afterwards with their brethren of a fairer complexion, all thoſe varieties of colour were produced, which are found in different parts of the earth. This queſtion, and its ſolution, reminds us of an anecdote of Job Ben Solomon, the African. When Job was in England, being once in company with Dr. Iſaac Watts, he was aſked by the Doctor, how he accounted for his colour, and that of his countrymen, when Adam, from whom, ſaid the Doctor, we are all deſcended, was white?——'But how you know, replied Job very ſhrewdly, that Adam be white? We ſay, Adam *black*; how came *you* be *white?*' A queſtion which, it may be preſumed, the Doctor, with all his learning, was not prepared to anſwer.

* See Whiſton's Expoſition of Cain and Lamech's curſe. **C.**

Antonii de Haen, Pars undecima, Rationis Medendi, &c. Lugd. Bat. 1767. *i. e.* Anton. de Haen's Practice of Phyſic, Part eleventh, &c.

DR. de Haen begins this eleventh part of his Ratio Medendi with a chapter on intermitting-fevers.—He relates three hiſtories of very obſtinate intermittents, and the method of cure which he purſued. The two firſt were removed by what he calls a moſt powerfully *reſolving decoction*, made from the roots of the dandelion and graſs, to which was added ſome of the ſimple oxymel of ſal polychreſt: and the laſt, our Author ſays, was in part cured by this decoction, and in part by the bark. It is remarkable, with reſpect to this caſe, that the patient no ſooner began with the bark, than his appetite, ſtrength,

ſtrength, and ſpirits were much altered for the better, ; and a very ſtubborn jaundice-like complexion gradually diſappeared, ſo as to be entirely gone within ten days. Our Author thinks, however, that his highly reſolving decoction had contributed its ſhare to remove the obſtructions of the viſcera, and particularly thoſe of the liver: and that the ſtrengthening qualities of the bark compleated the cure.

Three kinds of tumors are mentioned as the effects of intermittents. The firſt is formed in the abdomen, and frequently in the left hypochondre; there is a ſwelling and hardneſs about the region of the ſpleen. This, Sydenham ſays, is an appearance rather to be wiſhed for: it ſhews that the diſeaſe will ſoon take its departure; it requires no particular treatment, but will diſappear by ſlight frictions, or on the return of ſtrength.—The ſecond kind proceeds from more deep ſeated obſtructions, either in the viſcera of the thorax or of the abdomen: theſe are very difficult to be removed, eſpecially when accompanied with jaundice, dropſy, or rickets.—The third, is ſo very deeply rooted in the viſcera, as to be irreſolvable; and degenerates into ſchirrus or cancer, accompanied with the black-jaundice, dropſy or ſlow fever. In this caſe, our Author ſays, the free uſe of thoſe medicines which are called evacuants, are prejudicial.—We wiſh Dr. de Haen had briefly pointed out by what ſymptoms theſe three different kinds of tumors might be diſtinguiſhed.

The remaining part of this chapter is taken up with an account of the different methods by which intermittents have been ſuppoſed to be cured. Theſe are digeſted under the following heads; and to ſome one of which, our Author ſays, every method which has been practiſed may be referred.—1. An exact, and well directed diet.—2. Emetics.—3. Purgatives.—4. Bleeding.—5. Sudorifics.—6. Epithems, and plaiſters applied to the wriſts.—7. Frictions, ointments, and plaiſters applied to the ſpine.—And 8. the uſe of the Peruvian bark. The bark may be uſed, he ſays, in every caſe where the intermittent ought to be cured, viz. where it is not complicated with ſuch other diſeaſes, as require the continuance of the intermittent in order to their removal.—2. In ſemitertians, which do not yield to the uſual treatment, but are likely to degenerate into worſe conditioned and malignant fevers.—3. In thoſe fevers which accompany internal or external ſuppurations.—4. In very putrid and malignant fevers, whether remitting or continued.

In the next chapter, which treats of acute diſeaſes, we have two hiſtories. The 1ſt a pleuriſy, to which there was no proper criſis, and yet the diſeaſe was entirely carried off by the ſeventy-firſt day, and without the leaſt ſign of any other diſeaſe being

being produced by it.—In this pleurisy the pain moved from the lower to the higher part of the thorax; but the translation, instead of relieving, aggravated the disease, contrary to the observations of Trillerus and Van Swieten. This difficulty our Author supposes to be removed, by his observing that the translation mentioned by them occurred on the 6th, and his on the middle of the 5th day. The patient was bled five times, and the blood exhibited very different appearances.—That this obstinate pleurisy was removed without leaving any bad effects, or being converted into some other disease, is attributed, in part, to the virtues of lintseed-oil, which was freely used internally, externally, and likewise administred in glysters.

The 2d history is that of a peripneumony, in which there was an imperfect crisis on the fifth and sixth days; a relapse on the fourteenth; and the patient died on the seventeenth. The body was examined; but tho' our Author calls the disease an inflammation of the lungs, he only mentions a very extensive and complicated adhesion, but takes no notice of the internal state of the lungs.—Dr. de Haen seems to be surprised in the present case, with the strength and fullness of the pulse after such copious and frequent evacuations, and gives not the most satisfactory account of this symptom—'*Quanta humorum aut copia, aut rarefactio! Post demptas* 50. *sanguinis uncias, pulsus ad mortem usque plenus ac fortis fuit.*'—Had our Author reflected that the nature of the pulse depends full as much upon the state of the solids, as upon that of the fluids, he would not have sought for an explanation of this phænomenon solely from the quantity or rarefaction of the blood.

The title of the 15th, which is the next chapter, is *De ileo Morbo.* In this we have five histories of the iliac passion, with a variety of practical observations, and a number of references to different authors.—Much is said in favour of crude mercury, and concerning the advantages which are to be derived from cold water: and hence it is concluded, that the objection which has been made to the use of mercury on account of its coldness, is without foundation; for that this very coldness, independent on the other qualities of the mercury, will have its good effects.—But we must ask, are there not some distinctions to be made? Can cold water be used with the same freedom, and with the same safety, in all cases? Can it be administred with the same boldness, where the disease is caused by, or accompanied with, inflammations, as where it is produced by other causes, and attended only with pain, costiveness, and an inverted peristaltic motion?

The subject of the 16th chapter is the dropsy, with some of its varieties.—The first case which is here related was an ascites with swelled legs, which succeeded an intermitting fever. The swelling

ſwelling of the legs was removed, but no medicines had any effect in diminiſhing the quantity of water in the abdomen. The patient was tapped, and ſixty-eight pounds of water evacuated; which was of a reddiſh colour, and depoſited a quantity of grumous blood. After the preſſure from the water was taken away, the ſecretion of urine was greatly increaſed, the appetite returned, and an inextinguiſhable thirſt was removed. She recovered and returned home within fifteen days. On account of the particular appearance of the water, an ounce of the bark was directed to be taken every day; and on quitting the hoſpital, half the quantity was to be continued for ſixteen days longer.

The ſecond caſe.—A girl eight years of age, of a rickety habit, who had gone through the ſmall-pox three years before, and from that time was healthy, had an aſcites; the fluctuation was diſtinct ſoon after the firſt appearance of ſwelling, and as medicines proved ineffectual, ſhe underwent the operation. The ſame favourable alterations occurred as in the former caſe; a decoction of the bark was given; and the patient entirely recovered. The water, after being kept twenty-three days, was putrid, efferveſced with vinegar, and yet remained coagulable by heat.

In the third caſe, after the operation for the aſcites, it appeared that there was likewiſe an encyſted collection of water: the bark was given; the aſcites returned, but was removed by diuretics.

The patient, whoſe hiſtory is next related, had naturally weak lungs, ſometimes ſpit blood, and likewiſe ſuffered a long continued hæmorrhage from the uterus. An aſcites was formed, and thirty pounds of water were drawn away, which did not coagulate by heat, but evaporated almoſt entirely, leaving only a thin pellicle. After the operation a hard and unequal tumor remained on the right ſide, behind the navel; the nature of this tumour could not be aſcertained by the touch; the water collected again; the patient died; but after all, it could not be diſcovered, even by diſſection, what had formed the above-mentioned tumor. This ſingular circumſtance our Author attributes to wind, and is confirmed in this opinion by what occurred in the next caſe which he relates: the tumor here vaniſhed ſometime before the death of the patient, and muſt have been, he concludes, an emphyſematous affection of the membranes of the inteſtines.

The ſixth, is the hiſtory of an encyſted dropſy, formed in the right ovarium, and extended into an immenſe ſack, which was ſpread over with veſſels containing red globules of blood.

After theſe hiſtories, Dr. de Haen makes ſome obſervations on the diſtinguiſhing characters of the different ſpecies of dropſies.

—Five ſpecies of the dropſy, he ſays, are generally enumerated. 1. The anaſarca. 2. The aſcites. 3. The peritonæal. 4. The encyſted. 5. The tympanites.—Our Author enters into a particular examination of each of theſe, and then concludes the chapter with ſome practical obſervations.

The laſt chapter is chiefly anatomical, and contains an explanation of the ſeveral engravings which accompany this eleventh part of the *ratio medendi*. Some of theſe refer to the preceding hiſtories, others to ſome caſes which are hereafter to be publiſhed.—The varieties and ſingular appearances of the colon in different morbid affections, are the principal ſubjects of theſe engravings.

D.

Hiſtoria Anatomico-Medica, ſiſtens, &c.

The anatomical and medical Hiſtory of Diſeaſes, exhibiting the Diſſections of a great Variety of morbid Bodies, and thence more clearly tracing out the Seat, Cauſes, and Effects of Diſeaſes. Divided into Four Books; the firſt, comprehending the Diſeaſes of the Abdomen; the ſecond, the Diſeaſes of the Breaſt; the third, the Diſeaſes of the Brain; and the fourth, the external Diſeaſes. By Joſ. Lieutaud, M. D. Member of the Academy of Sciences, &c. Reviſed, enlarged, and rendered more compleat, by the Addition of an Index, digeſted in a noſological Order, by Anton. Portal, M. D. &c. 2 Tomes. 4to. Paris, 1767.

THIS is an uſeful collection of medical and anatomical obſervations, made from a great variety of authors, and to which Dr. Lieutaud has occaſionally added ſuch hiſtories and diſſections as have occurred in his own practice.—We have under each obſervation a ſhort hiſtory of the morbid affections which preceded the death of the patient, and after this the appearances on diſſection.—That our Readers may form a more exact judgment of the nature and utility of this work, we ſhall lay before them the ſixth ſection of the ſecond book, which treats of the Diaphragm.

'SECTIO SEXTA.

'De Diaphragmate.

'*Diaphragma Inflammatum.*

'Observatio 773. Vir ſeptem & quadraginta annorum *paraphrenitide* corripitur. Variis, ſeriùs quàm par erat, adhibitis remediis, acceſſit pro more *riſus ſardonicus*; & quinto die obiit.

'Inſtitutâ cadaveris ſectione, reperitur univerſum diaphragma, maximè propè ejus cupita, inflammatum, cum variis gangrænæ notis. Præ-

tereà cruſta quædam tenax pulmones affligebat ad membranam coſtas ſuccingentem, diaphragma & pericardium. CLAR. HAEN.

' OBS. 774. Quædam virgo acerbiſſimis *doloribus* cruciabatur *verſùs coſtas mendoſas*, & alam ſiniſtram, cum *febre vehementi & delirio*. Perſiſtente morbo intrà paucos dies fatis ceſſit.

' Inter exenterationem cadaveris inventum eſt ſeptum tranſverſum in anteriori parte inflammatum, & purulentiâ deſœdatum. BONETUS.

' OBS. 774. *(a)* Cultro anatomico ſubjectum cadaver cujuſdam *phrenitici* exhibebat diaphragma gravi inflammatione correptum; ſimiliter afficiebatur hepatis pars inferior. BLASIUS.

' In hâc ſerie locùm aſſequi valent obſervationes Libr. I. 100, 603, 1514, 1515.

' *Diaphragmatis ulcus, & purulentia.*

' OBS. 775. Virgo undecim annorum *ſæviſſimis doloribus* vexabatur, *qui regionem ſub alâ ſiniſtri lateris, & coſtas mendoſas* occupabant; ac interdùm ad thoracis vertebras, vel ad imum ventrem exporrigebantur. Sæpè motibus convulſivis tentatur, & non rarò *ſuffocari* videtur, cum *tuſſi & delirio* per vices recurrente; vigente *febre* continuâ, cum lotio craſſiori; die quadrageſimo quarto à morbi invaſione obiit.

' Inventum eſt ſeptum tranſverſum in anteriori parte ſuppuratum ulcuſculis refertum. Quemadmodum tota pleura contaminata & relaxata; cum abſceſſu manifeſto ſub alâ ſiniſtrâ, in parte interiori, non diſrupto. LÆLIUS A FONTE.

' OBS. 776. Nobilis mulier omnia *ſigna veræ geſtationis* per tres ferè annos antè obitum habuit. Circà tertium annum macilenta evadit. Frequentibus *animi deliquiis* conflictatur, cum *ventris doloribus*, & gravitate circà pubem. Ingruunt poſteà *cardialgiæ*, & *convulſiones*, unà cum vomitu, aliiſque ſymptomatibus, uſque ad interitum.

' Pulmones erant ſemi-putridi; & ſeptum tranſverſum ulcere quaſi totum corroſum. Meſenterium partim putreſcens. Uterus inſuper magnus videbatur, & humore craſſiſſimo albo repletus. Prætereà ſtagnabat in abdominis cavo materia quædam flava & ichoroſa ad quatuor et viginti libras. CRUCIUS.

' OBS. 777. In cadavere cujuſdam *aſthmatici* reperiebatur in cavitate pectoris præſertim dextrâ, ingens aquæ fœtidæ copia, cujus acrimoniâ tota diaphragmatis ſuperficies, unà cum plevrâ, exulcerata erat et eroſa. Pericardium etiam continebat aquæ ſex vel ſeptem cochlearia. BARTHOLINUS.

' OBS. 778. Quidam juvenis *febre* prehenditur, *lateris* & capitis *dolore* ſtipatâ. Quinto die accedit *ſpirandi difficultas*; & ſeptimo die occubuit.

' Inſtratum cadaver exhibet ulcus in parte lævâ & lacertoſâ diaphragmatis; cum maximâ aquæ ſordidæ copiâ, in pectoris cava ſtagnantis. CRENDAL.

' Hanc claſſem ingrediuntur obſervationes Libr. I. 1434, 1571. Libr. II. 378.

' *Diaphragma*

' *Diaphragma perforatum.*

' Obs. 779. Vir quinquagenarius poculis indulgens, variis *doloribus*, quasi *rheumaticis*, obnoxius, nullo prævio alio symptomate, *vomitu* corripitur *enormi*, unà cum *spirandi difficultate*; quæ subitò ingravescens ægrum intrà horæ quadrantem ad plures mittit.

' Pulmo sinister, aliàs sanus, innatabat colluviei sordidæ, multùm discrepanti ab humoribus in pectore stagnari solitis. Exhausto hoc liquore, patet diaphragma perforatum & dilaceratum; quo foramine recipiebantur laciniæ corporis cujusdam membranacei putridi, quod nil aliud erat quàm portio ventriculi in diaphragmatis hiatum, herniæ instar, adacta. Secto abdomine in conspectum venit ventriculus inflammatus et gangrænosus: pars diaphragmatis huic prospiciens ejusdem mali erat consors. Haud absimilis etiam læsionis erat particeps proximior hepatis lobus. Hinc intelligitur ingressus ingestorum ad pectus. E NOSTRIS ADVERSARIIS.

' Obs. 780. Quidam *peripneumoniâ* gravissimâ laborans, tandem *phthisicus* evadit. Dolorem profundum in latere dextro patiebatur; & summè tœtebant *sputa sordida*, & purulenta. Dein incidit in *fluxum alvi* colliquativum, nauseis stipatum. Tandem post trés menses, *febre lentâ*, & macie, confectus obiit.

' Reperitur pulmo dexter plevræ & diaphragmati accretus. Pars hujusce visceris diaphragmati incumbens materiam purulentam recondebat quæ viam sibi paraverat trans diaphragma ab hepate, quod tres pollices excavatum reperitur. Ex Act. Edinburgensib.

' Obs. 781. Vir duorum et quadraginta annorum, cùm à tribus circiter annis *renum & dorsi doloribus* tentaretur; arenulas quoque rubras copiosè cum urinâ excerneret, comitante vomitu, *calculosus* judicabatur, derepentè obiit.

' Sinistrum pectoris latus exhibet concretum sanguinem ad mensuras tres. Diaphragma inibi perforatum deprehenditur, quod pertranſivit caro quædam putrida, nigricans & corrupta, quæ nil aliud erat quàm pancreas summè labefactatum. Viciniores vertebræ fœtidissimâ carie lædebantur. Renes etiam nigerrimi & putridi occurrebant. E Miscellaneis curiosis.

' Traditis subnectere licet observationes Libr. I. 142, 220, 510, 511, 712, 718, 1123. Libr. II. 838. Libr. IV. 87.

' *Tumores diaphragmatis.*

' Obs. 782. Vir quinque & quinquaginta annorum *pectoris angustiâ & respirandi difficultate* afficiebatur. Haud tussiebat; nullaque erat inflammationis suspicio. Post multos labores, tandem ingravescente orthopnœâ de medio tollitur.

' Aperto cadavere, objecit se corpus quoddam, constans crassiore tunicâ, continente aquæ fœtidæ uncias circiter quadraginta. Aquæ innatabant filamenta quædam oblonga, quæ digitis contrectata, etiam in latitudinem quamdam deduci poterant. Enascebatur hic tumor tunicatus è lumborum vertebris, quibus bini diaphragmatis processus implantantur. Kerkringius.

' Obs. 783. Puer quinquennis febre, virium defectu stipatâ, corripitur. Intereà exsurgit *bubo pestilentialis* in axillâ dextrâ. Lingua ig-

nea nigricabat; erumpunt exanthemata per totum corporis habitum. Ac tandem fatis ceſſit.

' Occurrit puſtula, carbunculi inſtar, gangrænoſa in parte tendinoſâ diaphragmatis, hepati proſpiciente. Ventriculus & inteſtina maculis gangrænoſis erant ſignata, & bilem atro viridem continebant. Pulmones varias maculas purpureas exhibebant. COUZIER.

' OBS. 784. Rimato corpore cujuſdam *aſthmatici*, reperitur ſuprà diaphragma ſteatomo pugni magnitudine. Moleſti ponderis, & difficilis reſpirationis, de quibus querebatur æger, cauſam præbebat hic tumor. VESLINGIUS.

' OBS. 785. Exenterato cadavere cujuſdam juvenis *tabe* extincti, in conſpectum veniebant tumores duri, diaphragmatis radici infixi. FERNELIUS.

' OBS. 786. Inſtitutâ cadaveris ſectione cujuſdam viri *lue venereâ* ſublati, deprehendebatur diaphragma puſtulis obſitum. GESNERUS.

' Hunc ordinem ſubire queunt obſervationes Libr. I. 1505, 1682.

' *Nodus in nervo diaphragmatico.*

' OBS. 787. Puer ſexennis, inſiliente in ſe cane, ità terretur, ut integro triduo convellatur; horrendoſque poſt modum *epilepſia* inſultus ferè quotidie patiatur. Morbus ſpatio ſex annorum adeò exaſperatur ut pluries, vel vigeſies, intrà nychtemeri ſpatium recurrerent paroxyſmi, nonnunquam ferociſſimi. Inſultum excipiebat ſudor fœtidiſſimus & glutinoſus. Accedit *hæmorrhagia narium*. Acceſſiones frequentiores erant inter ſomnum. Irritis omnibus præſidiis ad opium cautè devenitur, quo ſenſim fugantur paroxyſmi. A tribus menſibus integrâ fruebatur valetudine, puer, cùm erumpit *tumor in inguine*; & paulò poſt *dyſenteriâ* rapitur.

' Luſtrato cadavere patuit tumorem in inguine fuiſſe ingentem abſceſſum. Reſerato pectore reperiebatur nodus durus nervo diaphragmatico, in medio ſuo itinere, arctè circumdatus: alius ſimilis occurrebat propè diaphragma. Inſuper thalami nervorum opticorum erant emarcidi. CLAR. HAEN.

' *Cruſta hærens diaphragmati.*

' OBS. 788. Inſtitutâ ſectione cadaveris cujuſdam viri multis abhinc annis, *aſthmate* quaſi continuo conflictati, & inter graviorem paroxyſmum denati, in propatulum veniebat materia quædam lenta & viſcida, cruſtæ inſtar digiti craſſitiem æquantis, ſuperiori diaphragmatis parti infidens, & hærens. BONETUS.

' Circà hanc læſionem. Vide *Pulmones cruſtâ obducti*.

' *Diaphragma oſſeum.*

' OBS. 789. Inter exenterationem cadaveris cujuſdam ſenis *derepentè defuncti*, deprehendebantur pulmones tuberculis, quaſi calcareis, referti; & undequaquè adnati. Trachea arteria extùs exhibebat tumorem nucem moſchatam, figurâ & magnitudine referentem, ſimili materiâ calciformi fœtum. Diaphragma inter pulmonem dextrum, illi continuum, & hepar totum tangebatur caltilagineum vel oſſeum; adeò ut flexum frangeretur cum ſonitu. Ex ACTIS PETROPOLITANIS.

Diaphragma

'*Diaphragma extrà ſedem.*

'Obs. 790. Vir quidam conſiſtentis ætatis de *pectoris anguſtiâ* jamdudùm querebatur, à levi motu ingraveſcente, ſub inſultûs aſthmatici facie. Rebus ſic ſe habentibus, tandem ſubitaneâ morte extinguitur.

'Aperto cadavere, reperiebatur pectoris cavum anguſtius quàm par eſſet, ob pravam conformationem, vel altiorem diaphragmatis ſitum; quod pulmones ultrà modum comprimebat: hinc horum ſubſtantia denſior & quaſi ſchirrhoſa deprehendebatur. Dionis.

Obs. 791. Introſpecto cadavere cujuſdam *hydropici*, diaphragma, ob ingentem molem aquæ in abdomine ſtagnantis, ad jugulum ferè repellebatur; mirè compreſſis corde & pulmonibus. Saxonia.

'*Defectis diaphragmatis.*

'Obs. 792. Puer *aſthmate* chronico, & *frequenti tuſſi* ab incunabilis vexatus, tandem ſeptimo ætatis anno extinguitur.

'Cadavere cultro anatomico ſubjecto; nullum reperiebatur diaphragma, deſiderabatur etiam mediaſtinum. Pulmones verò à ſolitâ formâ degeneres unicum lobum præbebant. Diemerbroek.

'De Diaphragmate granuloſo. *Vide* obſerv. Libr. I. 265.
'——————— ſtrumoſo. *Vide* obſerv. Libr. II. 1576.
'——————— ſphacelato. *Vide* obſerv. Libr. I. 812.'

Dr. Portal's Index takes up more than 230 pages, and is digeſted under the following heads:—1. The internal diſeaſes, whether general or particular. 2. The external diſeaſes. 3. The diſeaſes of females and infants.—Each page of the Index is divided into two columns: in the firſt, the eſſential or accidental ſymptoms, are very conciſely enumerated: and in the oppoſite column the appearances on diſſection are very briefly related, with reference to the caſes as they ſtand in the work itſelf.—A ſpecimen from the Noſological Index may make it more clearly underſtood.

'FEBRIS ACUTA.

Symptomata morborum.	*Extiſpicia cadaverum.*
Cum dolore et tenſione hypocondrii dextri.	Hæpar putriditate diffluens *pars* I. *obſ.* 792.
Cum capitis dolore, lotio vix fluente.	Ventriculi cerebri aquâ turgidi. *pars* III. *obſ.* 379.
Cum dolore in regione epigaſtricâ.	Peritoneum et limbus diaphragmatis inflammata. *pars* I. *obſ.* 3.
Cum morſu ventris, aphthis in faucibus, dentium ſtridore & motûs manuum læſione.	Peritoneum, hepar inflammata. Cyſtis fellea bile turgida; pulmones cruſtâ obducti. *pars* I *obſ* 9.
Cum tumore hypochondrii dextri, dolore oculorum, cardialgiâ & convulſionibus.	Lumbricus in ductu choledoco. *pars* I. *obſ.* 907.
Cum dolore ſiniſtri lateris, nauſeis urgentibus aſthmaticum invadit; dein propinato emetico, oriuntur convulſiones lethales.	Pulmones pure eroſi. *pars* II. *obſ.* 388.

Symptomata.	*Extiſpicia.*
Cum dipſnœâ & ardore interno.	Pulmones aridi, inteſtina inflammata. *pars* II. *obſ.* 288.
Cum dolore et tumore in hypochondrio dextro, tuſſi & difficultate ſpirandi, ſubſequenti ſingultu, & mentis obnubilatione.	Hepar & inteſtina inflammata. *pars* I. *obſ.* 597.
Cum difficultate ſpirandi, tuſſi, & difficili ſuprà dorſum decubitu, pulſu parvo, celeri, & inæquali.	Inflammata pleraque corporis viſcera. *pars* II. *obſ.* 679.
Cum doloribus univerſalibus.	Cyſtis fellea bile turgida. *pars* I. *obſ* 34.
Cum lypothymiis, ſputis purulentis, urinis turbidis.	Pericardium purulentum. *pars* II. *obſ.* 673.
Cum dolore hypochondrii ſiniſtri ad humerum uſque producto.	Omentum circumvolutum; lien putridus & gangrenoſus. Hepar putredine affectum. *p.* I. *obſ.* 955.
Cum ſpiratione anxiâ & celeri; dolore, tuſſi, cordis tremore, dolore versùs ſternum, animi deliquiis, pulſu duro & inæquali, & tandem morte triduò adveniente.	Pericardii inflammatio. *pars* II. *obſ.* 669.
Cum dolore lateris, tuſſi ſputo cruento, ſpiratione, ſiti, & eryſipelate in facie.	Pulmones inflammati, pericardium putridum. *pars* II. *obſ.* 680.
Cum immani diarrhœâ.	Glandulæ meſenterii atheromatoſæ. *pars* I. *obſ.* 517.
Cum fluxu hepatico & vomitu interpolatis.	Inteſtina inflammata. *pars* I. *obſ.* 1026.
Scabiei intempeſtivè exſiccatæ.	Pancreas ſchirrhoſum, & cor quaſi uſtulatum. *pars* II. *obſ.* 16.
Dolori hypochondrii dextri.	Inflammatio meſenterii. *pars* I. *obſ.* 516.
Leipothymiis, & dolori ardenti in thorace ſiniſtro, cum cordis palpitationibus, & ſputis purulentis.	Pericardium pure conſpurcatum. *pars* II. *obſ.* 673.
Vomitui ſanguineo.	Hepar ingens omentum, exeſum. *pars* I. *obſ.* 577.
Caſui in occipite, cum gravedine ſuprà nares.	Pus in cranio, juxtà os æthmoïdeum. *pars* III. *obſ.* 504.
Aſcitem.	Lien purulentum. *p.* I. *obſ.* 950.
Dolores nephriticos.	Corpus teſtaceum in pelvi. Pancreas & inteſtina ſphacelata. *pars* I. *obſ.* 1052.
Febrem lentam cum dyſpnœa, tuſſi et fluxu alvi fœtido.	Pulmones putridi. *p.* I. *obſ* 387.
Sphacelum totius corporis.	Cor diſtentum. *p.* II. *obſ.* 429.

That any particular affection or diſeaſe may the more eaſily be turned to as it ſtands in the Index, there are added ſix pages which comprehend the *ſumma capitum indicis*; in which the contents of each part of the Index are enumerated in the ſame order that

that they occur in the Index itſelf.—The principal value of a work of this kind is, that it may be occaſionally conſulted: and the greater the facility with which this can be done, the more compleatly will it anſwer the deſign of the publication. D.

Deſtruction des Jeſuites, en France. Seconde Partie. Ou Lettre à Mr. &c. Par un Auteur déſintéreſſé; that is, The Suppreſſion of the Jeſuits in France; the Second Part. By an Impartial Hand *. Paris. 12mo. 1767.

IN the Appendix to the thirty-ſecond volume of our Review, we gave a large account of the firſt part of this work; the ſecond is written with great ſpirit, and is ſtrongly marked with the genius of the Author; it is addreſſed to the ſame magiſtrate to whom the firſt part was dedicated, and is intended as a ſupplement to it. The Jeſuits, indeed, are now in the high road to annihilation; but as the utter ruin of ſo large and celebrated a body is a very memorable event, whatever relates to it, is both curious and intereſting.

I have had the ſatisfaction, Sir, ſays our Author, to ſee that the moſt illuſtrious members of the different parliaments of this kingdom have, like you, found my work uſeful to the cauſe of reaſon and of truth; they have owned themſelves obliged to me for the blow given to the dangerous ſociety from which we are delivered, as well as for that freedom and boldneſs with which I have expoſed and attacked their contemptible antagoniſts; ſhewing as little favour to the abſurdity of one party as that of the other.

As to the judgment which both parties have paſſed upon my work, it is ſuch as I expected: the Janſeniſts, for the juſtice I did them, loaded me with ſcurrility, and overwhelmed me with ſuch epigrams as they are capable of writing; the Jeſuits were ſilent, and in a manner forgave me the truths I told in regard to them, on account of the freedom wherewith I treated their enemies.—The indulgence which I have hitherto found from the Jeſuits and their defenders puts me in mind of the eulogium given by Father Berruyer to the famous apology of the Abbé de Prades;—I muſt confeſs, ſays he, that the work has merit; we are roughly handled in it, 'tis true; but our enemies, thanks to God, are ſtill more ſo than we.

Notwithſtanding my reluctance, continues our Author, to paint the Janſeniſts in their native colours, I muſt, however, have ſucceeded tolerably well in it, if I may judge from the ſpirit of their pamphlets againſt me, the very titles of which you are a ſtranger to, and which I have indeed forgot myſelf. You'll be diverted, however, with the manner in which one of them

* Suppoſed to be *M. de Alembert.*

lets out;—*the work*, meaning mine, *gives a juſt account enough of the Jeſuits:* ſome friend of the Jeſuits will perhaps attack me in his turn, and begin, I hope, in the ſame manner—*the work gives a juſt account enough of the Janſeniſts.* Now as the truth of half of my work is acknowledged by one party, and that of the other half by the other party, it is only uniting theſe two judgments, in order to have the truth of the whole acknowledged.

Our Author now proceeds to mention ſome facts in regard to the Jeſuits, which he had not related with ſufficient exactneſs in the former part of his work; after which he goes on to give new proofs and illuſtrations of the genius and ſpirit of the whole party.

To ſhew the ſpirit of the Jeſuits, ſays he, I ſhall give an extract from a letter written laſt year by one of the moſt reſpectable men in Europe.—'The author of the book on the *ſuppreſſion of the Jeſuits*, ſays this gentleman, has forgot to mention ſome facts that do no great honour to the reverend fathers, for example, that of the fraudulent bankruptcy at Seville, about an hundred years ago.—The reverend fathers, out of the abundance of their Chriſtian charity, eſtabliſhed a bank for the benefit of widows and orphans, where their money was to be depoſited to great advantage. After having received about five hundred thouſand crowns, they pretended a bankruptcy, and were judicially convicted of the fraud. All Spain knows the truth of this fact. Another affair happened in my time: the reverend fathers quarrelled with one of the king's governors near Paraguay; his name was *Antequera*; they called him *Antechriſto*. Upon their ſending troops againſt him, he found himſelf too weak, and fled to Lima: the reverend fathers purſued him thither, and accuſed him of having revolted againſt the king, upon which he was beheaded. People, in general, were convinced of the governor's innocence. The court of Spain gave orders to a biſhop near Paraguay to enquire into the matter: the biſhop acquitted the reverend fathers, but before he died, he writ to the king, aſking forgiveneſs of him and of God, for not daring to declare the truth through fear of being aſſaſſinated or poiſoned, and juſtifying Governor *Antequera* in every reſpect. The biſhop's nephew was charged with the letter, who durſt not however deliver it, nor was it found till after his death, about eight or ten years ago. This I was aſſured of from the beſt authority, when I was at Madrid, in the year 1760.'

Judge now, Sir, ſays our Author, what we are to think of the charity of the Jeſuits; judge whether I ought to retract what I ſaid in the former part of my work concerning the paintings in the church of St. Ignatius. I do not ſpeak of the offence it may give many people, to put the words our Saviour

ſpoke

ſpoke of himſelf into the mouth of St. Ignatius; *I am come to ſend fire on earth.* The Jeſuits perhaps will ſay, that St. Ignatius uſes theſe words only in a figurative ſenſe, *for the fire of divine love:* but the wild beaſts in the roof of the church prove that the founder of the ſociety ſpoke in a literal ſenſe. A Janſeniſt would add, that the fire of divine love is what the Jeſuits are leaſt diſpoſed to kindle; but I am no Janſeniſt.

After taking notice of one or two paſſages in the former part of his work which the Jeſuits have cavilled at, our Author introduces a digreſſion concerning the *Encyclopedie.*—Every man of letters in Europe, ſays he, knows the rage of the Jeſuits againſt the *Encyclopedie*; but few know that this was owing to their being refuſed the theological part in that work. This refuſal was the cauſe of the violent attacks of the Jeſuits of Trevoux in their literary journal, which did not ceaſe till the publication of the third volume of the Encyclopedie, where the juſtice of theſe gentlemen was expoſed with great clearneſs and moderation. It is not pretended that this dictionary gives no occaſion for criticiſm; this is far from being the caſe: on the contrary, no work is more expoſed to it, from its nature, its form, the multiplicity of the objects it contains, from faults of omiſſion and commiſſion which are unavoidable, from the number of writers employed in it, who do not always agree with one another, from the too great liberty ſome have taken in declaiming, and from the too great careleſſneſs of others, &c. &c. A candid critic would no doubt mention all theſe ſources of imperfection, but at the ſame time he would do juſtice to whatever is uſeful, curious, or new in the work, and would acknowledge that the Encyclopedie is one of the fineſt monuments that letters could poſſibly have raiſed in honour of the reign of Lewis the Fifteenth.

After juſtifying and ſtrengthening his former aſſertions relating to the Jeſuits, our Author attacks the Janſeniſts with equal freedom and with great ſpirit. I feel no remorſe, ſays he, for the manner in which I expoſed the doctrine of the Janſeniſts; it is not my fault that it appears ſhocking and ridiculous. If you can have patience to look into their anſwers, you will ſee clearly that their doctrine, though explained in a vague and obſcure manner by them, and *modified*, as they expreſs it, with *prudence*, is ſuch as I have repreſented it to be. To convince you ſtill farther of this, be ſo good as to aſk them to explain to you, clearly and plainly, the principal points of their catechiſm; they will tell you, and they will quote St. Auguſtin, St. Proſper, St. Fulgentius, that all even the moſt virtuous actions of unbelievers are ſinful; that men never reſiſt grace, properly ſo called, though yet they may reſiſt it; (is not this very clear?) that God has not a real or proper will to ſave all men,

but

but only a ſimple *velleity*; that the grace given to all is a ſufficient grace, yet does not ſuffice, a grace merely of form, if one may ſay ſo, ſince with its aſſiſtance we can do no good work: but I ſhall not trouble you with more of their abſurdities.

With ſuch a theology, Sir, and a ſyſtem of logic of the ſame kind, the Janſeniſts think themſelves formidable; they perſuade themſelves that modern philoſophers dread them, hate and perſecute them, through fear: but they may be perfectly eaſy on this head: if philoſophy paints them in their genuine colours, it is from the concern it takes in the intereſts of true religion, which they diſgrace, and thoſe of ſociety which they want to diſturb. Beſides, has reaſon any thing to fear from a ſect, whoſe opinions are only fit to be hiſſed by children?

I ſhould not have enlarged ſo much on their abſurdities and the defenders of them, if it was not of importance to the public that they ſhould be made known and deſpiſed; and in fact they begin to be ſo, to ſuch a degree, that every thing announces their approaching end, which has been delayed only by the folly of their adverſaries.—They pretend, however, to have many protectors in the different parliaments of the kingdom: for the honour of the nation, and that of magiſtracy, this pretenſion ought to be fairly ſtated. The parliaments, attached to the maxims of the ſtate, oppoſed the bull which attacked thoſe maxims, and, of courſe, oppoſed the refuſal of the ſacraments, of which this bull was the pretext. They only protected the Janſeniſts therefore in this reſpect, as they would protect the meaneſt ſubject, whoſe parſon ſhould refuſe him the ſacrament from private pique: but our magiſtrates have matters of too much importance upon their hands, to take any concern in fixing the meaning of Janſenius, in the diſputes about *preventing grace*, and the like abſurdities.—Let not the Janſeniſts, therefore, miſtake this matter; if the ſociety of Jeſus be deſtroyed, it is not out of any affection or eſteem for them; it is becauſe the Jeſuits found out the ſecret of provoking the whole nation againſt them. Have you a mind to ruin your enemies? the ſureſt way of ſucceeding is not to make yourſelf be loved, but to make them be hated. This was the caſe of the Janſeniſts; they had enemies who were univerſally deteſted: let them not flatter themſelves from this, however, that they have the eſteem or good-will of the public. This is a piece of advice I think it incumbent upon me to give them, and I hope they will make a proper uſe of it.

Before our Author has done with the Janſeniſts, he attacks them, with great humour, upon their convulſions, and pretended miracles at the tomb of the Abbè de Paris.—To enliven this letter a little, ſays he, I ſhall in a few words relate to you one or two of their wonderful prodigies.—A gentleman known

in the learned world, (for men of letters have been concerned in this folly) pretended to be cured, at the tomb of Mr. Paris, of a deafneſs, which he has ſtill.—Some time after his cure, one of his friends happened to meet him, and ſuppoſing him ſtill deaf, aſked him, very loudly, how he did: don't ſpeak ſo loud, anſwered the gentleman; don't you know that I am cured of my deafneſs at the interceſſion of the bleſſed deacon?—Oh! I am glad of it, ſays his friend, in a lower tone; and how long have you been cured?—Sir, what did you ſay? anſwered the deaf man.

The famous Abbé Becheraud, who invented the convulſions, had one leg ſhorter than the other; he hopped about upon the tomb of the ſaint in order to lengthen it: a Janſeniſt, author of one of the gazettes, publiſhed every week the number of lines the leg lengthened; upon putting theſe ſeveral lines together, it was found that the ſhorter leg became conſiderably longer than the other.

Our Author concludes his letter with ſome general and very pertinent reflections.—The moſt effectual method, he ſays, which the government can make uſe of to put an end to theological fury and theological diſputes, is not that of authority, but that of ridicule. God Almighty himſelf, he tells us, would not be able to ſilence divines, when once warmly engaged againſt each other; for they would maintain that they underſtood his intereſts better than he did himſelf.

There are two objects, we are further told, to which the French government ought to be very attentive: the firſt is, never to ſuffer the Jeſuits to have another eſtabliſhment in the kingdom; the other, to prevent the Janſeniſts from raiſing themſelves upon the ruins of the Jeſuits, and diſturbing the peace of both church and ſtate.

R.

L' Eſprit de la Ligue, &c. The Spirit of the League, or a political Hiſtory of the Diſturbances in France during the ſixteenth and ſeventeenth Centuries. 3 vols. 12mo. Paris, 1767.

THE anonymous author of this hiſtory, has compoſed, from eighty-ſeven printed works, and one manuſcript, (his opinion of each of which is prefixed to the firſt volume) a conciſe, but very diſtinct account, of the moſt memorable public tranſactions that occurred in France, during the period mentioned in the title of his book. In his preface, he ſays, 'his deſign is to convince his cotemporaries, by the examples of their forefathers, that all kinds of evils are preferable to civil wars: that a conflagration often ariſes from a ſingle ſpark; that

that the people are commonly victims to the ambition, and other paſſions of the great; that they always are in leaſt danger when they attach themſelves to their kings; that the greateſt poſſible misfortune is, when ſubjects loſe the confidence and affection due to their ſovereigns; that every revolution begins with publications which, although they ſet out with moderation, inſenſibly become audacious; and with aſſociations which, although formed under plauſible pretences, and with appearance of juſtice, become, nevertheleſs, fires, at which factions light the torches by which, in proceſs of time, kingdoms are conſumed.'

The hiſtory itſelf begins in this manner: 'The ſixteenth century is a period in the hiſtory of Europe, remarkable for dreadful revolutions which changed the face of almoſt all her ſtates. Religion was the pretence, rather than the motive, of the civil wars which diſtinguiſh this unfortunate century from all others. According to the different characters of nations, and of their leaders, the deſtructive paſſion for novelty, and the malignant affections of hatred, ambition, jealouſy, revenge, kindled the piles of perſecution, dethroned princes, put arms into the hands of fanaticiſm, and converted Europe into a theatre of blood, in which the paſſions of men, concealed under the veil of religion, exhibited the moſt tragical cataſtrophe.

The doctrine of Luther, however favourable it might be to the avarice of princes, who, ever eager to ſeize the wealth of the church, perhaps might have made a leſs rapid progreſs in the empire, if it had not been conſidered by many members of the Germanic body, as a convenient curb to the ambitious ſchemes of Charles V. Hereſy, diſcountenanced by this emperor, often found, even among the catholic princes, reſources which rendered it much more formidable.

The inſincere treaties of peace which this prince often made in the exigencies of his affairs, the conferences and the political debates which he tolerated, his contradictory edicts, ſerved only to embroil the Catholics with the Lutherans, and to haſten the ruin of the old religion. The ſpirit of enthuſiaſm ſeized theſe new evangeliſts, who were ſometimes checked too ſeverely, and ſometimes imprudently tolerated. A multitude of ſects were foſtered in the boſom of Germany; from whence ſprung monſters of ferocity, barbarity, and incontinence. Such were the Anabaptiſts, who trampled on the laws, erected deteſtable abominations into articles of faith, and raiſed themſelves to thrones, from which it was impoſſible to drag them, without the ſlaughter of an infinite number of wretches, who had allowed themſelves to be drawn away by the torrent of ſeduction.

Appre-

Apprehenſion of the Auſtrian power, rather than zeal for religion, collected together the remains of ſome ancient heretics, who were ſtill wandering in the foreſts of Hungary and Bohemia. Their number was increaſed by ſectaries expelled from the Catholic ſtates, and grew in proportion to the attacks made on the privileges of thoſe haughty and warlike people. Perfidious policy, treachery, and baſe aſſaſſinations, were the means employed to ſubject them to the yoke they dreaded.

Hereſy, which triumphed in ſo many other countries, made but very ſlow progreſs in Poland; becauſe no party was intereſted in promoting it: a few examples of ſeverity were ſufficient to intimidate and almoſt to annihilate it. But in Pruſſia the allurements of a crown rendered it ſupreme. This country belonged to the Teutonic order: Albert of Brandenburg, the grand maſter, threw off the yoke of his vow, in order to marry, and render the ſcepter hereditary in his family. The greateſt part of his knights followed his example, and tranſmitted to their poſterity, as lawful inheritances, commanderies, of which formerly they had only been depoſitaries.

The faction, which had invited the brutal Chriſtiern II. from Denmark into Sweden, was headed by biſhops. This was ſufficient reaſon for taking revenge on their religion for the cruelties of that tyrant. Guſtavus well knew how to avail himſelf of the diſpoſition of his people, who were ſtill raging on account of maſſacres which had been made of the whole ſenate and the chief nobility, by an order of Chriſtiern. He gave out that this barbarity was owing to the biſhops; and by that ſtratagem rendered their religion odious. To fix himſelf on the throne of Sweden he multiplied the Lutherans, and made them a rampart againſt the oppoſite party. The ſame policy engaged Chriſtiern the third, a ſon of Frederic Duke of Holſtein, who had wreſted the ſcepter of Denmark from the cruel Chriſtiern the ſecond, to ſupport himſelf, by means of the new religion, againſt the power of the Daniſh biſhops, who remained attached to their former king.

It is impoſſible to miſtake the motives which led Henry the eighth to change the religion of his country. Love, and peeviſhneſs ſerved with him in the ſtead of conviction. The allurements of the wealth of the church, which was diſtributed among the nobility, rendered them very tractable to their monarch, and the people were gained by declarations that the deſign was only to deliver them from the tyranny of the pope: and his inceſſantly repeating to them the word *liberty*, which has ſo often duped the Engliſh nation.

In Scotland, the revolution was ſtill ſlower; becauſe the innovators embraced the new opinions only in proportion to the neceſ-

neceſſity they were under of conforming to the ſentiments of the Engliſh, their protectors.

In like manner this pretended reformation was promoted in Flanders, chiefly by the diſcontent of the people, who were ſoured by the arrogance of the miniſters of Charles Vth, and of Philip II. However, it might not perhaps have ſubdued ſuch a number of provinces, if a dread of the inquiſition, which was equally terrible both to Catholics and Proteſtants, had not alarmed their minds, and alienated their affections. The cruel executions ordered by the Duke of Alva compleated the rebellion. The cauſe of religion was ſoon confounded with that of its mercileſs defenders. The one being abhorred, the other became odious; and the Flemings were eager to exterminate a faith, which ſeemed to devote them either to ſlavery or to death.

All theſe different cauſes, which in ſo many countries concurred to extinguiſh the Catholic faith, and to eſtabliſh oppoſite ſects, co-operated in France to extirpate (if that had been poſſible) the ancient religion, and to plant Calviniſm in its ſtead. Luther had no ſooner publiſhed his doctrines, than the love of novelty gained him proſelytes in that kingdom. Conſequently Calvin had very little trouble afterwards in poſſeſſing himſelf of minds already prejudiced, and even in ſupplanting other reformers, by the allurements of a faith leſs incumbered with myſteries, and ſtripped of abundance of rites, and ceremonies, which he repreſented as uſeleſs and burdenſome. Yet, for a conſiderable time, his feeble flock, expoſed as they were, to ſevere edicts, and rigorous proſecutions, was preſerved merely by ſilence and diſſimulation. Inſenſibly, however, the number of the Calviniſts increaſed, and they became a conſiderable ſect: but it could never have grown formidable, unleſs the intereſts of particular perſons had given it credit during two turbulent minorities; and theſe intereſts contributed much more than zeal for either religion, to produce all the miſchief that followed.

The Author introduces his narration of the reign of Henry the third by the following account of the ſpirit of thoſe times; with which we ſhall conclude this article.

It may be proper to take a general ſurvey of a reign diſtreſſed by ſo many convulſions, that, by reviewing the tempers of men's minds, and the conjunctures of circumſtances, we may better comprehend the origin and progreſs of thoſe factions which ſhook the throne, and which had like to have placed upon it a ſtranger, who was become the idol of the people. Revolutions of this conſequence never occur in political bodies, without being preceded by obvious ſymptoms.

The moſt remarkable ſymptoms in the time of Henry III. were, on the part of the king, a wildneſs of conduct, which deprived

deprived him of the confidence of the nation, and cauſed his own character to be criticiſed, to the contempt of his perſon. On the part ofthe people, a ſpirit of fanaticiſm and of enthuſiaſm, which had become more general ſince the cruelties of Bartholomew, had produced a perſuaſion that the differences were to be decided by the poinard: laſtly, on the part of the court, an univerſal taſte for intrigue. The princes of the blood, the Guiſes and the Montmorencies, acquired an habit of ſeparating their own cauſes from thoſe of their country, and of gaining creatures that ſhould become ſolely attached to their perſons. The gentlemen of the court piqued themſelves upon an entire devotion to thoſe they called their maſters. In this reſpect a rivalſhip prevailed among the protected, and alſo among the protectors, which often degenerated into perſonal quarrels. They defied and challenged one another; the women intermeddled, and amorous intrigues, and domeſtic bickerings, became affairs of ſtate.

The memoirs of theſe times which ſtill remain, even thoſe written by courtiers, atteſt theſe facts; and abundance of little particulars beſides, which it is uſeful to know, becauſe they are connected with great events, and indeed are often cauſes of ſuch events. The Louvre was a kind of ſchool, open to all the young gentry of the kingdom. There they paſſed whole days, in the lower rooms, in the exerciſe of fire-arms. It was a ſingular honour to excel the reſt in running, in leaping over ditches, in managing with dexterity a piſtol or a poinard. They talked of nothing but gallantry and murder, fire and bloodſhed. They invented and related marvellous feats of arms: theſe ſtories heated their imaginations, produced frequent challenges, fooliſh projects, and raſh enterprizes.

Extravagant notions about even the moſt common occurrences, were exceedingly reliſhed by this riſing generation. They bound themſelves by oaths never to abandon one another, always to adhere to the ſame party, to ſhare equally in proſperity and in adverſity. A misfortune of any one cauſed a ſenſible affliction to the other; and the abſence of a friend occaſioned a mourning. For this reaſon alone they dreſſed in diſmal habits, let their beards grow beyond the common lengths, denied themſelves all pleaſures, lived like men plunged into the moſt profound melancholy; and the court applauded theſe childiſh affectations.

They derived, however, from this education, an intrepid courage, and unalterable attachments and connections, not only with their equals, but alſo with the principal nobility; all of whom, even the king himſelf, reckoned it honourable to gain a number of thoſe bravos, by praiſes, by careſſes, and frequently by favours, advantageous marriages, &c.

Still

Still ſome traces of the antient gallantry between the ſexes might be obſerved, but they were much degenerated. The women, inſtead of the ſentiments which formerly were inſpired by heroiſm, became vain of extravagant proofs of attachment from their lovers, who were now inſpired by frantic paſſion. It was faſhionable, on the ſlighteſt ſignal from a miſtreſs, for an enamorato to plunge into a river without knowing how to ſwim; to provoke ravenous beaſts, to let himſelf blood with a dagger, in order to ſhew his reſolution to love the lady even to death. According to the taſte of the times, Henry III. when he was writing from Poland to a princeſs of whom he was fond, drew blood from one of his fingers, and opened and cloſed up the puncture as he wanted to fill his pen. The men, in return for this ſacrifice of their reaſon to the caprices of women, aſked more than decency could grant, and indeed obtained, in this licentious court, too much. Hence ſprung jealouſies, enmities, ſpies, confidents, informers, diſcoveries—which diſhonoured the king and his family in the eyes of the whole nation.

But, at that time, either the great cared very little for the eſteem of the public, or they had not the ſame ideas we have of the reſpect that perſons of high rank owe to themſelves. Nothing was more common than riotous expeditions of the king with his whole court, ſometimes to fairs, where he would dance, ſing, inſult the merchants and ſpectators, expoſe himſelf to the roar of an inſolent mob: ſometimes to the houſes of tradeſmen at weddings, chriſtenings, or other merrymakings. On theſe occaſions diſorders were committed which became ſubjects for the pleaſantries of the day. Theſe public debauches were followed by ſpecious acts of religion, ſuch as ſolemn maſſes, and pompous proceſſions: but by a prophane combination, perſons, who had juſt been aſſiſting at theſe devotions, with all the external ſhew of piety, went from thence to the houſes of aſtrologers and conjurers, a ſort of people brought into faſhion by the credulity of Catharine of Medicis. Aſſignations were made at theſe houſes. There alſo they purchaſed potions to procure love, and charms to obtain revenge. In the number of theſe imaginary ſorceries may be reckoned the ſmall ſtatues of wax found in the poſſeſſion of the unfortunate *La Moli*, when he was ſeized. Half of one of theſe, was melted away, and the heart of the other was pierced by a pin. During his torture, they aſked him whether theſe were repreſentations of the king; and whether by this magical machinery he deſigned to deſtroy the health of the young monarch; ſuppoſing that would be weakened as the wax ſhould melt, and as the pin ſhould penetrate the heart? La Moli acknowleged theſe ſuperſtitious tranſactions, which were then common to almoſt all the court, and are proofs of the groſſeſt igno-

ignorance; but he affirmed that he had recourſe to them only to gain the love of a girl of Provence, by whom he was captivated.

Our Author here introduces the famous San Pietro, a ſoldier of fortune, who, in theſe turbulent times, with the aſſiſtance of France, effected a revolution in Corſica —Pietro, who was born at Baſtia, the capital of Corſica, had ſucked in with his mother's milk an hereditary hatred to the Genoeſe. From his infancy he bore arms againſt them, and by his valour and military ſkill, became formidable to the republic. His exploits rendered him famous, and gained him the heart of Vanina Ornano, the only daughter of the viceroy of Corſica, a very rich and beautiful heireſs.

Pietro might have lived in tranquillity, ſheltered by his advantageous marriage, if he had not ſuppoſed that the Genoeſe never could pardon his offences. Full of this imagination, and of new ſchemes, he withdrew into France with his wife and children. There he ſerved the court very ſucceſsfully during the civil wars; but ſtill deſirous of ſetting his country at liberty, he was inceſſantly endeavouring to plague the Genoeſe. He went even to Conſtantinople, to ſollicit the Grand Signior to ſend a fleet againſt them.

During this voyage, the republic, attentive to the proceedings of Pietro, ſent their agents to his wife, who remained at Marſeilles, to induce her to return to her country, by promiſing the reſtoration of her fortune, and giving hopes that her placing this confidence in the ſtate would procure pardon to her huſband. The credulous Vanina was perſuaded. She firſt ſent away her furniture and her jewels, and then, together with her children, ſet ſail for Genoa. A friend of San Pietro receiving early intelligence, armed a ſhip, purſued the fugitive, brought her back into France, and ſurrendered her to the parliament of Aix.

Pietro returning from Conſtantinople, was informed of this adventure. One of his domeſtics, who had had ſome knowledge of the tranſaction, but who had not had ſufficient reſolution to oppoſe it, he ſtabbed with his own hand. He then went to Aix, and demanded his wife. The parliament was unwilling to truſt the lady in his power; but Vanina, who was ſuperior to fear, although expecting ſome fatal event, earneſtly ſolicited to be reſtored to her huſband. Her requeſt was granted, and they ſet out together for Marſeilles. When Pietro came to his own houſe, he found it unfurniſhed. This ſight roused his fury. Without departing from the reſpect which he had conſtantly preſerved for his wife, becauſe her deſcent had been greatly ſuperior to his, he reproached her with her miſconduct, declared it could be expiated only by death; and commanded

two ſlaves to execute this terrible ſentence. 'I do not ſhrink from my fate, replied Vanina; but ſince I muſt die, I beg, as the laſt favour, it may not be by the hands of theſe wretches, but by that of the braveſt of men, whoſe valour engaged me to eſpouſe him." The barbarian ſent his executioners away, threw himſelf at the feet of his wife, aſked her pardon in very humble terms, and cauſed their children to be introduced. She embraced them: He wept with the unfortunate mother over theſe melancholy pledges of their affection, put the fatal cord round her neck, and ſtrangled her with his own hands. He then ſet out for the court; where the news of his crime had arrived before him; and he was forbid to appear. Notwithſtanding this, he preſented himſelf to the king. He talked of his ſervices, claimed their reward, and expoſing his naked boſom, which was ſeamed with ſcars. What ſignifies it to the king, ſaid he, what ſignifies it to France, whether a good or a bad underſtanding ſubſiſts between Pietro and his wife? Every perſon was ſhocked at the daring behaviour of this maniac; but, nevertheleſs, he was pardoned:—the ſemblance of heroiſm, ſays our Author, which was joined to his guilt, eaſily pleaded his excuſe in a court where the prince himſelf ſet examples of violence.—This crime of Pietro's was committed in 1567; ſeven years before the reign of Henry III.

We have ſtyled San Pietro a madman; and certainly in more temperate times, or other climates, ſuch deſperate actions as that which is here recorded of this revengeful Italian, would juſtify the inference. Yet, is there not ſomething in his conduct, with reſpect to the violent death of his wife, reſembling that of the old Romans*, in ſimilar caſes, wherein the rigid virtue of that brave people, and their keen ſenſe of honour, have been wounded? Suffer us farther to conjecture, that if ſuch inflexibility of ſpirit, ſuch obduracy of reſolution, inhabit the breaſts of the Corſicans of theſe days, the grand monarch himſelf may find it an hard taſk to ſubdue them. What may we not expect from a nation of heroes who can ſo ill brook any injury, or affront, real or imaginary, offered to their perſons, their property, or their honour?

We now take our leave of theſe memoirs of the extravagant, romantic ſpirit of thoſe diſtracted times which pro-

* San Pietro was, in truth, a great character, as a ſoldier and a patriot; though he ſometimes ſullied the luſtre of his arms by his cruelties: on which account, only, we are withheld from ſtyling him the Paſcal Paoli of his time. There is a circumſtantial hiſtory of his exploits written by Mich. Metello. His actions are alſo celebrated in *The Hiſtory of Genoa*: ſee Rev. Vol. IV.—He was at laſt killed in an ambuſcade, headed by the brothers of his wife, the unfortunate Vanina d'Ornano.

duced,

düced, in France, the ever memorable *League* of the catholics, with all the miſeries of a religious civil war,—the moſt dreadful of all wars! and we here bid adieu to this anonymous Hiſtorian, of whoſe ſtrict attachment to monarchy, and to the church of Rome, we have taken no particular notice; chuſing rather to leave him and his principles to the animadverſion of our intelligent Readers.

Hiſtoire de la Vie de Lewis XIII. Roi de France, & de Navarre, &c. The Hiſtory of the Life of Lewis XIIIth King of France and Navarre. By Mr. De Bury. In 4 Volumes, 12mo. Paris, 1768.

THIS Author, (who is already known to the public by his life of Henry IV) introduces the work before us with ſome remarks on the moſt uſeful manner of writing hiſtory, and with giving the reader an idea of the plan he has himſelf purſued. He acknowledges that he looks upon an hiſtorian merely as a compiler, whoſe ſole merit conſiſts in the order in which he diſpoſes his work, and the judicious choice he makes of his facts. He thinks his ſtyle ought to be plain and ſimple, and that truth does not ſtand in need of eloquence or the ornaments of language to recommend it, which in many inſtances only ſerve to conceal or diſguiſe it. He has accordingly ſtudied the greateſt ſimplicity in his own work, and contented himſelf with relating the principal facts with clearneſs and preciſion, leaving the reader to make his own reflections. Upon the ſame principle he is in general very ſparing of his characters: thoſe of Richlieu and Lewis being the only two he has drawn at any length: with regard to the other principal actors he leaves the reader to form his own judgment from the materials with which he has furniſhed him. In his account of battles and military operations he purpoſely avoids entering into any minute details, for which he obſerves none but maſters in that profeſſion can be qualified, and in attempting which, even they are liable to commit very great miſtakes. But he is more circumſtantial in relating the particulars of thoſe cabals and intrigues amongſt the great with which this reign abounded, and which, indeed, are the moſt entertaining parts of the hiſtory.—Upon the whole, we can truly ſay, we have read theſe volumes with a ſenſible pleaſure, and cannot but think the public greatly indebted to the author, for the pains he has taken to collect with ſo much judgment, and to diſpoſe in ſo eaſy and natural a method, the moſt ſtriking and intereſting facts that have been recorded during this period.

As the hiſtory of this reign is in effect the hiſtory of the adminiſtration of Cardinal Richlieu, who by the ſuperiority of his genius had the abſolute direction of all public affairs, we preſume

ſume we ſhall gratify our readers by giving them the character which the author has drawn of this truly great man; at the ſame time adding ſuch particulars relating to him as ſeem moſt curious, as far as our narrow limits will allow us to enlarge.

'Richlieu has ſhared the fate of all thoſe who are raiſed above others by their merit and their great actions. Envy, influenced by ambition and intereſt, was continually at work in forming cabals and plots againſt his power, and even againſt his life. The impotent malice of his enemies ſtooped ſo low as to fill the kingdom with ſatires and libels upon his character and conduct, while foreigners beheld him with admiration. Beautru, (the French ambaſſador at the court of Spain) complaining one day, to the Count duke Olivarez, of the defamatory libels that were printed in Flanders againſt the king and his council, the Count duke replied: "I will do all in my power to prevent it, being equally concerned myſelf in my character as miniſter of ſtate. But with regard to the Cardinal-duke, I have often told the King of Spain, it was his greateſt misfortune that the King of France had the ableſt miniſter, that has appeared in Chriſtendom for theſe thouſand years. For my own part, I could be content to have whole libraries publiſhed every day againſt me, if my maſter's affairs were but as well managed as thoſe of the moſt Chriſtian King."

'Never did miniſter meet with greater obſtacles to the execution of his deſigns than Richlieu. Scarce a year paſſed, in which ſome cabal was not formed to ruin, or ſome plot to aſſaſſinate him. If he had lived under Henry IV, he would not have ſhed ſo much blood. The great lords of the kingdom, whom he in a manner annihilated, would have been undoubtedly preſerved. Henry would have known how to have kept them within thoſe bounds of duty, to which by his gentleneſs, wiſdom and reſolution he had reduced them. The great will more willingly obey a prince who can maintain his authority, than a miniſter to whom he intruſts it, whom they uſually conſider as their equal, and often as their inferior. From hence aroſe all thoſe plots and factions, which forced him to uſe ſevere methods, when mild and gentle means were inſufficient. He gave a pretty juſt idea of his own character, when ſpeaking one day to the Marquis of Vieuville he ſaid, "I never venture to undertake any thing till I have conſidered it thoroughly: but when I have once formed my reſolution, I never loſe ſight of my object, I overturn, I mow down all before me, and then I throw my red caſſock over it, and cover all."

'He would willingly have kept in favour with the queen-mother, and even with Monſieur, (the Duke of Orleans, the king's brother) without being wanting in what he thought was due to the ſervice of the king and the good of the ſtate. He

uſed

uſed to ſay ſometimes, "That he had three maſters, the King, Mary of Medicis, and the Duke of Orleans: that his honour, and his duty obliged him to ſerve them all three, but in order, and each in their rank; and that he would never be reproached with having given to the third what was due only to the firſt." But he could not ſucceed in pleaſing theſe three perſons, who ſeldom had the ſame views or the ſame intereſts: and the king, whom he ſerved with ſo much zeal and ſucceſs, gave him more trouble and concern than the other two.——

'He was indefatigable in his application to buſineſs, though he had a very delicate conſtitution, and was ſubject to almoſt continual attacks of illneſs. He generally went to bed at eleven, and when he had ſlept three or four hours, he had a light, and pen, ink, and paper brought him, to write himſelf, or to dictate to a ſecretary, who lodged in his chamber. He then went to ſleep again at five or ſix, and roſe between ſeven and eight.

'His word might be depended upon, and if he had once promiſed a perſon a favour, he was ſure of obtaining it. He was earneſt in ſerving his friends, and all thoſe who were attached to him. The officers of his houſhold looked upon him as the beſt of maſters: they received from him nothing but marks of kindneſs, and they thought themſelves happy in his ſervice. If at any time an angry or impatient expreſſion eſcaped him, which happened very ſeldom, he made them abundant amends by the favours he beſtowed upon them.

'The expences of his houſehold amounted to four millions (of livres) every year, including the maintenance of his guard. He had a hundred horſe-guards, commanded by a captain, a lieutenant, two quarter maſters and four brigadiers. This was the firſt guard the king granted him at the time of the plot formed againſt him by de Chalois. From 1632, the king added to theſe a company of 200 muſketeers, and after that a ſecond of 120 gendarmes, and a third of ſix ſcore light horſe. The number of his domeſtics was prodigious. He had never leſs than 24 or 25 pages: ſometimes they amounted to 36, whom he educated with great care and at a great expence. He had every day four different tables, and all ſerved magnificently. The firſt conſiſted of fourteen covers, to which uſually none but the firſt nobility, his relations or particular friends were admitted. There was a ſecond in another hall, where his maſter of the houſehold ſat, conſiſting of 30 covers: a third for his pages and the principal officers of his houſehold, and a fourth for the ſervants in livery, who were very numerous.

'When he travelled, the vaſt number of carriages of all kinds in his train reſembled the march of a ſovereign prince rather than that of a rich ſubject. His band of muſic, with which he was always attended, was compoſed of twelve muſicians,

ſicians, choſen out of the greateſt artiſts in France: and his houſehold was better paid and made a more ſplendid appearance than the king's. His maſter was diſpleaſed at the ſtate and magnificence his miniſter affected, and did not conceal his ſentiments from the Cardinal himſelf, eſpecially when he was out of humour at any bad news: and when he durſt not take notice of it to him, he complained of it to thoſe with whom he was more intimate.

'The Cardinal had for ſome time before his death been loſing ground in the king's favour, and probably would have been entirely diſcarded, if he had lived much longer. When the king paid him a viſit in his laſt illneſs, as he was ſitting by his bed-ſide, Richlieu, after thanking him for the honour he had done him, addreſſed him in the following manner: "Sire, this is the laſt adieu. In taking leave of your majeſty, I have the ſatisfaction to leave your kingdom in the higheſt degree of glory and réputation it has ever attained, and your enemies ſubdued and humbled. The only reward of my labours and ſervices I preſume to aſk of your majeſty is, that you would continue to honour my nephews and other relations with your protection and favour. I give them my bleſſing, only upon condition that they never ſwerve from that obedience and fidelity which they owe you, and which they have ſolemnly engaged always to maintain." The king gave him his promiſe, and they had a private converſation together, in which the Cardinal recommended to him the miniſters who were already in place, aſſuring him that they were thoroughly acquainted with the ſtate of affairs, and ſtrongly attached to his ſervice. He added, that he knew of no perſon, more capable of filling up his own place, than Cardinal Mazarine, whoſe zeal and fidelity he had experienced on many occaſions. The king replied, that he ſhould always follow the advice he had given him, having long been convinced of the wiſdom of his counſels, and that he would employ Mazarine and the other miniſters, who ſhould be continued in their poſts.

'When the king was retired, the Cardinal aſked the phyſicians, how long they thought he could live. *Do not be afraid*, ſays he, *of telling me your real ſentiments, you are ſpeaking to one who is perfectly reſigned to the will of God, either for life or death.* They told him, they ſaw at preſent no immediate danger, and that they muſt wait till the ſeventh day before they could abſolutely pronounce upon the caſe. *That is well*, replied the Cardinal: but towards evening, his fever returned with ſo much violence, that they were obliged to bleed him twice. *M. Chicot*, ſaid he, addreſſing himſelf to one of the king's phyſicians, *ſpeak to me, I beſeech you, not as a phyſician, but as a friend, without diſguiſe.* My Lord, replied Chicot, after having made ſome

difficulty in giving his opinion, *I believe that in 24 hours you will be either dead or well. That is ſpeaking as you ought*, replies the Cardinal, *I underſtand you.* After confeſſion, he aſked for the viaticum, which was brought him an hour after midnight. *Behold my Lord and my God*, cries the Cardinal, *which I am juſt going to receive: I proteſt before him and call him to witneſs, that in the whole of my conduct during my miniſtry I have had nothing in view but the welfare of religion and of the ſtate.* Some hours after, he received extreme unction. *My Lord*, ſaid the curate who attended him, *do you forgive your enemies?* It is ſaid he made him this anſwer, *I never had any but thoſe of the ſtate.* Others affirm, that he only ſaid, *Yes, with all my heart, and as I wiſh to be forgiven myſelf.* For a day or two after, he ſeemed a little revived by a medicine which was given him by a quack, who undertook to cure him, when his phyſicians had given him up. While the effects of this laſted, he converſed with the ſecretaries of ſtate upon buſineſs, and was well enough to receive the compliments that were ſent him from the Duke of Orleans and the Queen; and gave his anſwers to them with a great deal of ſtrength and preſence of mind. But he ſoon after became ſo weak, that he perceived he was near his end. *Niece*, ſaid he to the Ducheſs of Equillon, *I am very ill!—leave me I beſeech you; your tears affect me: ſpare yourſelf the pain of ſeeing me die.* Father Leon, coming up to the Cardinal, told him he was at the end of his life, of which he was going to give an account to God; at the ſame time he preſented the crucifix to him to kiſs, and pronounced the laſt abſolution over him. The commendatory prayers were ſcarce begun, when he expired, in the 58th year of his age, and the 18th of his miniſtry.—Soon after the King being informed that his miniſter was departed, ſaid very coldly to ſome of his courtiers, *There is a great politician gone.*

'The Cardinal's moſt intimate friend and confident was father Joſeph, a Capuchin, who was reckoned the moſt able negotiator in Europe. He entered into all the cardinal's views, and being leſs embaraſſed with the numberleſs intrigues of the court and cabinet, and not obliged like his friend to take any ſtate upon him, he could think over at leiſure in his cell the ſchemes they had formed together: ſo that our author thinks it exceeding probable, that Richlieu would have been very much at a loſs to have conducted ſo many great and ſucceſsful negotiations, without his aſſiſtance.—Upon ſome occaſion the popular clamour being raiſed againſt the Cardinal, he kept himſelf ſhut up in his palace, and was afraid of being ſeen in the ſtreets. But by Father Joſeph's advice he was perſuaded to go through the city without his guards, and ſhew himſelf to the people; who inſtead of offering him any inſult, being pleaſed

with this inſtance of his confidence, and with the affability and condeſcenſion he expreſſed to all he met, loaded him with their bleſſings. Upon his return, his friend ſaid, *did not I tell you, that you was only faint-hearted: and that with a little courage and firmneſs you would ſoon raiſe the ſpirits of the citizens, and reſtore your affairs?*'

Perhaps the reader, from this ſketch of Cardinal Richlieu's character, may be inclined to think with us, that if he had contented himſelf with a plain, modeſt and humble manner of living, like Father Paul of Venice, who was for many years as much the oracle of that ſtate as the Cardinal was of France, he might have avoided a great part of the envy he incurred, and would not have been under the diſagreeable neceſſity of making ſo many ſacrifices to his own ſafety. It is true, as this author has obſerved, that ambition has generally the largeſt place in great minds: but it is likewiſe true, that it diſcovers a ſtill greater mind to deſpiſe and get above it; and that a ſincere regard to the public good, and a diſintereſted love to one's country, are much nobler and more certain principles of action than any views of private advancement or renown.

The remainder of this article ſhall be filled up with an extract from the concluſion of this work, in which the author has given the character of Lewis, which the reader may compare with that already given of his miniſter.

'This prince poſſeſſed many good qualities, which yet never could appear to advantage, becauſe his mother had neglected to give him an education ſuitable to his birth. He had learnt but little Latin: he knew however enough to underſtand the ſcriptures; from whence he ſelected ſeveral paſſages, out of which, with the aſſiſtance of Father Cauſſin his confeſſor, he compoſed ſhort offices of devotion for his own uſe, on the principal feſtivals of the year, and on ſome particular occaſions. There was a pretty large number of them printed at the Louvre in 1640.

'It does not appear, that he was acquainted with hiſtory, not even that of France; Gombeville, in his book of the doctrine of manners, ſays, that Lewis XIII. conceived a prejudice againſt reading, from Fauchet's hiſtory of France, which was the firſt book upon the ſubject they put into his hands: not indeed much to the honour of his preceptors.

'Lewis XIII. often gave proofs of his courage; but it was a courage void of all heat, and without any thing ſtriking in its appearance: it is true he ſeldom had occaſion to diſcover it. He underſtood the rules of the military art: he was well acquainted with the nature of fortifications and the manner of making attacks. He knew the merits of all his principal officers: he took care to be informed of the ſervices they had performed,

performed, and he never failed to reward thoſe who had diſtinguiſhed themſelves. In his reign, intereſt ſcarce ever raiſed any to the chief poſts in the army: and theſe were almoſt the only favours, the diſpoſal of which he reſerved to himſelf.

'He was perfectly acquainted with the different talents of his miniſters, and he knew how to form a true eſtimate of them. If it was by the influence of his mother, and almoſt in ſpite of himſelf, that he was perſuaded to raiſe Cardinal Richlieu, whom he did not yet know, to the head of his affairs, it was not long before he was convinced of the vaſt extent of his genius, and the difference between him and his predeceſſors: accordingly, he did him all the juſtice he deſerved, and protected him reſolutely againſt thoſe, whom envy, jealouſy, and the deſire of governing, had made his enemies. Mazarine, whoſe merit he had tried, was his own choice, when, in order to place him at the head of affairs, he gave him the preference to Chavigny and des Noyers. In theſe he had diſcovered abilities only of a ſecond rate, very uſeful indeed on many occaſions, becauſe they had been under the direction of the genius of Richlieu. They were ſuch kind of perſons as Tacitus ſpeaks of, *pares negotiis neque ſupra*; that is, equal to the poſts aſſigned them, but too limited to go beyond them. Though after Richlieu's death, Lewis ſeemed to diſtinguiſh des Noyers from the reſt, yet upon his putting on airs of importance, he was diſmiſſed. *The little honeſt man*, ſaid this prince one day to his courtiers, *pretends to threaten me with reſigning, when I happen to differ from him. I ſuffered Cardinal Richlieu to talk in that manner, becauſe I could never have found another miniſter able to fill his place: but as for des Noyers, I can find a hundred who are equal to him.*

'He carried his prudence and caution even to diſſimulation, and it was impoſſible to diſcover his real ſentiments. He knew perfectly the whole extent of his power, but his natural timidity frequently prevented his exerting it. If the almoſt unbounded authority, which he ſuffered the Cardinal as it were to uſurp, conſtituted the glory of his reign, it did at the ſame time obſcure his own perſonal merit. He was never conſidered as a great king, becauſe he had a great miniſter: nevertheleſs, his unſhaken firmneſs in ſupporting him againſt his own inclination is a proof of wiſdom, diſcernment, and perhaps of greatneſs of ſoul, which does honour to his memory. He was by no means blind to the faults of his miniſter; but he choſe rather to bear with them, than to deprive himſelf of the advantages he received from his great abilities. Satisfied with making him ſenſible from time to time, that he was his maſter, he almoſt always yielded to his ſuperior underſtanding: but Richlieu made no other uſe of this deference, than to perſuade him by the ſtrength of his arguments; which was a proof of this

prince's

prince's good ſenſe, who only wanted a larger acquaintance with affairs. Thoſe who blame him for making no uſe of the royal authority, are obliged to acknowledge, that it was in his reign that the power of the crown was eſtabliſhed upon the moſt ſolid foundation, becauſe he knew at leaſt where to find a perſon with whom to intruſt it, who was of all men in the world the moſt capable of cauſing it to be reſpected.

'Being ſober and regular in his manners, he was an enemy to luxury and expence. His principal diverſion was hunting: and when the weather was bad, he ſhut himſelf up alone in his cloſet, where he amuſed himſelf with deſigning, painting, or compoſing muſic.

'When he gave audience to foreign ambaſſadors, he uſually ſpoke with great propriety and dignity.

'He always diſcovered good diſpoſitions and principles of virtue and equity; and he was bent upon having juſtice adminiſtered with the greateſt ſtrictneſs. If he ſometimes carried his ſeverity too far, it was becauſe, through the neglect of his education, he had not been ſufficiently inſtructed to know that true virtue lies between the two extremes of vice, and that a juſt ſeverity ought to be a medium between exceſſive rigour and too great indulgence.

'If he has been cenſured for having always ſome favourite, he cannot however be charged with ſuffering himſelf to be governed by them: for Richlieu, whoſe merit he well knew, is not to be reckoned in the number. Being naturally of a grave and melancholy turn, he wanted the boſom of a friend in which he could repoſe his cares, his vexations and his difficulties; and this made him extremely ſenſible to the charms of friendſhip. It ſeemed that the favourites, with whom he had intruſted his confidence, were either not worthy of it, or did not know how to preſerve it: for when once removed, they were forgot for ever: and there is reaſon to believe, that he did not diſmiſs them, till he had found upon trial that, governed ſolely by their intereſt or ambition, they were unworthy of the confidence with which he had honoured them.

'If Souvré and the other preceptors of Lewis XIII. had cultivated with care thoſe powers of mind with which nature had endowed him, they would have rendered a very important ſervice to their prince and their country. Nevertheleſs, as he had naturally good ſenſe, the habit he had formed of thinking and acting in concert with ſo fine a genius as Richlieu, had furniſhed him with very conſiderable lights for the government of the ſtate: and it may be preſumed, that if he had lived much longer, he would in reality have reigned alone after Richlieu's death.'

Traité de Morale, ou Devoirs de l'homme envers Dieu, envers la Société, et envers lui-même: that is, A Treatiſe of Morality, or the Duties of Man to his Creator, to Society, and to himſelf. By M. Lacroix. 12mo. Paris, 1767.

THE Subjects treated of in this performance, as appears by the title, are of the utmoſt importance to the happineſs of man, whether conſidered as an individual, or as a member of Society. The narrow limits to which the Author has confined himſelf, lay him under a neceſſity of paſſing ſlightly over many parts of his ſubject. Notwithſtanding this, his work has very conſiderable merit, and there are few books that contain ſo many uſeful things in ſo narrow a compaſs. He writes with great perſpicuity, and, in general, with equal preciſion; he appears to be a ſincere friend to virtue, and a lover of mankind. In a few inſtances the prejudices of education ſhew themſelves, for which every candid reader will make proper allowances. On the whole, however, he writes like a perſon of a liberal and enlarged turn of mind.

He divides his work into three books; the firſt contains our duty to our Maker, the ſecond our duty to ſociety, and the third our duty to ourſelves.—As our ſeveral duties ariſe from our nature, and the ſituation wherein we are placed, he introduces his work with ſome preliminary obſervations upon the nature of man, and the relation he has to other beings: he ſhews briefly, but clearly, that the Deity could have no other view in creating man, but to make him happy; that all men are naturally equal; that virtue is the road to happineſs; and that the author of our nature has implanted in us the faculties of reaſon, and the moral ſenſe, to enable us to diſcover our duty.

As a ſpecimen of his way of writing, we ſhall lay before our Readers what he ſays concerning the *means of forming the morals of a ſtate.*

If men, ſays he, are not lovers of virtue, puniſhments will not be ſufficient to keep them in their duty; they will gratify their paſſions whenever they think they can do it with impunity. The beſt way, therefore, nay the only way, to make men obey the laws, is to give them morals; that is, to inſpire them with the love of virtue.—Thoſe who would govern a ſtate properly, ſays Iſocrates, muſt not think of filling porticos with laws written upon tables, but muſt take care that citizens have the maxims of juſtice engraved upon their hearts. It is not laws, indeed, but morals which ſerve to regulate a ſtate. Thoſe who have had a bad education, do not heſitate to violate the cleareſt and moſt determinate laws; whereas thoſe who have been well educated, chearfully and readily ſubmit to proper regulations.

The love of virtue is produced in a ſtate, by giving youth a good education, by granting honorary diſtinctions to virtue, by proſcribing

proſcribing luxury, and by diffuſing the knowlege of the Chriſtian religion.

In order to educate men properly, they muſt be taken in their infancy, before their minds are filled with prejudices, and before vicious inclinations have taken root in their breaſts: it is too late to form them after they are corrupted. Among the Perſians and Lacedemonians, the children of every citizen were conſidered as belonging to the ſtate; accordingly the ſtate took the charge of their education, and directed it entirely towards the love of their country, and obedience to its laws. What, indeed, is the end propoſed by a public education? Is it to make ſcholars and learned men? It is of more importance to every ſtate, ſurely, that its members ſhould know how to live well than ſpeak well; and there is no principle but virtue that can lead them to live well: Fear is without efficacy, when men think they may avoid puniſhment; and Honour or the deſire of eſteem is extinguiſhed, when it is not animated by the public favour. Let the end propoſed by public education, therefore, be to teach virtue, and to inſpire youth with the love of the ſeveral duties incumbent on them as men and citizens. It is now ſeveral years ſince an eſtabliſhment has been formed in the heart of France upon theſe views, *(L'Ecole Militaire)* and which promiſes to the nation a new race of citizens. It is there that the young nobility of the kingdom, trained under the eye of the miniſter by able maſters, are taught the love of virtue and of their country, to know and to reverence the laws and maxims of the ſtate. It is there, that having the generoſity and munificence of their prince conſtantly before their eyes, they animate one another to copy after the example of their illuſtrious anceſtors, and qualify themſelves for defending the ſtate and ſupporting the honour and dignity of their ſovereign, even at the expence of their lives: an eſtabliſhment worthy of the higheſt praiſes, and which will be an everlaſting monument of the wiſdom and beneficence of Lewis the Fifteenth.

Though virtue be naturally beautiful, though ſhe conſtitutes the true felicity of man, yet ſuch is the weakneſs and imperfection of human nature, that there muſt be rewards and diſtinctions for her votaries. Let virtue then be crowned with honour; let the dignities of the ſtate be conferred on her. Has vice any claim to them? They were originally eſtabliſhed for the good of Society, and if vice uſurps them, the end of their inſtitution is defeated. Has birth any title to them? A long train of illuſtrious anceſtors does not confer merit, nor tranſmit to their poſterity either talents or virtue. If the deſcendants of a citizen, who diſtinguiſhed himſelf in the ſervice of his country, have no perſonal merit, they are only monuments to preſerve

ſerve the memory of a virtuous man, and in this view are only entitled to empty admiration and outward reſpect.

Luxury, above all things, ought to be checked by ſevere laws. It inſpires a paſſion for frivolous pleaſures; renders money the ſupreme good, makes men ſacrifice every thing to the acquiſition of riches, enervates the body and enfeebles the ſoul. Can there be a more dreadful ſcourge in any government? It makes part of the money of the rich, indeed, circulate among the poor, but at the ſame time it makes beggars of a vaſt number of citizens, by the enormous conſumption it occaſions of proviſions of every kind.

Beſide, if the rage of diſtinguiſhing themſelves by glare and parade be checked, citizens will employ their wealth in ſchemes of public utility, and virtue will diffuſe more bleſſings among the poor than the moſt extravagant luxury.

What are we to think then of the reaſon which an illuſtrious modern aſſigns for permitting luxury in monarchies; viz. that if the rich do not ſpend a great deal, the poor will be ſtarved? Monarchies, adds the ſame politician, (Monteſquieu) are ruined by poverty. Hiſtory furniſhes no example of this. The firſt empires of Niniveh and Babylon fell amidſt the greateſt opulence. Perſia, when poor, deſtroyed the rich empires of Lydia, Babylon, and Egypt; when rich, ſhe was not a match for a handful of Macedonians. When Macedonia became opulent, when the kingdoms of Syria and Egypt abounded in wealth, they were obliged to yield to the warlike poverty of the Romans, who fell a prey themſelves to barbarians, after pillaging the univerſe.—Riches are the natural ſource of luxury; luxury begets corruption, and corruption deſtroys ſtates.

But the firmeſt ſupport of laws is religion; there is no motive which acts more powerfully upon the mind of man, than the firm belief of an all-powerful deity, who puniſhes vice and rewards virtue: this too is the only motive capable of reſtraining the impetuoſity of the paſſions, and counterbalancing private intereſt. *I know not*, ſaid the Roman orator very juſtly, *whether by baniſhing religion and piety we do not deſtroy good faith among men, and conſequently juſtice, which is the moſt excellent of all virtues.*

Of the different forms of religion which are eſtabliſhed upon the face of the earth, there is none whoſe precepts and doctrines are better calculated than thoſe of Chriſtianity, to form the morals of a nation, to check the impetuoſity of human paſſions, to controul the influence of climate, and to inſpire ſubmiſſion and obedience to the laws.

This religion gives civil laws the greateſt efficacy they can poſſibly have, by lending them the aids of conſcience. It is not in the leaſt repugnant to the ſocial ſpirit; for the ſocial ſpirit is only that attachment to one's country which makes a man conſecrate

ſecrate his talents, his fortune, and his life to the ſervice of it. Now there is nothing that inſpires this attachment ſo much as Chriſtianity, ſince there is nothing which inſpires a man with a ſtronger deſire of performing his duty. Republican virtue, the principle of honour in monarchies, of fear in deſpotic ſtates, are feeble motives to influence a citizen to ſacrifice his deareſt intereſts and ſtrongeſt inclinations to the ſervice of his country; it is Chriſtianity alone that can raiſe man above the weakneſſes of his heart.

It would be a great error therefore in policy not to introduce Chriſtianity into a ſtate, or not to maintain it if it is eſtabliſhed. But as the good effects it is capable of producing depend upon the degree of authority it acquires over the mind, nothing ought to be employed, in order to ſpread or ſupport it, but perſuaſion. Violence would only make hypocrites. Writing or ſpeaking, however, againſt this religion, ought not to be permitted; for this would be permitting an attack upon the moſt ſolid foundations of the ſtate, and would give occaſion to public diſſenſions and commotions.

Though Chriſtianity be very favourable in itſelf to public proſperity and order, yet it has been the occaſion of many calamities, and of the moſt cruel and bloody wars in Germany, Italy, and France; but it would be groſs ignorance, nay downright madneſs, to make it anſwerable for ſuch calamities; they are only to be imputed to the barbarity of the times, and to curſed ambition. Let Chriſtians only be well inſtructed in the principles of their religion, and they will ever be the beſt of ſubjects: the conduct of the firſt Chriſtians is a ſufficient proof of this.—

This may ſerve as a ſpecimen of our Author's manner; ſuch of our Readers as are pleaſed with it, and have a deſire to read the whole work, will have no reaſon, we apprehend, to be diſſatisfied with us for recommending it to their peruſal. **Ro.**

Hiſtoire de l'Academie Royale, &c.

The Hiſtory of the Royal Academy of Sciences of Paris, for the Year 1764, with the mathematical and phyſical Memoirs for the ſame Year. 4to. Paris, 1767.

IN our review of this academical collection, we ſhall follow, with ſome ſmall variation, the arrangement adopted by the Hiſtorian of the academy; and accordingly begin with the papers which treat of

GENERAL PHYSICS.

MEMOIR I. *On the Effects of Thunder, compared with thoſe of Electricity,*

Electricity; with ſome Conſiderations on the Means of preſerving ourſelves from the firſt. By the Abbé Nollet.

The identity of that very ſubtile and active matter which, in electrical experiments, is either mediately or immediately brought under the cognizance of every one of our ſenſes, with that which produces the *phenomena* of lightening—an identity which has of late been ſo fully aſcertained by the numerous and deciſive experiments to which Dr. Franklyn's excellent theory has given occaſion, receives collateral proofs, if ſuch were wanted, from facts related even by the writers of antiquity, who not having any thing analagous with which to compare them, could have no ſuſpicion of the agent which produced them. When Cæſar tells us that, in the African war, during a tempeſt which happened in the night and diſordered his whole army, the ſpears of the fifth legion ſhewed a light at their points: *Quintæ legionis pilorum cacumina ſuâ ſponte arſerunt*—every electrician readily recognizes the appearance exhibited by the electric matter, in its entrance into, or egreſs out of, a conducting ſubſtance, during a violent thunder-ſtorm. The lights alſo which have been obſerved by ſailors, ancient and modern, at the tops of their maſts, and called by the names of *Caſtor* and *Pollux*, *Feux de St. Elme*, and *Comazants*, (particularly that ſo excellently deſcribed by the Count de Forbin in his Memoirs) enter naturally into the claſs of electrical phenomena: but no obſervations previous to the actual diſcovery of this identity in the late experiments, are, we think, comparable to the very curious relation which the Author of this memoir gives us in the beginning of it, of a practice which has long been obſerved in the caſtle of Duino in Friuli, on the coaſt of the Adriatic; where it has been cuſtomary, from time immemorial, for the centinel on guard, when there are ſigns of a thunder-ſtorm, to examine from time to time the top of a pike fixed upright on one of the baſtions, by bringing near to it the point of a halberd, which is always kept ready for that purpoſe; and when he perceives the ſparks between them are ſtrong and frequent, he rings a bell to alarm the peaſants and fiſhermen, and to give them notice that a violent thunder-ſtorm is at hand; on which they make the beſt of their way home. The antiquity of this practice is proved, we are told, by the conſtant and unanimous tradition of the country, as well as by a letter of Father Imperati, dated in 1602, in which, alluding to this cuſtom of the inhabitants of Duino, he ſays, *Igne & haſtâ hi mire utuntur ad imbres, grandines, procellaſque præſagiendas, tempore præſertim æſtivo.*

The Abbé's memoir is divided into two parts, in the firſt of which, after propoſing ſome conjectures concerning the manner in which the clouds acquire ſo ſtrong a degree of electricity, he endeavours

endeavours to ſhew, by ſeveral experiments, and what he thinks to be natural deductions from them, that an electrified thunder-cloud ſtriking into the earth, not only differs ſolely in degree, as to its effects, from a common inſulated conductor of an electrical machine, charged by an excited globe, and ſpontaneouſly darting forth luminous pencils, or giving ſparks to a body in the neighbourhood of it; but that the ſparks or exploſions in both caſes are cauſed by the ſhock or colliſion of two currents of matter, meeting each other in oppoſite directions. We have not room to explain the Abbé's reaſonings on this ſubject, which will be but little reliſhed, we believe, by thoſe who are acquainted with, and have attentively conſidered, the very natural explication of theſe phenomena by Franklyn, Wilke and Æpinus, or the obſervations of Signior Beccaria: beſide, the language uſed by the Abbé with regard to the explanation of electrical phenomena is ſo very different from that of other electricians, that, had we room, we ſhould deſpair of rendering his reaſonings on this head intelligible.

In the ſecond part of this memoir, after treating pretty largely of ſeveral incidental matters relative to his ſubject, and explaining, according to his own theory, the phenomena attending ſome remarkable thunder-ſtorms, the Abbé treats of the means of preſerving men and buildings from the ravages of the electric matter: but here indeed he gives us poor comfort. Our Author was very early in declaring his opinion of the inefficacy of the methods propoſed for conducting the electric matter of a thunder-cloud, with ſafety, to the earth; and in ſtrongly ſuggeſting how improbable it was that the large currents of electrical matter, in motion during the ſtorm, could be carried off by being filtered, as it were, drop by drop, through a ſlender piece of metal. He ſtill perſiſts in the ſame ſentiments. Our pointed rods, he ſays, may juſtly be conſidered as *electroſcopes*, that is, they may very readily inform us when it thunders, or is going to thunder; but he thinks them perfectly inadequate to the ſervice expected from them; and affirms that they are more likely to draw down the matter of lightning upon our heads, than to preſerve us from it. The juſtice of this concluſion he ſuppoſes to be ſufficiently proved by the death of Profeſſor Richmann. According to the Abbé, therefore, it muſt thunder on, and the lightning muſt take its courſe, notwithſtanding any thing we can do to modify or direct it. Few unprejudiced electricians will, we believe, with regard to this matter, be of opinion with the Abbé; who takes no notice, in this memoir, of the numerous experiments which militate againſt it, nor produces any which in any degree confirm it. The inſtance adduced of the death of Profeſſor Richmann is certainly ill choſen, as it is very evident, that, had not the profeſſor brought his body into

into ſuch a ſituation, with regard to the wire of his apparatus, as to become the neareſt *conductor* communicating with the floor, the whole electric matter would undoubtedly have been carried off through a metallic conductor of a proper thickneſs, reaching to the earth (with or without an exploſion, according to its quantity) without prejudice to him or his houſe. We might as well declaim on the dangers attending a channel cut with a view of preſerving a man's houſe, by carrying off the waters of an inundation, becauſe the owner may happen to ſlip his foot and be drowned in it, as object againſt the uſe, or deny the ſafety of theſe electrical drains, becauſe a curious and incautious philoſopher has been killed by firſt damming up the torrent, and then running his head into it. By certain of nature's operations, which remain hitherto unknown to us, except by their effects, the electrical *equilibrium* between the earth and the clouds, as well as that between one part of the earth and another, is liable to be frequently diſturbed; and certain ſudden, violent and dangerous exploſions are the conſequence of its being reſtored. The operations by which this *equilibrium* is broken we cannot prevent; but it appears to be in our power, if not to keep the *balance* even, at leaſt to prevent the aſcending *arm* from violently *kicking the beam*, and knocking us on the head. In ſhort, to return to our former metaphor, with regard to the channels which we provide for the carrying off the electric matter, it muſt be our own fault, if we do not make them large enough, or if we tumble into them, when we have made them.

We could not help ſmiling at the Abbé's *management* and adroitneſs in trimming between his two characters of a churchman and a philoſopher, when treating of the many real or imaginary preſervatives againſt thunder. Speaking of the efficacy of church bells properly prepared by an eccleſiaſtical benediction, and rung at the appearance of a thunder-ſtorm, he ſays, that, in virtue of this benediction, they ſhould diſpel the tempeſt and preſerve us from the thunder, but that the church certainly means to leave to worldly prudence the choice of the *time when* they are to be rung: the Abbé very judiciouſly obſerves, that no time can be ſo improper as that of a thunder ſtorm, for the ringers at leaſt; whoſe poſt would be ſtill more dangerous, if the dry bell-ropes were better conductors than they really are. The credit of ſacerdotal benediction with regard to its power of averting the *procellas turbinum*, the *impetus tempeſtatum*, *omneſque ſpiritus procellarum*, as the Roman ritual expreſſes it, received a moſt rude ſhock from a thunder-ſtorm, that, in the year 1718, ſtruck twenty-four churches, from Landernau to St. Pol-de-Leon in Britanny, which were preciſely thoſe where the bells were rung; entirely ruining one of them, where two out of four of the ringers were killed; while all the churches,

where the bells were not rung, eſcaped. We ſhall not extend this article by an enumeration of the *human* means recommended by the Abbé. A few pounds of iron, properly diſpoſed, we think, are ſuperior to them all. We ſhall only obſerve that the Abbé's preſervatives are chiefly founded on the principle of *inſulation*, or reſiſting the electric matter, by the aſſiſtance of non-conductors, or electrics: It appears to us on the contrary, much more prudent not to contend with ſo powerful an antagoniſt; but to provide for it a peaceable entry into and paſſage through thoſe conductors which it is known moſt to affect, and which happily are very eaſily procured.

II. *On the extraordinary degrees of heat which men and animals are capable of ſupporting: by* Monſ. Tillet.

Boerhaave, in his Chemiſtry, relates certain experiments made with great accuracy by the celebrated Fahrenheit and others, at his deſire, on this ſubject, in a ſugar-baker's office; where the heat at the time of making the experiments was up to 146 degrees of Fahrenheit's thermometer. A ſparrow ſubjected to air thus heated, dyed, after breathing very laboriouſly, in leſs than ſeven minutes. A cat reſiſted this great heat ſomewhat above a quarter of an hour and a dog about 28 minutes: diſcharging before his death a conſiderable quantity of a ruddy coloured foam, and exhaled a ſtench ſo peculiarly offenſive as to throw one of the aſſiſtants into a fainting-fit. This diſſolution of the humours, or great change from a natural ſtate, the profeſſor attributes not to the heat of the ſtove alone, which would not have produced any ſuch effect on the fleſh of a dead animal; but likewiſe to the vital motion, by which a ſtill greater degree of heat, he ſuppoſes, was produced in the fluids circulating through the lungs, in conſequence of which the oils, ſalts, and ſpirits, of the animal became ſo highly exalted.

Meſſieurs Du-Hamel and Tillet having been ſent into the province of Angoumois in the years 1760 and 1761, with a view of endeavouring to deſtroy an inſect which conſumed the grain of that province, effected the ſame in the manner related in the Memoirs for 1761, by expoſing the affected corn with the inſects included in it, in an oven where the heat was ſufficient to kill them, without injuring the grain. This operation was performed at Rochefoucault, in a large public oven, where, from œconomical views their firſt ſtep was to aſſure themſelves of the heat remaining in it on the day after bread had been baked in it. This they did by conveying into it a thermometer on the end of a ſhovel, which on it's being withdrawn indicated a degree of heat conſiderably above that of boiling water: but M. Tillet, convinced that the thermometer had fallen ſeveral degrees in drawing to the mouth of the oven, and appearing under ſome embarraſſment on that head, a girl, one of the attendants on the oven,

oven, offered to enter, and mark with a pencil the height at which the thermometer ſtood within the oven. The girl ſmiled on M. Tillet's appearing to heſitate at this ſtrange propoſition, and entering the oven, with a pencil given her for that purpoſe, marked the thermometer, after ſtaying two or three minutes, ſtanding at 100 degrees of Reaumur's ſcale, or to make uſe of a ſcale better known in this country, at near 260 degrees of Fahrenheit's. M. Tillet, who does not ſeem on this occaſion to have been diſpoſed *corio humano ludere*, began to expreſs an anxiety, very commendable in an experimental philoſopher, for the welfare of his female aſſiſtant, and to preſs her return. This female ſalamander however aſſuring him that ſhe felt no inconvenience from her ſituation, remained there 10 minutes longer; that is near the time when Boerhaave's cat parted with her nine lives under a much leſs degree of heat; when the thermometer ſtanding at 288 degrees, or 76 degrees above that of boiling water, ſhe came out of the oven, her complexion indeed conſiderably heightened, but her reſpiration by no means quick or laborious. After M. Tillet's return to Paris, theſe experiments were repeated by Monſ. Marantin, *Commiſſaire de Guerre* at Rochefoucault, an intelligent and accurate obſerver, on a ſecond girl belonging to the oven; who remained in it without much inconvenience, under the ſame degree of heat, as long as her predeceſſor, and even breathed in air heated to about 325 degrees, for the ſpace of five minutes.

M. Tillet endeavoured to clear up the very apparent contrariety between theſe experiments and thoſe made under the direction of Boerhaave, by ſubjecting various animals, under different circumſtances, to great degrees of heat. From his experiments, in ſome of which the animals were ſwaddled with clothes, and were thereby enabled to reſiſt for a much longer time the effects of the extraordinary heat, he infers that the heat of the air received into the lungs was not, as was ſuppoſed by Boerhaave, the only or principal cauſe of the anxiety, laborious breathing, and death, of the animals on whom his experiments were made; but that the hot air, which had free and immediate acceſs to every part of the ſurface of their bodies, penetrated the ſubſtance on all ſides, and brought on a fever, from whence proceeded all the ſymptoms: on the contrary, the girls at Rochefoucault having their bodies in great meaſure protected from this action by their clothes, were enabled to breath the air, thus violently heated, for a long time, without great inconvenience. In fact we ſhould think too that the bulk of their bodies, though not thought of much conſequence by Mr. T. appears to have contributed not a little to their ſecurity. In common reſpiration, the blood in it's paſſage through the lungs is cooled by being brought into contact with the external inſpired air; In the pre-

ſent experiments, on the contrary, the veſicles and veſſels of the lungs, receiving at each inſpiration an air heated to 300 degrees, muſt have been continually cooled and refreſhed, as well as the ſubcutaneous veſſels, by the ſucceſſive arrival of the whole maſs of blood contained in the interior parts of the body, whoſe heat might be ſuppoſed, at the beginning of the experiment, not to exceed 100 degrees. Not to mention that M. Tillet's two girls may not poſſibly have been ſubjected to ſo great a degree of heat as that indicated by the thermometer; which appears to us to have always remained on the ſhovel, in contact with the hearth.

It is obſervable that none of the animals which ſuffered under Mr. Tillet's experiments exhaled any diſagreeable odour: Mr. T. therefore ſuppoſes that the dog, from whom ſo great a ſtench proceeded, in the ſet of experiments made by Fahrenheit, laboured under ſome internal diſorder, and had within him ſome latent principle of corruption, which was, as it were, develloped by the extraordinary heat. If we might venture to hazard our opinion, after thoſe of Dr. Boerhaave and Mr. Tillet, we ſhould obſerve, in the firſt place, that, among the animals uſed in the experiments related by Boerhaave, the dog only exhibited the *phenomenon* in queſtion; and that in thoſe of Mr. T. that animal was not employed. We ſhould think therefore that the horrid ſtench complained of, neither proceeded from any decompoſition or putreſcency of the humours, effected by the extraordinary heat, co-operating with the vital action of the veſſels in the fluids of the animal, as is ſuppoſed by Boerhaave; nor that it was cauſed by any general or accidental vice of the humours, in the *individual* dog, who was the ſubject of the experiment, as is ſuggeſted by Mr. T.; but that it may more naturally be ſuppoſed to ariſe from the fetid humour which is known to be ſecreted from the *glandulæ odoriferæ* ſeated near the *anus* of that animal; the ſecretion of which may be ſuppoſed to have been increaſed, as well as it's natural offenſiveneſs greatly heightened, by the action of the heat on the living animal.

Before we quit the ſubject of this Memoir, we cannot, *ſalvâ conſcientiâ*, help interceeding with natural philoſophers, in behalf of our fellow creatures of the brute creation, at whoſe expence the philoſophic appetite for knowledge, in matters of pure curioſity (for ſuch we muſt eſteem the preſent) is often moſt unfeelingly gratified. In the preſent inſtance, though we have no material objection to Mr. Tillet's firſt experiments, as we ſee no great harm in an experimental philoſopher's giving two willing girls a ſweat, in his own peculiar manner, with a view to the propagation of natural knowledge; yet we cannot think ſo well of thoſe which follow, nor look on our ingenious Academician as quite ſo innocently employed, in putting to torture, and to death, the poor innocent rabbets, pullets and finches, which

which were the victims of them: and this merely to have the pleaſure of knowing how high Monſ. Reaumur's thermometer would ſtand on the occaſion: for we cannot be of opinion with Mr. T. that experiments of this kind may poſſibly be of uſe in medicine; nor are we quite clear how far they are juſtifiable, on that ſuppoſition.

III. *On the Evaporation of ſalt-water. By the* Baron de Haller.

To procure from a given quantity of the water of ſaline ſprings, or that of the ſea, the greateſt quantity of ſalt, of the beſt quality, and at the leaſt expence, is the object treated of in this Memoir. At the ſalt works in the government of *Aigle*, in the republick of *Berne*, which belong to the ſtate, and over which the illuſtrious author preſides, as governor of that diſtrict, various methods have been employed, as well as elſewhere, for oeconomical purpoſes, and particularly with a view to leſſen the expence of fuel, to reduce the water to as ſmall a quantity as poſſible, before it is put into the boilers. For this end, it has been made to paſs ſlowly and repeatedly over, and drip from ſeveral faggots of thorns, placed at a conſiderable height, by which means, in conſequence of the large increaſe of ſurface, it's quantity is greatly diminiſhed by a natural evaporation, and its ſtrength proportionably augmented: but this method is attended with ſeveral inconveniencies, particularly when it rains or freezes, and with a certain, and, in ſome caſes, enormous loſs, during high winds, when the ſaline ſpray is perceptibly ſcattered to great diſtances and in great quantities. A loſs likewiſe attends the method propoſed by Stahl, of previouſly concentring the ſalt water, by means of froſt, in the ſame manner as has been practiſed with a view to increaſe the ſtrength of wines and vinegar: but the ice procured is found to contain and carry off too conſiderable a portion of the ſalt. Another method propoſed and practiſed at *Aigle*, by one of M. Haller's predeceſſors, was found to be equally inefficacious. It was founded on a ſuppoſition that the lower parts of a body of ſalt water, which has been ſome time at reſt, become, by the ſubſidence of the ſaline parts, more conſiderably charged with ſalt, or ſtronger than thoſe near the ſurface: but by accurate experiments M. Haller found that under the moſt advantageous circumſtances, the water at the bottom of a column of 33 feet was only a $\frac{1}{100}$th part ſtronger than at the top. Suppoſing theſe inconveniencies leſſened or removed, the greateſt defect in the preparation of the ſalt remains behind, which ariſes from the boiling heat uſually given to the water; by means of which the produce is not only diminiſhed, but the ſalt being in a great meaſure decompounded, and a conſiderable portion of the marine acid being carried away, as is proved by evident experiments, the remaining ſalt, overcharged with it's alcaline and earthly baſis, is conſiderably

weakened, and is likewiſe, as is well known, rendered ſubject to deliquiate, or run with the moiſture of the air. We have formerly [Append. to vol. 36. p. 560.] taken notice of the extraordinary heat obſerved by M. Haller in that part of Switzerland over which he preſides, which he makes to amount frequently to 140 or even 150 degrees of Fahrenheit's thermometer. A practical and œconomical application of this remark has not eſcaped our intelligent Academician on this occaſion; who beſides knew very well that on the coaſts of *Saintonge* and the *Pais d'Aunis*, where the heat is rather inferior, very extenſive ſalt-works are carried on, by the ſole heat of the ſun. He accordingly conſtructed a large baſon of wood, 24 feet long and 14 feet broad, and, for œconomical reaſons, a ſmaller one of marble, to receive the liquor when reduced to a ſtrong brine; in the progreſs to which ſtate, the attraction between the particles of the ſalt and thoſe of the water is continually increaſing, and the evaporation proportionably diminiſhing. The reſult of M. Haller's experiments, regularly carried on through a courſe of ſix years, (the particulars of which are minutely ſpecified in tables which contain the quantity of water evaporated each day, the ſtate of the weather, the height of the barometer and thermometer, and the produce of ſalt) evidently ſhew the practicability and utility of his method; which is applicable to the more extenſive works, and is capable of being employed in all countries where the heat is nearly equal to that of the diſtrict of *Aigle*. He obſerves that, in the hotteſt days of ſummer, the greateſt evaporation of the water, before concentration, generally amounted to about three lines. In the winter; even in the fineſt days, with a north wind blowing, the evaporation made no ſenſible progreſs whatever: from whence he concludes, it may perhaps be thought too generally, that wind does not contribute to the evaporation, and that heat is the ſole agent in that operation. His obſervations, however, ſtrictly conſidered, only ſhew, in our apprehenſion, that when there is not a ſufficient heat, the wind will not *alone* produce any ſenſible evaporation; but not that it will not increaſe it, when there is, by continually removing the vapors firſt raiſed by the heat, and which, in a calm, muſt hover over, or ſtagnate upon, the ſurface of the fluid, and thereby retard the proceſs.

The ſuperior quality of the ſalt prepared by the ſolar heat is well known to thoſe concerned in commerce: M. Haller likewiſe affirms that the marine acid procured from it by diſtillation, is much more concentrated than that which riſes from the ſalt prepared by fire; Mr. Spielman, a celebrated chemiſt, having found that a certain quantity of the former would ſaturate four parts of alcali, while an equal quantity of the latter would ſaturate only three parts. On the whole, the other obſer-

obſervations and calculations of M. Haller, which we omit, ſufficiently ſhew the very great ſavings and gains to be made in the articles of machinery and firing, and by the increaſed produce and improved quality of the ſalt; and the Canton of *Berne*, as well as other countries properly ſituated, are put in a condition of profiting by the lights furniſhed by this *patriotic philoſopher*, whoſe method might perhaps be advantageouſly extended to ſome of our own colonies; where the practicability of it may have hitherto been as little ſuſpected, as it had been in the diſtrict of *Aigle*, through an inattention to, and a neglect of making a proper application of, a ſimple thermometrical obſervation.—— So ſlow is the progreſs of improvements ſeemingly the moſt obvious!

IV. *Botanical and Meteorological obſervations made at the caſtle of* Denainvilliers *near* Pithiviers, *in the* Gâtinois, *in* 1763, *by* Monſ. Du Hamel.

The moſt remarkable obſervation in this article is that of an extraordinary diſorder, which ſuddenly attacked almoſt all the horſes and cows in the *Gâtinois*, in the month of June. It manifeſted itſelf firſt by the appearance of a ſmall pimple on the upper or lower ſurface of the tongue, and ſometimes, but rarely, on both; extending in twelve hours to the breadth of one's hand, and of ſuch virulence that the tongue dropped out, & ſome of the cattle died, if no remedy was applied. A very ſimple one however, whoſe efficacy had been proved in a ſimilar diſorder, which had appeared in thoſe parts 30 or 32 years before, ſtopped the progreſs of the diſeaſe, and when early and aſſiduouſly applied, effected a cure in three days. The part was rubbed with the edge of a ſpoon or piece of metal, till it bled, and was then frequently embrocated with a mixture of ſalt, pepper, vinegar and a clove of garlick. When the diſorder was more advanced, the ſeparation of the gangrenous *eſchar* was promoted by rubbing it with blue vitriol. The compoſition abovementioned was found to be an effectual preſervative to the ſound, as well as cure for the diſtempered cattle. A wooden bit, wrapped round with a cloth dipped in the mixture, and conſtantly worn in the mouth, ſecured all the Author's cattle from the infection. Others invariably found the like good effects from other methods of applying the ſame remedy; which deſerves therefore to be more univerſally known. At the latter end of the ſame year, an epidemical and very fatal diſorder appeared among the dogs, which began with a ſneezing and cough, and was followed by a palſy of the hind parts, which extended ſometimes to the fore legs. This diſorder, it is well known, ſpread over the greateſt part of Europe, extending to this iſland; where it has ſince, likewiſe, from time to time, made its appearance.

V. *On the Mineralogy of the* Environs *of* Paris, *and of the marine ſubſtances found there. 3d Memoir. By* Monſ. Guettard.

This Memoir is accompanied with ſix well executed plates, containing figures of the numerous and various foſſils found in the neighbourhood of Paris, which are accurately deſcribed by the Author; who likewiſe offers a ſomewhat new ſyſtem concerning the origin and nature of the *Belemnites*, which has ſo long exerciſed the ſagacity of the foſſiliſts, and does not yet appear to be thoroughly aſcertained.

This diviſion of the Memoirs concludes with ſome ſhort and general phyſical obſervations, and by an account of a ſixth volume of the Abbé Nollet's lectures on experimental philoſophy, which treats of aſtronomy, magnetiſm and electricity.

CHEMISTRY.

Memoir on the manner of chryſtallizing the fixed alcali of tartar. By Monſ. Montet.

This Memoir, which is the only one in this volume reducible under this claſs, does not properly belong to the Royal Academy of Paris, but is the contribution furniſhed annually by the Royal Society of Montpellier, in conſequence of a regulation of long ſtanding. The Author obſerves that all Chemiſts have hitherto looked upon ſalt of tartar as incapable of chryſtallization. In the year 1761, however, he firſt accidentally obſerved this *phenomenon*. In March 1762, he preſented to the Society of Sciences at Montpellier ſome large chryſtals of this alcaline ſalt, and delivered in the proceſs of this operation on the July following. Mr. Montet looks upon himſelf as undoubtedly the firſt who has made this diſcovery; obſerving that no Chemiſt, to his knowledge, has ever ſpoken of the poſſibility of it; and quoting in particular the moſt modern French chemical authors; eſpecially Macquer, Beaumé and Macky. By his proceſs, the ſucceſs of which, he obſerves, depends on a certain addreſs eaſily attainable by an experienced Chemiſt, he has obtained large chryſtals (eſpecially when he has worked upon large quantities) not only from ſalt of tartar, but likewiſe from the alcaline ſalt which is the baſis of Nitre, as well as from alcali's obtained from vegetable ſubſtances by incineration, perfectly freed from their oily matter and from any mixture of neutral ſalts. The abridged proceſs is as follows:

After a complete calcination of the tartar, a ſtrong lye is made with a ſufficient quantity of rain water, which is filtered through grey paper, and put into a wide ſhallow veſſel of a foot diameter. This is bedded up to it's brim in a common furnace, with an open fire, where the heat is ſo regulated as to prevent the liquor from boiling. As ſoon as the lye appears to have a ſtrong and thick pellicle on it's ſurface, reſembling, in conſiſtence, a kind

of

of jelly, the fire is to be checked; two or three hot coals only being left, covered with hot aſhes, and the regiſters all ſtopped up. The liquor is ſuffered to cool by very ſlow degrees, and large, regular chryſtals are formed, having ſix ſides terminating in a point, or ſometimes conſiſting of ſolid, hexagonal columns, hanging down from the ſtrong pellicle abovementioned, or adhering to the ſides of the veſſel. To inſure the ſucceſs of the operation, the air of the place muſt be warm and dry, and to preſerve the chryſtals, when made, they muſt be kept in a bottle well ſtopped, which muſt ſtand in a dry place in winter, and in a cool ſituation in ſummer: too great a degree of warmth cauſing them to melt intirely.

We have not omitted, we believe, any eſſential circumſtance of this ſimple proceſs, which differs ſo little from that by which fixed alcali's have been uſually prepared, that it appears amazing that the produce of it ſhould at this time be new, or that chance or deſign ſhould not, in the numerous operations for the obtaining fixed alcaline ſalts, have frequently preſented them under this chryſtalline form. We believe, indeed, that this is the firſt time in which any ſuch proceſs has been given: moſt ſyſtematical writers indeed having made an incapacity of being chryſtallized, one of the diſtinguiſhing *criteria* of all fixed vegetable alcali's whatever. We ſhall obſerve however that Dr. Lewis, in his *Materia Medica*, has ſpoken of the actual chryſtallization of this ſalt, on a ſimple expoſure to the open air, "Though theſe ſalts, ſays he, as commonly prepared, are "never found to ſhoot into chryſtals, they do chryſtallize in "part, when ſolutions of them have been expoſed, for a length "of time, to the open air. The chryſtals are far milder in taſte, "and effervеſce more ſtrongly with acids, than the alcali in it's "common ſtate." We think it not very improbable that the chryſtallization may, in this inſtance, be effected by an attraction of an additional quantity of fixed air, or a combination with the aerial acid: at leaſt, the greater mildneſs of this chryſtallized alcali ſeems to give ſome degree of plauſibility to this ſuppoſition; as well as the increaſed power of effervеſcing with acids, attributed to it by Dr. Lewis: an appearance which is obſerved to attend the gradual addition of acids to alcaline ſalts, to a certain point, in their progreſs towards ſaturation. An ingenious ſolution of this *phænomenon* is given us by Dr. Black, in his excellent eſſay on Magneſia. Dr. B. ſuppoſes that the common fixed alcali, having ſome of it's parts reduced to a cauſtic form, or freed from their fixed air, by the action of the fire, are thereby diſpoſed rather to receive than expel air, on the firſt affuſions of an acid. In the chryſtallized alcali of which we are now ſpeaking, thoſe parts may be ſuppoſed to have recovered their loſt air, and the whole to be in a condition to effervеſce more ſtrongly with acids than before.

BOTANY.

BOTANY.

This head contains no memoirs; but there is an obſervation in it which appears intereſting. The Smyrna wheat is known to have branched ears, on which account this ſpecies of corn is called by Pliny, *fertiliſſimum tritici genus ramoſum, aut quod centigranum vocant*, and in France, by the name of *blé de miracle*. This property has hitherto appeared to be peculiar to this particular kind of wheat: Mr. Adanſon, however, walking in the plain of Ivry, found a ripe ear of barley ramified in this manner, which he brought to the academy, on September 1, 1764, the grains of which he has undertaken to ſow, in order to diſcover whether this ſpecimen was only an accidental variety, produced by the luxuriance of the ſoil; in which caſe there can be no expectation of a permanent progeny of the ſame kind; or whether it is not a new and diſtinct ſpecies, which may be perpetuated. When nature and time have determined this queſtion, Mr. Adanſon propoſes to inform the academy of the reſult. This obſervation is followed by an account of a work of Mr. du Hamel, *de l'exploitation des bois*, &c. in two volumes 4to, in which every thing relating to that ſubject is ſaid to be treated in a moſt ſatisfactory and intereſting manner.

[*To be concluded in a future Number.*] **B—y.**

Memoires de l'Academie, &c.

Memoirs of the Royal Academy of Surgery at Paris. 4to. Vol. IV. 1768.

THE excellent work, with an account of which we here preſent the public, is ſuch as might be expected from the ſociety to whom it owes its publication; a ſociety who, ever ſince their firſt inſtitution, have fully juſtified the diſtinctions with which they have been honoured by the ſovereign. The French ſurgery had long been depreſſed and contaminated by a humiliating and ridiculous connection with a company of illiterate artiſans, which would have diſgraced the ages of barbariſm, but which nevertheleſs remained during that of Lewis XIVth, who, in 1686, had nearly fallen a victim to the ignorance which it occaſioned. It has however made the moſt rapid advances under the preſent reign; when the golden age of this art, which ſubſiſted in the days of Paré, and under the protection of Francis I. again returned; in conſequence of the breach of this abſurd conjunction, and of the regulations by which the ſurgeons of Paris were reinſtated in their rights, as members of the univerſity; where their admiſſion, formerly, had been

been often attended with difficulties, founded on the canon law, in conſequence of that *abhorrence of blood*, which the church profeſſes.—A principle which, in its great wiſdom, and through a moſt immoderate ſqueamiſhneſs, it extended to this caſe in particular; though it has too often thought proper to depart from it in many others. In conſequence of theſe new regulations, which were by no means reliſhed by the doctors of the faculty, the taking a degree of maſter of arts was made an indiſpenſable requiſite to an admiſſion to practiſe ſurgery *; which, on this occaſion, triumphed over graduated and un-graduated ignorance, prejudice and ſelf-intereſt, oppoſing its progreſs, in the perſons of canons, doctors and barbers united; and was again reſtored, from the ſtate of a mere manual or operative art, to that of a ſcientific profeſſion: one of whoſe principal objects is the prevention of thoſe very operations, to the mechanical performance of which it had been pretended, by its graduated antagoniſts, that it ought to be almoſt ſolely confined. As if the phyſicians, who ſupported theſe pretenſions, had not work enough upon their hands already, in the large and obſcure department of internal diſorders: or as if a perſon furniſhed with the proper requiſites, devoting himſelf to the ſtudy of external diſorders, converſant in their appearances, and in the effects of medicines upon them, was not, from his ſituation, the propereſt judge of every part of the treatment which was requiſite for their cure! It could never redound to the benefit of the public, or the improvement of ſurgery, to have the theory unnaturally ſeparated from the practice of it; or, in other words, to place the exerciſe of this art in the *hands* of one man, while the theory or *rationale* was to be ſought for in the *head* of another.

Of all the ſocieties formed for the advancement of uſeful knowlege, the academy of ſurgery ſeems beſt to have fulfilled the intention for which it was eſtabliſhed: and this it appears to have been enabled to do, both in conſequence of the excellence of its plan, and the ſpirit and intelligence of its members. The academy may be conſidered as a magazine or repoſitory of chirurgical facts and obſervations, received at different times, and from different perſons, members and others, and accompanied with various reaſonings upon them. Theſe are not publiſhed in the detached and inſulated manner, in which they were preſented; but preſerved, till thoſe relating to a particular ſubject are collected and methodiſed by a ſingle academician; who, in a ſet memoir on the ſubject to which they relate, adds likewiſe the reſult of his own obſervations and experience; and eſtabliſhes, upon the whole, certain uſeful points of doctrine and

* This part of the regulations, we ſhould obſerve, was limited to the city of Paris.

practice,

practice. We cannot conceive any method better adapted than this to the progreſs of the art: and though in ſome caſes it may happen, and to a peruſer of theſe academical collections it may perhaps appear that it has actually happened, that different, and even perhaps contradictory doctrines and practices have been founded and recommended, in the proſecution of this plan; this cannot, we think, be juſtly imputed to the imperfection of the method, but to the nature of the ſubject, and that immenſe number of combinations, which preſent themſelves, even in caſes apparently the moſt ſimple: from whence it ariſes that ſurgery, notwithſtanding the apparent ſolidity of ſome of its principles, and the evident certainty of others, cannot juſtly be conſidered otherwiſe than as one of the conjectural arts, the ſucceſsful exerciſe of which, both with regard to the *agenda*, and the beſt manner of executing them, muſt greatly depend on a ſagacious application of the doctrine of probabilities, founded on *data*, furniſhed by a proper evaluation of chirurgical facts or events, inveſtigated through the various, and, in many caſes, intricate complication of cauſes which produced them. We mean not, however, by theſe reflections, to encourage an unreſerved pyrrhoniſm, which would be ridiculous in the preſent improved ſtate of this uſeful art; but only to inſinuate the propriety of a decent and mitigated degree of it, ſufficient to arouſe the profeſſors of it from a torpid ſtate of acquieſcence in old eſtabliſhed ſyſtems and modes of practice, the bane of all advancement in knowlege; and to ſtimulate to freſh inquiries and further improvements.

We ſhall paſs over the hiſtory of the academy, properly ſo called, obſerving only that it contains a well-wrote and ſpirited account of the French ſurgery, and of the eſtabliſhment and progreſs of the academy down to the year 1742; which is followed by an account of certain academical diſcuſſions on the ſeparation of the bones of the *pelvis*, and a deſcription of a new *tire-tête*, by Monſ. Baquié, accompanied with a plate. We ſhall give the titles of all the memoirs in their order, accompanied with as ſatisfactory an account of the major part of them, as our limits will allow; adding occaſionally ſuch obſervations and reflections as have occurred to us, on an attentive, but too haſty peruſal of a work of ſuch importance: to which, however, we are in a great meaſure neceſſarily ſubjected from the nature of our plan.

MEMOIR I. *On the Treatment of Gun-ſhot Wounds.* By Monſ. de la Martiniere, Firſt Surgeon to the King, &c.

The celebrated *Theſis* of Monſ. Bilguer, ſurgeon general in the armies of the king of Pruſſia, *de membrorum amputatione rariſſime adminiſtrandâ, aut quaſi abrogandâ*, ſeems to have given riſe

riſe to this memoir, or rather perhaps the tranſlation of that *Theſis* by Monſ. Tiſſot, who is charged with having adopted and extended the principles of M. Bilguer, with a kind of enthuſiaſm, not at all adapted to the diſcovery of truth; which is certainly beſt attained by a calm and ſober inquiry; without intereſting the paſſions in the debate, or throwing out injurious imputations of want of feeling, and of cruelty, in the practice of thoſe who, it is to be hoped and believed, perform not the melancholly operation which he condemns, without regret, nor without a moral conviction of the neceſſity of it, all circumſtances conſidered, to the preſervation of life. The reaſonings of M. de la Martiniere on this occaſion are the reſult of his own very large experience, acquired in ſeveral campaigns, from the war of 1733 to the laſt. He begins with the moſt ſimple caſe, in which the limb is ſuppoſed to be carried off by the cannon-ball; and endeavours to ſhew, how much more eligible it is, by a new, artificial amputation, to procure a ſimple, ſmooth, regular and well-conditioned wound, of the ſmalleſt extent poſſible in ſuch a caſe, than to attempt the cure of a large, irregular, complicated wound, attended with violent contuſion and dilaceration of the muſcles, tendons, nerves and blood-veſſels, and ſharp and jagged ſplinters of the bones; with a view of at laſt conquering, by means of large and repeated inciſions, the numerous and horrid train of ſymptoms, naturally ariſing from a wound thus circumſtanced. He obſerves that the calculations, which have been formed on this occaſion, with regard to the event of different modes of treatment, are doubly erroneous: firſt in attributing to the operation the deaths which have been ſubſequent to it, and which have been owing to other and acceſſory cauſes; and next, in omitting to take into the account the lives which might have been ſaved, if the operation had been performed. M. de la Martiniere next conſiders thoſe caſes in which the limb is not carried off, but in which the injury done to the parts is often ſo conſiderable, that the preſervation of it cannot be attempted, without manifeſtly hazarding the life of the patient; and thinks that a few ſucceſsful inſtances of lives and limbs thus preſerved, after a long courſe of applications, attended with the greateſt dangers and ſufferings, by no means juſtify the general and peremptory doctrine which is attempted to be eſtabliſhed upon them. He terminates the memoir, which may be conſidered as a defence of the French ſurgery, againſt the avowed or implied imputations of M. Bilguer's tranſlator and commentator, Dr. Tiſſot, by ſome general and judicious obſervations on the ſubject of it.

Without entering deep into this intereſting diſpute, which can only be decided by juſt inductions, founded on ſuch an extenſive experience as falls to the lot of very few, we ſhall only take notice

notice of an error in reaſoning, which occurs in a note of Mr. Tiſſot's [p. 61. Engliſh tranſlation] to which a paſſage in Mr. Bilguer's treatiſe appears to have given occaſion, and to have induced him to conſider the *ſhocking artificial wound*, as Mr. Bilguer affects to call that cauſed by amputation, as being *ſuperadded* to the original injury, inſtead of looking upon it, as inflicted on the patient in *exchange*, or only *ſubſtituted* for the other. Dr. Tiſſot hereupon forms a kind of *reductio ad abſurdum*, in defence of his Author's general doctrine. We omit, for want of room, the paſſage above referred to, and ſhall only give that immediately leading to Dr. Tiſſot's note. 'It would be trifling, ſays Mr. Bilguer, to pretend that amputation would have ſaved a great many of thoſe who died, had it been performed properly and in time.' "Such a pretence, adds Dr. Tiſſot, would in effect be abſurd: the reaſoning would amount to this; it is demonſtrated that the danger ariſing from amputation, *joined* to that attending wounds of themſelves curable, has killed a great many patients; therefore the danger ariſing from this operation, *joined* to that attending wounds which have proved incurable, would have ſaved a great many patients: only the moſt blinded obſtinacy could reaſon in ſuch a manner."—As if the ſurgeon, in amputating a limb, at the ſame time left the original, *incurable* wound behind, and thereby ſubjected the patient to ſtruggle with all its mortal ſymptoms, while he added to them, *ex abundanti*, thoſe peculiar and conſequent to the operation *. This, to ſpeak the moſt favourably of Dr. Tiſſot's reaſoning, is undoubtedly not the true point of view, in which

* By way of illuſtration, let us apply Dr. Tiſſot's reaſoning to a different caſe. In a compleat inguinal hernia, attended with ſtrangulation, and threatning the deſtruction of the patient, the ſurgeon performs the operation for the *bubonocele*. According to Dr. Tiſſot's reaſoning, he hereby adds, to a diſorder which it is apprehended will be, of itſelf, fatal, the new danger ariſing from a weighty operation, and thereby, if the expreſſion may be allowed, increaſes its fatality: whereas, in fact, he *removes* a probably fatal ſtrangulation, and *ſubſtitutes* in its place a curable wound: in the ſame manner as, in amputation, he *removes* ſhattered bones, contuſed and dilacerated muſcles, abceſſes *in fieri*, &c. containing in them the ſeeds of death, which have already perhaps begun to germinate, and require only time to bring them to maturity; and *ſubſtitutes* in their place a large but ſimple wound,—perhaps even not ſo large as that which he removes. The parallel, it may be ſaid, is not exact: the operation for the hernia, and that of amputation, are not equally dangerous. Be it ſo: we have no occaſion to inſiſt on it any further, at preſent, than to ſhew that, in both caſes, there is only an *exchange* of one diſorder for another. It depends on experience, as we have already ſaid, to determine whether, in the latter caſe, the exchange is made for the better.

the operation ought to be conſidered: eſpecially when it has been performed at no great diſtance of time from the original injury; ſome of whoſe aggravating conſequences may indeed ſubſiſt after the operation, in a patient harraſſed and exhauſted in conſequence of too long a delay of it, and thereby render this late and laſt reſource of art of no effect: but ſuch an event cannot juſtly furniſh an argument in behalf of M. Bilguer's indiſcriminate prohibition of amputation; which, though propoſed by him, no doubt, with the beſt intentions towards humanity, ſtands greatly in need of the equally well intended, and, we think, proper and neceſſary correctives and modifications applied to it by the author of this memoir.

II. *Memoir on certain circumſtances attending gun ſhot wounds. By* M. le Vacher.

In a field of battle it is not unuſual to find among the dead bodies ſome which have no external mark of violence. Among the wounded likewiſe ſome are found to have ſuffered violent contuſions of the muſcles, and even of the *viſcera*, extravaſation of the fluids, ſeparation of the *perioſteum*, and even fractures of the bones, without any apparent injury done to the ſkin. Theſe effects have been hitherto attributed to what is called in this country, the *wind* of the cannon ball. M. Bilguer, in the *theſis* of which we have been ſpeaking, likewiſe attributes theſe effects to the violent compreſſion and action of the air, which, when put in motion by a ball, paſſing through it with great velocity, he ſuppoſes capable of producing a more violent contuſion than the moſt ſolid body. M. Tiſſot adopts this ſolution and endeavours, in ſome meaſure, to aſcertain, by calculations, the *quantum* of this ſuppoſed action of the air. The ingenious Author of this Memoir undertakes to ſhew, by reaſoning on the known laws of the communication of motion, that the air acted upon by a cannon ball, is not capable of producing any ſuch effects; and from certain facts, well known to occur frequently in engagements, that it does not produce them. We cannot enter into his reaſonings on this head. It may be ſufficient only to obſerve that they are founded on this poſition; that a body moving in a fluid cannot communicate to the parts of that fluid a velocity greater than it's own. Suppoſing then the velocity given to the air by a ball to be equal to, or even greater than that of the ball, it's *momentum* can never be thought great enough to produce the effects abovementioned, when it is conſidered that, under an equal bulk, it contains 1200 times leſs matter than the ball. M. le Vacher endeavours to ſhew that theſe effects are owing to the immediate action of the ball, the ſuppleneſs and extenſibility of the ſkin, and the reſiſtance of the bones. That the detection of error cannot be a matter of indifference,

difference, even in points ſeemingly of pure ſpeculation, appears from the practical inferences which he draws on this occaſion, with regard to injuries thus circumſtanced; as well as in other caſes, where from conſidering the refraction, if it may be ſo called, of the ball, when it enters the muſcles, conſidered as a reſiſting *medium*, he deduces from thence certain uſeful practical obſervations, with regard to the diſcovery and extraction of it, but which we cannot particulariſe.

III. *New obſervations on the retraction of the muſcles, after the amputation of the thigh, and on the means of preventing it.* By Monſ. Louis.

In two excellent diſſertations on Amputation, contained in the ſecond volume of theſe Memoirs, the Author had ſhewn, from anatomical and other conſiderations, the cauſes from whence the protruſion of the bone ariſes, which ſo often occurs after an amputation of the thigh, and renders the cure tedious, and ſometimes impracticable, through the greatneſs of the diſcharge, and other circumſtances, ariſing from the increaſe of the ſurface of the wound, in conſequence of it's conical figure: not to mention the total inability of the limb, in ſome caſes, to ſupport the weight of the body, or at leaſt with any tolerable convenience to the patient; who has ſometimes been obliged to ſubmit to a ſecond, or even a third amputation of the protruding parts, before the wound could be healed, or the ſtump rendered uſeful to him. He ſhewed that this protruſion did not ariſe from the contraction of the ſkin, nor could conſequently be prevented by the double inciſion commonly practiſed; as had been ſuppoſed by ſome reſpectable Authors; but that it was principally cauſed by the retraction of the muſcles, whoſe ſituation and direction, in this member favoured their withdrawing themſelves from the bone: the very ſlender crural muſcle alone adhering to it in it's whole extent, and the two *vaſti* and *triceps* by their inferior edges only; while the remaining muſcles, on being cut through, recede towards their ſuperior inſertions. He propoſed a method of operating, founded on theſe conſiderations; the moſt eſſential and advantageous circumſtance attending which, conſiſts in performing the amputation by a *double inciſion of the muſcles*, without a previous ſection of the ſkin alone; which he ſuppoſes to be not only unneceſſary, but in this particular member, to be ſometimes attended with inconveniences. He accordingly makes the firſt inciſion from the ſkin directly down to the bone, and a ſecond, through the crural muſcle, and the adheſions of the *vaſti* and *triceps* to the hinder ſpine of the *femur*, conſiderably higher up, on the limb; which he is enabled to do by an artificial retraction of the other muſcles, in aid of the natural, effected by means of a flit compreſs. One of the evident and indeed viſible conſequences of this manner of operating is,

that

that the bone may be ſawed off an inch and a half or two inches higher than the firſt inciſion, and the principal inconvenience formerly attending the cure, thereby removed.

This method, however, of our Author's, has found contradictors: though nothing can be more apparent, even *a priori*, if experience did not abundantly confirm it's utility, than that it muſt, in moſt caſes, abſolutely prevent, and, in all caſes whatever, greatly diminiſh the protruſion of the bone, and the conſequent pointedneſs of the ſtump. To one who has read with attention the memoirs abovementioned, it muſt, we think, appear as unneceſſary, or rather as abſurd, to endeavour, by any new arguments, to ſhew the utility of this method of operating, with regard to the object propoſed by it, as it would be to undertake to prove, in form, that the two additional inches of the thigh bone, removed along with the amputated limb, can never afterwards protrude, or be troubleſome upon the patient's ſtump. Nevertheleſs, Monſ. Ponteau, a celebrated ſurgeon at Lyons, has, in his *Melanges de Chirurgie*, related two caſes of an amputation of the thigh, performed in M. Louis's manner, which were both attended with a protruſion of the bone; and a third, in which a good ſtump was procured, though M. Louis's directions and precautions were totally neglected. The latter ſhews, we think, plainly, ſome degree of miſrepreſentation in M. Ponteau's printed account of the firſt of theſe caſes, which differs from a written account ſent him by that gentleman ſix years before, when the caſe was under his care; as well as a concealment of certain eſſential circumſtances, which, in a great meaſure, account for the failure in the ſecond. He likewiſe ſhews how it happens that, in certain caſes, there is little or no retraction of the muſcles, nor conſequently any danger of a pointed ſtump; and he terminates the memoir, by ſome new obſervations, tending to render the operation, and the treatment afterwards, ſtill more perfect.

IV. *Remarks on the treatment of wounds attended with loſs of ſubſtance.* By Monſ. Pibrac.

The treatment which it is the principal purport of this Memoir to recommend, and which conſiſts in dreſſing the wound ſeldom, and then only with dry lint, has been long adopted, and is pretty generally practiſed in this country. In ſimple wounds, not attended with contuſion, &c. the five intentions of cure, inſiſted upon by ſyſtematical writers, are all excellently provided for by nature, who furniſhes a fit matter for all theſe purpoſes, called *pus*, and which the dry dreſſing, recommended in this Memoir, is well adapted to abſorb, and thereby retain upon the part.

V. *Memoir, in which it is proved that there is no actual regeneration of fleſh, in wounds attended with loſs of ſubſtance.* *By* Monſ. Fabre.

VI. *Memoir on the healing of wounds in which there is a loſs of ſubſtance.* *By* Monſ. Louis.

It has been an opinion very generally received, that, in the wounds treated of in theſe two Memoirs, nature operates a cure by the actual reproduction of a fleſhy ſubſtance, in the room of that which was deſtroyed. Two opinions have prevailed on this ſubject, with regard to the manner in which this reproduction is ſuppoſed to be effected. According to the firſt, a little drop of that nutritious juice, by which the daily loſs of the human ſolids is repaired, arriving at the extremity of a divided veſſel, fixes itſelf there, hardens, and becomes fleſh. Many ſimilar drops, following the ſame courſe, and fixing in the ſame manner, form, by juxta-poſition, a fleſhy *annulus*, or ring, to which, by the ſame proceſs, a ſecond and third are added, and the veſſel thereby elongated, in the ſame manner (to uſe an illuſtration of M. Garangeot's, ridiculed by M. Queſnay, in his treatiſe on ſuppuration,) that a maſon lengthens the funnel of a chimney, by the ſucceſſive application of one brick to another. According to the other opinion, which was adopted by M. Queſnay, in the abovementioned treatiſe, and which he founds on a large collection of phyſiological and pathological obſervations, the loſs is repaired by a ſimple extenſion of the veſſels, cauſed by the vital action of the heart and arteries on their contained fluids, and analagous to that by which the devellopement and conſequent growth of the parts is effected in young ſubjects. Our two Academicians, who maintain that the loſs of muſcular fleſh is in no caſe whatever repaired, endeavour to refute both theſe explications. Monſ. Louis particularly, joins in the rejection of the firſt with M. Queſnay, who had obſerved that the nutritious *moleculæ*, in cauſing an elongation of the divided veſſels, by fixing themſelves at their extremities, would thereby conſtitute only an unformed maſs or concretion, inſtead of that organiſed texture, exhibited by the fleſhy ſubſtance apparent on the ſurface of wounds and ulcers. We do not however ſee the juſtice of this conſequence; as it appears to us that the adventitious parts, ſuppoſing them to arrange themſelves in the manner above deſcribed, would form a ſubſtance whoſe ſtructure would be vaſcular and organical, and conſequently, in great meaſure, reſembling the part of which it is ſuppoſed to be a continuation. For other reaſons they reject M. Queſnay's ſolution of this difficulty, and both concur in affirming that the healing of wounds is not effected either by a regeneration, or extenſion of the parts; but that nature, in this proceſs, follows a courſe directly contrary to that imputed to her.

According

According to them, whatever is carried off or deſtroyed is for ever loſt, and is never replaced by any new ſubſtance. During the healing of a wound, they own that it's dimenſions, certainly diminiſh, and it's cavity becomes leſs; but they affirm that this alteration does not proceed from the growth or acceſſion of a ſubſtance, gradually riſing and filling it up; but from the depreſſion or ſinking of the ſurrounding parts. To be more particular: They maintain that a wound is not healed by a puſhing forth of new, or an extenſion of the old parts, both which, they think, would rather be obſtructions to the cure; but, on the contrary, by a coaleſcence and agglutination of the neighbouring muſcles and cellular membrane: that the *nova, rubra, viva materies, caro dicta* of Boerhaave, Aphoriſm 158, which appears at the bottom of a wound, and by the growth of which he ſuppoſes the cavity of it is to be filled up, is nothing more than the natural and pre-exiſtent veſſels of the part, tranſiently tumified, whoſe vegetation would fruſtrate the intention of nature, by ſeparating the ſides of the wound farther from each other, and thereby retard the healing of it, which is ſolely effected by the ſubſidence and ſucceſſive conſolidation of the *laminæ* of the cellular membrane. They affirm, in oppoſition to M. Queſnay's doctrine, that there is no real, but only an apparent, elongation of the veſſels, ariſing from the aforeſaid ſubſidence, in the ſame manner (to uſe an illuſtration of M. Louis) that a coat, which at firſt would not meet, becomes *relatively* larger, and it's edges *apparently* extend, and approach nearer to each other, than before, when the wearer has loſt fleſh, and ſhrinks from it. That this is a true repreſentation of the caſe, M. Louis thinks himſelf qualified to affirm, from an attentive and frequent obſervation of the appearances during the healing of wounds, and from the diſſection of the parts after death: where, even in wounds attended with loſs of ſubſtance, and penetrating down to the bone, he has always found the *cicatrix intimately adhering* to the bone, *without any intervening ſubſtance*, and become, as it were, a kind of *periofteum* to it *.

The

* Practitioners have obſerved, after an exfoliation of a bone, a fleſhy ſubſtance riſing from the new and denuded ſurface of it. 'I had once, 'ſays an ingenious practical writer of our own country, in a late publi-'cation, [Gooch's practical treatiſe on wounds, &c. p. 244.] a very fair 'opportunity of diſcovering, without the aſſiſtance of a glaſs, the vibra-'tions of the *new made arterys*, upon the appearance of this kind of '*vegetation*, coming through ſmall holes in the very thin ſcales of the 'ſkull, as they were caſting off, by that means. This operation of na-'ture is called the exfoliation of the bone: After that impediment to 'healing is removed, the fleſh, proceeding from the extremities of the 'veſſels belonging to the bone, forms a net work, which, covering the 'bone, and uniting with the fleſh *generated* by the neighbouring parts,

The ſuppoſed incarnation of a wound, then, is nothing more than a ſubſidence of the ſoft parts, effected by the depletion of the veſſels and membranous cells, attending ſuppuration, by which they tend on all ſides towards the middle of the wound: and cicatriſation then begins, when the ſkin which follows thoſe parts, can be no longer extended; and conſiſts in the union and ſubſequent exſiccation of the *laminæ* of the *tela celluloſa*, by which an integument is formed, which *alone* ſupplies the place of *all* the parts which have been deſtroyed. Without adopting the opinion of the two Academicians that this is *all* that paſſes in the healing of wounds, we think it a very juſtifiable concluſion, from their excellent obſervations and reaſonings on this curious ſubject, that if either or both the two cauſes before aſſigned do in ſome degree operate in this caſe, their effects are probably very confined; and that nature, which has endowed the polype and the earth-worm with the faculty of wholly regenerating their loſt parts, either by devellopement or accretion, has, doubtleſs for the wiſeſt reaſons, granted it to man, and the more finiſhed animals, in a very limited degree.

" ſupplies the loſs of ſubſtance."—But theſe granulations, according to M. Louis's reaſonings, are only the pre-exiſtent veſſels of the part, dilated and become conſpicuous, on a removal of the preſſure, and in conſequence of that ſtate of inflammation which attends ſuppuration; but which muſt again ſink and be contracted to their former dimenſions, before a permanent cicatrix can be obtained. Indeed, thoſe very veſſels, and the cellular membrane connecting them, according to his ſyſtem, conſtitute that very cicatrix.

B——y.

[*To be continued in a ſubſequent number.*]

CATALOGUE; or, A *brief View* of *ſome other late* FOREIGN PUBLICATIONS.

Art. 13. *Eléments de l'Hiſtoire de France depuis Clovis juſqu'à Louis XIV.*

The Elements of the Hiſtory of France, from Clovis to Lewis the Fifteenth. By Abbe Millot, Preacher in Ordinary to the King. 12mo. 2 Vols. Paris, 1767.

THIS is one of the beſt elementary books of hiſtory that has been publiſhed for ſome years paſt. The Author appears to be a man of taſte, judgment, and a liberal turn of mind. He does not perplex his readers with a multiplicity of objects, nor paſs ſlightly over matters that are worthy of attention. Whatever concerns manners, the national ſpirit, the conſtitution of the ſtate; in a word, whatever leads to the knowlege of men, is what he has principally in view. His ſtyle is neat and perſpicuous, his method clear and diſtinct, and his narration ſhort, rapid, and animated. The connection of effects with their cauſes is clearly ſhewn, and the attention of the young reader is directed, in a

natural

natural and eaſy manner, to points of the greateſt importance, viz. the intereſts and duties of men and citizens.

Our Readers will be highly pleaſed with the manner in which the Roman catholic divines themſelves now ſpeak concerning the revocation of the edict of Nantes. '*C'étoit ſans doute*, ſays our Author, *un grand bien que de rétablir l'uniformité de culte et de croyance. Mais c'étoit un grand mal, et pour le roi, et pour la religion même, que d'allumer la haine d'une infinité de Français, devenus dès lors les plus implacables ennemis de la patrie et de l'Egliſe. Pluſieurs, par eſprit de zele, ont admiré cette démarche de Louis XIV. La politique humaine, en balançant le pour et le contre, préfere la conduite de Henri IV. Il eſt impoſſible d'ailleurs de concilier avec les maximes évangeliques, bien différentes de celles du miniſtre Louvois, des cruautés qui révoltent au lieu de convertir.*'

Art. 14. *Hiſtoire de l'Academie, &c.* R.

The Hiſtory of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the year 1764. 4to. Berlin, printed for Haude and Spener, 1766.

We have time only at preſent to announce the title of this article; but ſhall take an early opportunity of giving a particular account of its contents. B. y.

Art. 15. *Oeuvres de feu P. André, &c.*

The Works of the late P. André, Royal Profeſſor of Mathematics, &c. 12mo. 4 Vols. Paris.

A great variety of ſubjects are treated of in this collection, but there is little to be met with in it, that can be ſtyled very new. R.

Art. 16. *Tableau Hiſtorique des Gens de Lettres, &c.*

A chronological and critical Abridgment of the Hiſtory of French Literature, conſidered in its various Revolutions, from its Origin to the 18th Century. By M. L'Abbè de L——. 12mo. 2 Vols. Paris, 1767.

Thoſe who are deſirous of having a general view of the hiſtory of French literature will be pleaſed with this work, and wiſh to ſee it continued. The two volumes now before us reach only to the end of the ſixth century. They are written in a plain and eaſy ſtyle; and the Author ſhews himſelf poſſeſſed of ſound judgment, good taſte, and a very conſiderable ſhare of learning. He ſeems principally to have had in view the inſtruction of young readers, for whom his work is well calculated; it will ſave them the trouble of turning over many dull and voluminous compilations, upon the ſame ſubject. R.

Art. 17. *Hiſtoire general, critique et philologique de la Muſique.*

A general, critical, and philological Hiſtory of Muſic, by M. de Blainville. 4to. Paris, 1767.

The Author of this learned and intereſting work traces the hiſtory of muſic, through the ſeveral ſteps of its progreſs, from the earlieſt to the preſent times; examines the principles, and points out the rules of harmony. Thoſe who are judges of muſic, will receive both entertainment and inſtruction from his performance; beſides great knowledge of his ſubject, he has the talent of writing with perſpicuity and preciſion. R.

Art. 18. *Dictionnaire Anti-philoſophique.*

An Anti-philoſophical Dictionary, &c. 8vo. Avignon, 1767.

Dictionary-writing was never ſo faſhionable as at preſent; we have not only dictionaries of every language, but of every art, and every ſcience; indeed, were it not for this ſpecies of literary compoſition, or rather manufacture, and for commentaries upon the Bible, and general hiſtories of all nations, there would be a downright famine in the republic of letters.

The dictionary now before us is intended as a commentary upon, and antidote againſt, Voltaire's Philoſophical Dictionary, and other works which have lately appeared againſt Chriſtianity. It contains a ſhort view of the evidences of our religion, and an anſwer to the objections of its adverſaries, together with an account of the principal authors who have attacked it, and an apology for thoſe who have appeared in its defence.

The Author's intentions are certainly laudable, but his zeal is often without knowledge or diſcretion. A narrow and illiberal ſpirit, a ſpirit of bigotry and perſecution, appears in many parts of his work, which, notwithſtanding all its blemiſhes, however, has no inconſiderable ſhare of merit: it contains many articles that are uſeful, inſtructive and entertaining.

In regard to Voltaire, we could wiſh to ſee, what we have little hopes of ſeeing, an anſwer to what he has written againſt Chriſtianity, by a perſon of an enlarged and liberal turn of mind; maſter of his ſubject and of his temper; a bigot to no party, to no religious eſtabliſhment whatever; one who thinks and writes freely; one who can entertain as well as inſtruct his readers, and enliven his ſubject, on proper occaſions, with ſtrokes of decent humour and pleaſantry. Mere reaſoning and argument will do little with the bulk of readers in oppoſition to Voltaire; for one that can reaſon, or that is pleaſed with reaſoning, there are a hundred who love to laugh, and to be amuſed. R.

Art. 19. *Grammaire Generale, ou Expoſition Raiſonnée des Elémens néceſſaires du Langage, pour ſervir de Fondement à l'Etude de toutes les Langues.*

A General Grammar, &c. by M. Beauzèe, Grammatical Profeſſor in the Royal Military School, &c. 8vo. 2 Vols. Paris, 1767.

In order to facilitate the ſtudy of particular languages, the Author of this work endeavours to trace the principles of language in general. With this view, he has conſulted, he tells us, grammars of all kinds, Hebrew, Syriac, Greek, Latin, Italian, Spaniſh, German, Engliſh, Chineſe, &c. The principles of language, he ſays, ought to be treated like the principles of geometry. Accordingly he attempts to ſimplify and reduce them to the ſmalleſt poſſible number, and to point out a ſhort, uniform, and eaſy method of teaching all languages whatever.

Though his work falls far ſhort of what is promiſed in the title, yet thoſe who apply to the ſtudy of languages, eſpecially to that of the French, will find their account in peruſing it. There is a great deal of parade and oſtentation, indeed, in the Author's manner; many of his definitions are extremely obſcure; and he enters too frequently into

into minute diſcuſſions of controverſial points of very little importance; but notwithſtanding all this, he makes many uſeful and judicious obſervations, and appears to have ſtudied his ſubject with care and attention. R.

Art. 20. *Hiſtoire de Louis de Bourbon, ſecond du Nom, &c.*

The Hiſtory of Lewis of Bourbon, the ſecond of the Name, Prince of Condè, firſt Prince of the blood, &c. By M. Deſormeaux. 12mo. Vols. 3 and 4. Paris, 1768.

In the Appendix to the 35th volume of our Review, we gave an account of the former part of this entertaining work; which is concluded in the volumes now before us.—The work has very conſiderable merit; the Author, indeed, is partial to his hero, but, notwithſtanding this, he is an agreeable and judicious hiſtorian. R.

Art. 21. *Hiſtoire du Bas-Empire, par M. Le Beau, &c.*

The Hiſtory of the Lower Empire by M. Le Beau, Profeſſor of Eloquence in the *Collége Royal*, Secretary to the Academy of Inſcriptions and Belles-Lettres, &c. Vol. 11 and 12. 12mo. Paris, 1768.

Theſe volumes contain the hiſtory of the Lower Empire, from the year 554 to the year 648; they are written in the ſame agreeable and elegant manner as the preceding volumes, and do honour to the abilities of the Author. R.

Art. 22. *Le Diner du Comte de Boulainvilliers.* Par M. St. Hiacinthe. 8vo. 1768.

A poor dinner truly! nothing but a little ſoup meagre for infidels, cooked (as it is ſaid) by M. Voltaire. R.

Art. 23. *Dictionnaire des Portraits hiſtoriques, Anecdotes, et Traits remarquables des Hommes illuſtres.*

A Dictionary of hiſtorical Portraits, Anecdotes, &c. of illuſtrious Men. 12mo. 3 Vols. Paris, 1768.

Though this dictionary does not convey ſo much inſtruction as many other biographical dictionaries, yet it is a very entertaining work. It contains ſlight, elegant ſketches of the characters of many illuſtrious perſons, and ſhews a very conſiderable degree of taſte, candour and judgment in the Compiler.—*On ſe plaît*, ſays Montagne, *à guetter les grands hommes aux petites choſes*; now this work is replete with *petites choſes*, which, at the ſame time that they amuſe the reader, are fine openings to a character, and often throw more light upon it, than the moſt ſplendid actions that are recorded in hiſtory. R.

Art. 24. *B. S. Albini Academicarum Annotationum, liber octavus. De Tabulis Scriptiſque ſuis Opportunitate Epiſtolæ nuperæ Petri Camper, Viri clariſſimi. Leidæ, &c.* 4to. 1768.

The Eighth Book of Albinus's Academical Annotations, concerning his Plates and Writings, and occaſioned by the Letters of Peter Camper, &c.

Camper, a ſcholar of Albinus, publiſhed the firſt book of his Anato-

mico-Pathological Demonſtrations, in the year 1760; in which he criticiſed the Plates of Albinus.

It is impoſſible to give our Readers any abſtract of this controverſy. We ſhall only obſerve, that Albinus defends himſelf with ſpirit, acuteneſs, and dignity; and that thoſe who wiſh to know the particulars of this altercation, muſt conſult the book itſelf; 68 pages of which are taken up with the above ſubject; and the remaining 20 pages, include ſome further obſervations relative to the plates of Albinus, and ſome criticiſms concerning Ravius's method of cutting for the ſtone. D.

Art. 25. *L' Origine des Dieux du Paganiſme, et le Sens des Fables découvert par une Explication ſuivie des Poëſies d'Heſiode.*

The Origin of the Gods of Paganiſm, &c. By M. Bergier, Principal of the College of Beſançon, &c. 12mo. 2 Vol. Paris, 1768.

The Author of this work adopts a different mythological ſyſtem from that which is generally followed, and he ſupports it very plauſibly. He rejects the hiſtorical ſenſe of fables, and is of opinion that the ignorance of natural cauſes, the belief of a ſuperior power acting in the univerſe, and of *geniuſes* or *intelligences* diffuſed, and preſiding, over the ſeveral parts of it, are the original ſources of fables and idolatry. This ſyſtem is not new, and whether it is founded on truth or not, is not very eaſy nor very important to determine. M. Bergier ſhews great learning in ſupporting this opinion; and though many of his readers will probably think that ſome of his arguments are more ingenious than ſolid, yet all muſt allow that he has thrown conſiderable light upon his ſubject, and explained ſeveral things which other mythological writers have left in great obſcurity. R.

Art. 26. *Hiſtoire de l'Ordre du S. Eſprit.*

The Hiſtory of the Order of the Holy Ghoſt. By M. de St. Foix*. Vol. I. 12mo. Paris, 1767.

Beſides many curious remarks upon the different orders of knighthood in France, this work abounds with anecdotes, and entertaining ſtories, told in an agreeable and ſprightly manner.

* Author of the Hiſtorical Eſſays on Paris: ſee Review, Vol. 37th, page 104. R.

Art. 27. *Hiſtoire Abrégée des Empereurs Romains et Grecs, des Impératrices, des Ceſars, des Tyrans, et des Perſonnes des Familles Impériales, pour leſquelles on a frappé des Medailles, depuis Pompée juſque à la Priſe de Conſtantinople, &c.*

A Short Hiſtory of the Greek and Roman Emperors, &c. for whom Medals have been ſtruck, from Pompey to the taking of Conſtantinople, &c. By M. Beauvais, of the Academy of Cortona. 12mo. 3 Vols. Paris, 1767.

This work is principally deſigned for thoſe who make collections of medals; and ſuch perſons will find their account in peruſing it, eſpecially that part of it, which ſhews how to diſtinguiſh *antiques* from counterfeits. R.

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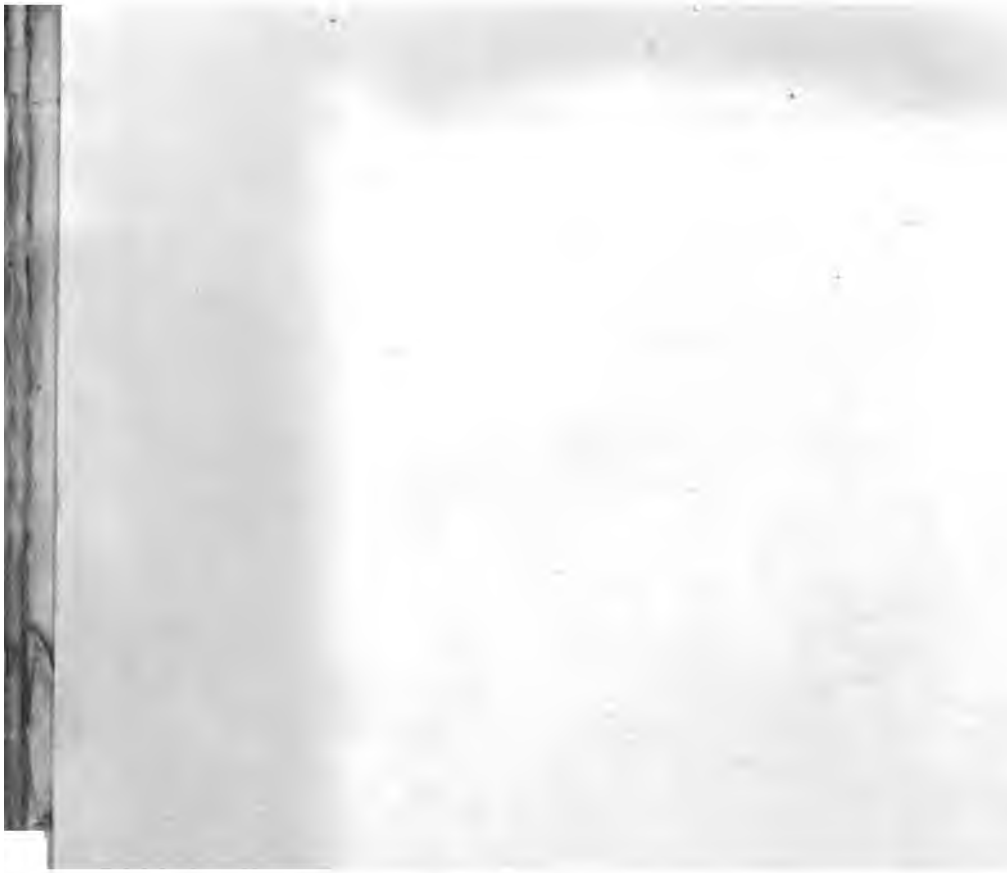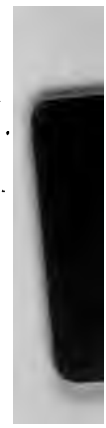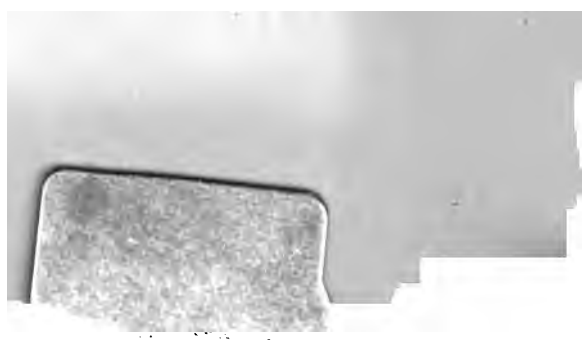
Page 51, par. 3, l. 8, for *n*itional, read *r*ational.
174, par. 2, l. 3, dele *them*.
259, l. 9, from the bottom, for every perſon who has the leaſt, read *thoſe who have any*.
377, l. 1, of the *note*, for ſacred profeſſor, read *ſcared* profeſſor.
380, par. 2, l. 19, for opinions, read *pinions*.
382, l. 13, for datæ, read *data*.
412, Art. 47, l. penult. for delineated, read *diſplay'd*.
494, Art. 10, l. 11 from the bottom, dele *epithimum*.